SRIMAD BHAGAVATAM

TRANSLATED INTO

EASY ENGLISH PROSE,

embodying the interpretations of the Three leading Schools of Thought, (Advaita, Visista dvaita and Dvaita).

BY

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THE

SRIMAD BHAGAVATAM

EIGHTH SKANDHA.

ADHYAYA 1.

Four Manvantaras described. Introduction to the rescue of Gajendra by the Lord Hari.

1. The king said:—O preceptor, the dynasty of Swayambhuva Manu has now been told in detail.

[V. D. Therein the various courses of Dharma, auspicious duties relating to the four Varnas, have also been described]. Be pleased to discourse to us on those other Manus in whose time the creation of progenitors took place.

2. Wherever the Avatar and the great actions of the most worthy Hari are sung by the wise, O Brahmana, be pleased to describe them to us who are listening to thee.

3. In what Manvantara, O wise one, what glorious thing did the most worshipful Maker of the Universe work in the past, is working at the present and will work in the future? Be pleased to tell us of all.

4. The sage said:—In this Kalpa there were till now six Manus, Swayambhuva and others; the first of these has been described to thee, as also the creation of the gods and others during his period.

5. The glorious Lord became the son of Akuti and also the son of Devahuti, the two daughters of that Manu, for the purpose of imparting (to the world) the knowledge of righteousness.

6. The work of the glorious Kapila has been described, O best of Kurus; I shall tell you of what the glorious Lord as Yagna did.

1. V. & D. *Here* (in the previous books) the race of Swayambhuva Manu was described in detail.

2. D. Reads and construes the first half with the preceding sentence thus:— took place and in whose time there have been the Avatar and the deeds of the most Supreme Hari.

3. V. Begins 'in every manvantara'.

5. V. Reads 'in two forms' for 'for the purpose etc.'

6. *Described.* V. Heard of by you.

7. The powerful Lord of Satarupa having felt renunciation towards the enjoyment of pleasures left the kingdom and with his wife went into the forest for Tapas.

8. On the banks of the Sunanda he stood for a century with one foot on the ground and practised austere Tapas and expressed himself as follows, O Bharata.

9. Manu said:—"[Vasudeva dwells in all bodies with uninterrupted vision] No creature knows Him by whom the universe is made to live, but to whom the universe does not give life and who keeps waking while the universe is asleep; but He knows it.

10. "This whole universe depends for its existence and life upon the all-pervading Lord; so also any and every creature in the world. Therefore make thy living with what is bestowed by Him on thee and do not thirst after the wealth of any other. [Therefore live upon what is given to thee, after offering it to Him. Who else is possessed of wealth from whom help can be expected?].

11. "The eye (creature) does not see Him who sees (everything) and the vision (consciousness) of the seer does not vanish; betake yourselves to that God who is the abode of (all) beings, and who is (like unto) a bird that soars aloft unconnected with everything else.

12. "He has no beginning, end or middle. There is nothing which is worth calling His possession and there is nothing which is not His

9. D. The sun by whom this universe is warmed and at whose impulse the tapas, the source of all powers is made possible does not know the Lord who is awake while he sets; but that Lord knows him.

10. V. All this mobile and immobile creation in the Universe is entered into by Paramatman who is its main support. Therefore do not think of anything other than Brahman to be an absolute existence; and do not long for any thing which is but dependent upon Him; for no one else owns any thing.

D. All this Universe (commencing with the sun) comprising all the living and the lifeless objects in the range of Prakriti is fit to be, and is, the abode of Atman (Paramatman), O mind; because all this belongs to the Supreme Being, do thou accept (be contented with) what He bestows on thee *i. e.*, do thou live contented in the conditions in which thou art placed by Him; since thou hast an existence but by His grace; do not long for His omniscience and absolute blissfulness (*i. e.*, do not think of being one with Him). Nor do thou covet what the Lord has given to another.

11. V. Do you worship that God who is the abode of all beings and is like unto a bird whose cognisance of the world is never diminished in any manner or degree and whom therefore the jivas of limited perception do not see.

D. Do you worship the Supreme Lord of absolute blissfulness, in whom all beings abide, whose omniscience is absolute and whom none else could realise without His grace.

possession. The distinction as inside and outside cannot be predicated of Him. These states and aspects only pertain to the Universe. He is the support of the Universe. Therefore He is the Truth and the great and perfect Being.

13. "He is the Supreme Being of whom the Universe is the body, who is variously named, who is the Ruler, the true One, Self-radiant, the Unborn and eternally the ancient One. By His own eternal Power He brings about the birth and other states and yet by His wisdom keeps that Power (at a distance from Him) and remains free from (all) activity.

14. "Therefore sages first proceed to do righteous duties for the purpose of attaining to the state of inaction, *i. e.*, Moksha; so also a person entering the active course generally attains to the state of being inactive.

15. "The Supreme Ruler of glorious powers is indeed active; but He does not form any attachment to it; for He is absolutely perfect in His self-realisation; and so those that follow His example do not come to difficulties (*i. e.*, do not form attachments).

16. "I resort for shelter to that Supreme Lord who, free from pride, being full of wisdom, seeking no blessings, perfect in Himself,

12. V. *Note.* This verse explains how Paramatman is only the cause of every thing else, since only effected things have a beginning, a middle and an end; and that the diversity of form as god, man is not in His nature, that He pervades every thing in and out, that the universe is not different from Him, since He is the cause of its states and that He should still be considered as absolutely unchanging whereas it is the intelligent jiva and the unintelligent Prakriti that undergo modifications.

D. He has no beginning, end or middle; no one is to be called His or foreign to Him; He is both within, and without; since all these things of the world are His own, and proceed from Him and He is the one great, perfect and absolutely real Brahman.

13. *Variously named.* V. *Note.* Every name seeming to denote something else does ultimately show Paramatman. *True*—subject to no modification.

Ancient one. The first cause of every thing else.

D. He keeps the universe within Himself during Pralaya, or to Him the universe is like unto a body; He is conveyed by every name as possessed of the excellent attributes forming its connotation, etc.

14. D. Seeing that sages first do etc., the person who does the same for the sake of wisdom generally etc.

V. Indeed jivas first do duties for the sake of happiness and other consequences that can be attained to thereby; then they gradually eschew desires since they are productive of evil.

16. V. Him do I worship who moves all jivas to action according to their respective Karma.

To men. V. To His devotees by His exemplary observance of all righteous acts.

Does duties......... D. Actively works through the wise protecting all the righteous courses and showing the path of Right to those that are bewildered.

not acting under the influence of others and constant in His own path and does duties and thereby sets an example to men."

17. Sri Suka said:— On seeing Manu who was in meditation uttering this Upanishad, the *Asuras* and *Yatudanas* in great hunger rushed to devour him.

18. The Omnipresent Hari, in the form of Yagna, observed them, (Asuras, etc.) that had thus made up their mind; and surrounded by the gods called Yamas, He slew them and ruled the celestial region.

19. Now *Svarochisha*, the second Manu was the son of Agni; and his sons were Dyumat, Sushena, Rochishmat and others.

20. Then Rochana was Indra; Tushita and others were the gods; Urjjastambha and others were the seven sages capable of expounding Vedas as well as the nature of the Supreme Being.

21. Of the sage *Vedasiras*, Tushita became the wife, and of her was born the Supreme Lord well-known as Vibhu.

22. Eighty-eight thousand sages, firm in austerity, learned the course of His celibate life from the Lord Vibhu who was a bachelor from His very boyhood.

23. The third Manu was Uttama, son of Priyavrata and his sons were, O king, Pavana, Srinjaya, Yagnahotra and others.

24. Pramada and other sons of Vasishta were the seven sages; Satyas, Vedasrutas and Bhadras were the gods and Satyajit was Indra.

25. The glorious Purushottama too was born of Dharma and his wife Sunrita along with the gods called Satyavratas and He Himself was known as Satyasena.

26. The Lord Satyasena befriended Satyajit and destroyed the wicked Yakshas and Rakshas given to hypocrisy and evil ways; and also those innumerable creatures and evil spirits harmful (to god's creatures).

27. The fourth Manu was the brother of Uttama, Tamasa (Tapasa) by name; his sons were ten, Prithu (Vrisha), Khyati, Nara, Ketu and others.

17. D. For 'in great hunger etc.' read 'rushed at Him in great rage intent upon devouring Him'—

18. V. *Note.* Those gods who are born at the same time are called Yamas.

26. *Satyajit.* is Indra.

Befriended. D. Prayed to by Satyajit.

28. Satyakas, Haris, and Viras were the gods and Trisikha was Indra; Jyotirdharma and others were the seven sages during the period of Tamasa Manu.

29. Then, O king, Vaidhritis were the gods born as the sons of Vidhriti by whom the Vedas that had been lost in process of time were treasured up in their memory by their intellectual strength.

30. Then again the Lord became the son of Harini and Harimedhas; and He was called Hari, who rescued the great elephant from the alligator.

31. The king said:—O Badarayani, we are eager to listen from Thy lips how Sri Hari rescued the great elephant seized by the aquatic monster.

32. Of all the stories that is the most sacred, worthy, auspicious and that tends to our welfare, in which the Omnipotent Lord Hari of most glorious name is sung.

33. Thus requested, O Brahmins, to recount the stories of Hari by Parikshit who was preparing to depart from the world, Sri Suka, son of Badarayana congratulated the king (on his disposition) and began to relate the glories of God joyfully in the assembly of the attentive sages.

ADHYAYA 2.

Description of the scene where the great elephant was seized by the Alligator.

1. Sri Suka said:—There was a beautiful and lofty mountain, O king, well known as the Trikuta surrounded by the sea of milk, ten thousand yojanas in height.

2. It occupies an area of as many yojanas as it is high, and it has three summits of gold, silver and iron with which it illuminates the sea of milk, the cardinal points and the sky;

3. And also the directions with other summits beautifully formed of precious jewels and minerals and covered with various trees, creepers and shrubs and resounding with cataracts of mountain currents.

4. On every side its foot is washed by the waves of milk and

2. V. & D. Omit 'and the sky.'

so it makes the earth (about it) dark green on account of its glossy rocks of emerald green.

5. Its valleys are frequented by Siddhas, Charanas, Gandharvas, great Nagas, Kinnaras and Apsaras women, who (all) gather there for sport.

6. There, noble lions roar impatiently as if in reply to rival lions at the mountain, the caves of which are deeply resonant with the sounds of Kinnara music.

7. It was picturesque with valleys studded with many forests, herds of beasts, charming trees, lakes, parks and birds of sweet voices.

8. It was adorned with rills and lakes of crystal water in which shoals of sand glittered like jewels and it was wafted with winds, fragrant and cool, by blowing over perfumed waters in which the celestial women bathed and sported.

9. In one of its valleys there was a garden (paradise) called 'Ritumat' belonging to the noble and glorious Varuna, which was the play-ground of the celestial women.

10. to 14. On every side it was adorned with celestial trees, always bearing flowers and fruits, viz., Mandaras, Parijatas, Asokas and Champakas, Chutas, Priyalas, Jack trees, Mango trees, and Amratakas, Kramukas, Nalikeras, Karjuras and Bijapurakas, Madhukas, Salatalas, Tamalas, Asanas, Arjunas, Arishtas, Udumburas, Plakshas, Banian trees, Kimsuka and Sandalwood trees, Pichumandas, Kovidaras, Saralas, Suradarus, Draksha, Ikshu, Rambha, Jambu, Badari, Akshabhayamalas, and surrounded by Bilva, Kapitha, Jambiras, Bhallataka and others. In that garden was a great lake full of golden lotuses in blossom.

15. It looked grand with the splendour of Lilies, Utpalas, Kalharas, and Satapatras and was delightful with gladsome bees humming and with birds singing sweet notes.

16. It was full of swans, Ruddy geese, and water-fowls called Chakravakas; over the lake everywhere were heard the grateful cries of innumerable water-fowls, Koyashties and Datyuhas.

17. to 19. Its waters were overlaid with the pollen of lotuses agitated by the movements of fishes and turtles; it was surrounded with Kadambas, Canes, Nala, Nipa, Vanchulakas, Kundas, Kuraba-

kas, Asokas, Sirishas, Kutajas, Ingudas, Kubjakas, Swarnayuthas, Nagas and Punnagas; Mallikas, Satapatras, Madhavi and other creepers; thus it was full of grandeur with these trees and many others bearing fruits in every season.

20. There, once upon a time, a king elephant resorted to that mountain and those forests, in company with his consorts and ranged about, breaking and treading down the thorny shrubs growing under Canes and Kichaka bamboos.

21. Perceiving him by scent alone, lions and great elephants, tigersand other wild beasts and beasts of prey, and rhinoceroses and huge serpents, white and black sarabhas and chamaris take to flight in terror.

22. Elsewhere the weaker animals, *viz.*, wolves, hogs, buffaloes, bisons, bears, porcupines, gopuchchas, salavrikas, monkeys; deer, hares and others fearlessly roam by suffrage.

23. Oppressed with heat, surrounded by other elephants, male and female, and followed by the youthful elephants dripping with temporal juice, shaking by its weight the mountain all over and attended by swarms of bees drinking the temporal juice.

24. The king elephant scented the breeze blowing from the lake not very far off, — the breeze laden with the pollen of lotus, his eyes wild with pride, accompanied by his herd, panting with thirst, soon made to the vicinity of the lake.

25. He plunged into it; and to his heart's content drank of its nectar-like water highly perfumed with the pollen of golden lotuses and lilies and, also sucking it up with his trunk, showered himself all over with that water and became refreshed.

26. The haughty elephant, yet full of compassion and like unto a householder, made his mates and youthful attendants drink of the water and bathed them with the water drawn up by means of his trunk; but through the supreme will of the Lord, the poor creature did not perceive the (impending) peril.

27. There, O king, a very powerful alligator prompted by Providence revengefully seized him by the foot. Having thus come to distress through the will of the Lord, the powerful elephant exerted himself according to his strength (to shake off the hold).

28. On seeing the Lord of the herd being dragged with great

force, the she-elephants shrieked, not knowing what to do, while the other elephants (though helping him) from behind and on the sides could not rescue him.

29. O Lord of the earth, while the great elephant and the alligator were thus fighting the duel and were dragging each other from outside and inside and (still) both alive, a thousand years rolled away and at this the Immortals were astonished.

30. Then it came about that through that long period of time the courage, energy, strength, and force of the great elephant thus dragged and harassed in water were almost exhausted; on the other hand everything was in the other way with the aquatic monster (the inhabitant of water).

31. When the lordly elephant was thus in danger of life, the creature long unable to rescue himself, under imperceptible force (and through chance), began to ponder and arrived at this conclusion.

32. "These elephants, my relations cannot rescue me in this distress; much less the she-elephants; I am now bound with cords in the form of the alligator by the Omnipotent Maker; even in this condition I resort (for my shelter) to that perfect Being who is the last resort of all.

33. "We should go to Him as our asylum, who is the most powerful Lord, beyond the range of our preception and protects the affrighted fugitive pursued by the powerful serpent of death with irresistible force, — Him afraid of whom Death himself takes to flight."

ADHYAYA 3.

Gajendra prays to the Lord who at once appears on the spot and rescues him.

1. Sri Suka said:— Having thus concluded by force of reason and steadied his thought in his mind, he mentally repeated the most sacred prayer, which he had learned in a previous life.

2. Gajendra said:— Salutation to the Glorious and Perfect One, to whom we would mentally offer our worship and render obedience, who is the source of all this intelligent creation, the Supreme Person (pervading all the bodies as the cause), both Prakriti and Purusha and the Ruler of Rulers.

3. I resort to that self-existing Being in whom this Universe exists, from whom it is evolved, by whom it is brought about and who is its very self, and also far different from this (the effected world) and from that (cause of the gross world).

4. May He who is independent and absolute, higher than the highest, who with His uninterrupted vision (self-realisation) and as unaffected witness, sees both the cause and the effect, this manifest world placed on Himself by His own supreme power and the same also in its unmanifest creation ; who is shining by Himself and also makes other things shine,—may He protect me!

5- May He protect me, who absolutely shines and who is Omnipresent, who is beyond that Tamas, profound and endless, which alone exists after all the worlds and their Rulers as well as all cause and effect vanish by force of time (in dissolution)!

6. May He protect me, whose nature like that of an actor that acts differently under various forms and dress assumed by him, no gods, no sages, no individual being can understand or describe; for His course of action cannot be comprehended!

2. V. *All this...........creation.* V. adds 'associated with the unintelligent nature.'

Both Prakriti and Purusha. V. D. the cause of causes.

3. V. *Note.* The existence of the world before creation and its creation from the composite cause and hence its identity with the gross state are all intended to be conveyed by this verse.

D, For 'exists' read, 'on whom it is seen to depend for its existence, who is its effecient cause, by whom it is made to live and act and who is said to be itself on account of its being absolutely under His control, but who is quite different from this world of experience as well as from all that has attained to Moksha

4. *May He.........who.* Who like a witness sees the universe which is manifest in the waking state and unmanifest in sleep to the world & which He withdraws of His own accord into Himself—May He who is the absolute and self-existing supreme Being protect me!

5. V. *Note.* Here Tamas which is said to exist after the dissolution is only the very subtle Visishta or composite principle admitted in the system.

Shines beyond that Tamas. By this it should be understood that the Lord shines as the controller of the subtle composite nature.

D. When all the worlds or the effected things are completely withdrawn into their causes, there remains the immeasareble and impenetrable darkness. May the Lord who shines beyond it protect me!

7. That Supreme Lord is my refuge, whose most auspicious nature sages and righteous men free from all worldly attainments, are eager to realise and for which purpose they practise in the woods uninterrupted and extraordinary austerity (Brahmacharya and the like) and also see Atman (the Lord) in all beings and are friends (of all).

8. The Lord has no birth, no karma (to bind him), no name or form, no merit or demerit; still for the sake of creation and destruction of the world He adopts them and associates Himself with those gunas from time to time by virtue of His Maya.

9. I bow to that Supreme Ruler, Perfect Being of unlimited powers, destitute of form and colour; I bow to the Lord of wonderful activity.

10. I bow to Him who is a Light Himself (but not revealed by any other light), the witness (the light of all) and the Supreme Atman and the Ruler of Jivas. I bow to Him who is beyond the range of words, thoughts and feelings.

11. I bow to Him who is realised by the wise man leading an ascetic life with the purity of mind gained thereby. I bow to Him who is the Lord of Salvation (Moksha or the state of unity), who is the embodiment of all blissfulness and consciousness in the state of Moksha.

12. I bow to Him who is serene, who is formidable, who is obscured by ignorance, who acts through, and therefore bears, the attributes of, Satva, Rajas and Tamas, who is destitute of all differentiating attributes, is of even nature and consists of nothing but

7. D. He is my resort who is the one Lord and friend of all and whose true nature is constantly sought after in the woods (by means of austere meditation) by sages free from attachment and full of righteousness and whose nature is most auspicious and ever busy with the work of creation which none of the world can attempt.

8. V. D. *By virtue of His own supreme will and power*. *Note*. He is said to have no name or form of a passive nature.

10. D. I bow to Him who shines by Himself and of His own accord *reveals Himself* to the Jiva.

11. *Leading......thereby*. V. By means of disinterested practice of Nivritti Dharma.

And......Moksha. V. And omniscience unapproached or unaffected by misery or evil.

Man leading......thereby. D. Men by means of knowledge and Nivritti Dharma.

12. *By ignorance*. V. To the view of the worldly Jivas.

Destitute etc. V. Destitute of all those attributes which are inconsistent with the nature of God, of partiality.

D. *Note*. The epithets are respectively intended to point to Vasudeva and other forms directing the satva, rajas and tamas

consciousness.

13. I bow to Thee who as Kshetragna seest all in every-thing, still a mere witness, Perfect Being pervading all, the source of all Jivas and even the source of the first material cause.

14. I bow to Thee who seest (realisest) all the senses and their objects, whom all the intellectual activities point to, who seemest to be touched by the shadow of Asat, Ahankara and other principles and who art reflected in every phenomenon.

15. I bow to Thee who art the cause of all, Thyself without a cause; who art the wondrous cause (producing the effect without Thyself being changed in any manner); who art the one great sea where all Agamas (Pancharatra and the like) and Vedas meet (whom they ultimately point to). I bow to Thee who art Salvation (itself) and the resort of (even the great).

16. I bow to Thee who art hidden under the gunas like fire in *Arani* [who art the fire of consciousness hidden in the Arani of gunas], whose mind manifests itself through their agitation, (*i. e.*, whose activity becomes manifest through the effect of gunas) who shinest unto those that have risen above injunctions and prohibi-tions by virtue of their having realised the truth of Atman (that is

and the beings of various classes. By the last epithet is indicated that the supreme Being is not formless.

13. V. I bow to Thee unto whom the Jiva called Kshetrajna is like a body, who art the seer of all, etc......and even the first material cause.

D. *Note.* The Lord may be spoken of as a personal or impersonal Being; but that does not make any difference. To bring out this idea, the epithets appropriate to either are used here.

seest.........everything. D. The Lord of everything. The source of all Jivas or the self-existing one.

14. *Whom etc......*V. Who is the cause of realising what doubt means or what misappre-hension means and what is meant by proper-ties in everything; to whom Maya like unto a shadow points, etc.

Note. For further exposition of the tenets of this system, see commentary.

Who seemest......phenomenon. D. Who art quite distinct from the dependent world, and whose personality is not characterised by any defect, (who is pure Light).

15. *And the resort......*V. And the greatest support and the ultimate resort.

D. I bow to Thee who art the cause of all, who art Narayana that puts an end to all afflictions.

16—18. D. Has in its reading only the first half of 16 and the second half of 18.

Translate. I bow to Thee who protectest the fire of Intelligence obscured in the fuel of the three gunas, whose omniscience is not affected by their activity, who art intensely contemplated in their heart by those who have controlled their mind and senses, who art the embodimsnt of Jnana (absolute con-sciousness), and all the six glorious attributes and the omnipotent Lord.

16. V. I bow to Thee into whom the fire of all the Jivas is collectively withdrawn, as

not to be attained by means of Karma).

17. I bow to Thee who givest absolute freedom from *Avidya* (mundane bondage) to souls like myself that have sought Thee, who art Mukta (eternally free and blessed), of boundless grace and not slow (to save Thy devotees); I bow to Thee who art by Thy own ray, the well-known inner light, powerful in directing all beings and yet unlimited in space.

18. I bow to Thee, the Omnipotent Lord, embodiment of wisdom, contemplated at heart by those that are free from worldly attachments, who art destitute of all association with gunas and who art not attainable by those who are attached to their body, children, relations, house, wealth and people.

19. May He, the Lord of unlimited mercy, grant me deliverance, the Lord by worshipping whom those that seek after Dharma, Kama, Artha or Moksha, do gain their desired goal, and who also bestows all other blessings as well as an undecaying body!

20 & 21. I praise that imperishable and absolutely perfect Brahman, the highest Ruler, yet unmanifest and accessible by internal yoga, though beyond the range of the senses like a subtle and very distant thing, the First of all and endless One, from whom His true and constant devotees that have worshipped the feet of the wise seek no object to gain but are immersed in the sea of blissfulness in singing His most wonderful and auspicious work.

22 to 24. May He be pleased to reveal Himself who, only by his single and minutest ray, produces Brahma and other gods, the Vedas, the worlds, mobile and immobile, with distinct names and forms, from whom the stream of gunas and their products, Budhi,

obscured in the Prakriti of three gunas, whose thought begins to operate at the time of creation when both Prakriti and Jivas are thrown into a state of agitation, who conferest Moksha on Thy devotees, who shinest by Thyself being beyond the comprehension of words.

17. *From Avidya.* V. From the bondage of Karma.

V. After '*grace*', add 'through which the Jiva's mind is diverted from worldly objects'.

Latter half V. To Thee that art realised as one with the Jiva in the mind of every creature as the Jiva is part and parcel of Thyself as Thy body etc.

21. *By internal yoga.* V. By Bhakti yoga.

Endless one. V. Pervading all in and out, or, of all realised desires.

Yet unmanifest. D. of steadied and peaceful nature.

Accessible by internal Yoga. D. Described in the sacred scriptures.

23. *The stream of gunas etc.* V. The Universe produced by the three gunas such as the

manas, and the senses, the constituents of the gross just as flames go forth from self-luminous Agni (fire), rays from the self-luminous sun and are frequently withdrawn into themselves; who is indeed no god, no asura, no human being, no beast or bird, no woman, no eunuch, no male, no born-animal, no guna, no action, no existing thing, no non-existence, but what is left after the negation of all these and yet constitutes all!

25. I do not wish to live on with this body; what have I to do with this elephant life, which is but a screen in and out? I seek for that release from the environment that obscures the light of wisdom, of which no reduction is possible by mere time.

26. With this purpose I bow to that Perfect Being, the last and the highest resort, who is the creator of the universe, who is the universe, yet not all; of whom the entire matter is an instrument, who is the source of all (the Ruler of all) and who is the unborn one.

27. I have bowed to Him who is the Lord of yoga, whom yogins realise in their heart purified by yoga on their having burnt down all their Karma by devotion to the Lord.

28. Again and again do I bow to Thee whose three-fold power is of irresistible speed (in association with likes, dislikes, etc) who

bodies of the gods and others etc.

D. *Note.* This indicates the interminability of the stream of Universe.

24. *But what is ... all.* V. who is the support of all the auspicious qualities and who is the substratum of all (Chit and Achit).

D. who remains after the negation of the form and the formless, who is all perfect and realised as such.

May He be ....reveal. V. May He destroy all the obstacles to my attainment of God!

D. May He snap asunder the mundane bondage which is my misery!

25. *Release from......wisdom.* V. From karma which is like a screen over the world of Atma—, or, from karma that shuts away knowledge of Dharma (righteousnes).

Of which no......time. V. Of which release no relapse through time there can be.

This elephant's life. D. This Prakriti which envelopes this body in and out.

Release from......wisdom. D. The destruction of Linga Deha that hides away self-knowledge.

Of which......time. D. Of which no destroyal is possible by time except by means of self-knowledge.

26. *Translate.* Such as I am, I bow to that unreachable Being who creates the Universe, whose body is the Universe, who is yet distinct from it, who knows all, who, pervading the Universe, protects it, who does not manifest Himself as the result of (as being bound by) His actions, and who is full of all (good) qualities and attributes.

27. *By devotion to the Lord.* V. By Upasanas (austere practices and observances.)

28. *Whose three-fold power.* V. Whose three-fold power of creation of the world etc.

art present (outside) as the object of all the senses, who art the protector of those that seek Thy shelter, who art of incomprehensible energy and beyond the path traversed by the poor senses.

29. I have betaken myself to that all-powerful Being of unlimited glory under whose Maya (power) this Jiva does not realise his self obscured by Ahankara.

30. Sri Suka said:— When, having heard the great elephant describing the Supreme Being without reference to any particular form or attribute, (in a general way), all these gods, Brahma and others, who think of their distinct form and attribute, did not come forward (to help him), Hari who is the Atman of all and the embodiment of all the gods revealed Himself on the spot.

31. Having seen Him in that wretched plight Hari who pervades the Universe, heard his prayer and, borne by Garuda, the embodiment of Vedas, along with the gods singing His, praises, soon came with His weapon *Chakra* to the very place where the great elephant was.

32. The elephant in the lake, held by the very powerful animal and greatly distressed, saw in the sky Hari seated on Garuda with Chakra (in His hand) and holding up his trunk with a lotus, he uttered with great effort these words "I bow to Thee, O glorious Narayana, Father of all."

33. Hari, the Unborn, saw him in affliction, alighted at once and soon dragged out the monster from the lake and rescued the great elephant from its jaws which were cut open, while the gods stood witnessing.

Who art......senses. V. From whom emanate all ideas of doubt and misapprehension etc., in the mind.

29. *Under whose (Maya)...Ahankara.* V. Whom this person does not realise in himself because he is annihilated as it were by the identification of his body with his self through the instrumentality of His Maya.

ADHYAYA 4.

Hoo Hoo a Gandharva cursed by the sage Devala became the Alligator and was saved by Hari. So also king Indradyumna cursed by Agastya was the elephant now saved by the Lord.

1. Sri Suka said:—At that moment the gods, Rishis, Ghandarvas, Brahma, Rudra, and others let fall showers of flowers singing in praise of that work of Hari.

2. The celestial drums were sounded; Ghandarvas danced and sang; Rishis, Charanas and Siddhas offered their praises to the supreme Person (Purushottama).

3. That which was an alligator soon stood transformed in to a most wonderful form; he is the great *Ghandarva* called *Hoo Hoo* (now) released from the curse of Devala.

4. He bowed down to the supreme Lord most highly praised and destitute of change and sang in praise of Hari who is the abode of all renown and whose excellent attributes are fit to be sung and whose story is good in the telling.

5. Having become the object of the Lord's compassion, he went round Him and bowed to Him; and all the world looking on he set off to his own region when (thus) set free from the curse.

6. Ganjendra become free from the bondage of ignorance through the touch of the glorious Lord, attained to a form like that of the Lord clad in *Pitambara* and endowed with four arms.

7. He was indeed formerly a king of the Pandya country, the foremost of the Dravidas. He was known as Indradyumna, solely given to austere observances (to propitiate) Vishnu.

8. Once while in his hermitage on the Kulachala he had controlled his mind, worn matted hair, and undertaken the vow of silence and having bathed at the proper hour of worship he worshipped the imperishable Hari, the Ruler of Rulers.

9. Unexpectedly there came the celebrated Muni Agastya accompanied by the crowds of his pupils. Finding the king seated in a secret place and remaining silent, without offering worship and attention, the sage got angry with him.

8. *Hermitage......Kulachala.* D. Reading. On the Kulachala as his support.

10. He pronounced a curse upon the king saying "this is an unrighteous wicked soul with no culture, who treats Brahmins with contempt. Let him be steeped in blinding darkness and become an elephant because he has a proud heart like that of an elephant.

11. Sri Suka said:—O king, the worshipful Agastya cursed him thus and departed with his followers. The royal sage king Indradyumna also, considered that to be the will of the Lord.

12. Though born as an elephant, which obscures self-knowledge, he even as an elephant had reminiscences of his past life and this was due to the virtue of his worship of Hari.

13. Having thus set the Lord of elephant herds at liberty, Hari, Padmanabha, riding on Garuda whose deeds are being sung by Gandharvas, Siddhas and the gods, returned to His wonderful abode along with him that has been restored to his position as his own attendant.

14. O king, this glorious work of Sri Krishna (*Narayana*), *viz.*, the rescue of the great elephant has been told thee by me. It is capable of leading those who listen to it to Swarga and to renown; it removes their sins brought on by *Kali* and prevents their bad dreams, O best of *Kurus*.

15. (Therefore) the Brahmanas, who seek after good and who are pure, rise betimes and sing this story with full faith for the prevention of bad dreams and other evils.

16. Hari the Omnipresent Lord, who is one with all creation, being pleased, O best of *Kurus*, said this to Gajendra, all beings listening to Him.

17. The Lord said:—Those who rise towards the close of night and having become pure (by bathing) and concentrated their mind, remember Me, thee, this lake, the mountain valley and the forest, these bushes of canes and bamboos, the celestial trees,

18. these summits, the abodes of *Brahma* and *Siva*, the sea of milk which is My beloved place, the brilliant Sweta Dwipa,

10. *Who treats etc.* D. Reading. Let him soon be steeped in blinding darkness because of his having treated me with great contempt and become an elephant, because he has a proud heart and committed sin.

11. *That to......Lord.* V. That to be his Prarabdha.

14. *Sins brought on by Kali.* V. Sins arising from quarrels.

15. *Therefore.* D. Reading. Then.

19. to 21. the Sri Vatsa *mark*, the Kaustubha jewel and the garland (on My bosom), My weapon *Gada* called Kaumodaki; *Sudarsana* called Panchajanya, My vehicle *Garuda* the king of birds, *Sesha* who is My subtle Amsa and *Sri Devi* who depends upon Me; the four-faced Brahma, the sage Narada, *Siva*, and also *Prahlada*; and also My deeds during My *Avataras*, *Matsya*, *Kurma*, *Varaha etc*, all productive of unlimited merit, the Sun and the Moon, and the god *Agni*;

22. to 24. the sacred Syllable, Truth, *Maya* the subtle, cows, wise Brahmins, eternal and unchanging righteousness (which is devotion to the Lord); also the daughters of *Daksha* who are the wives of *Dharma*, *Soma*, and *Kasyapa*; the *Ganga*, the *Sarasvati*, the Nanda, the Kalindi, the white elephant of Indra, Dhruva, the seven great sages and great men of hallowed reputation; also My various forms—those who remember all these do become free from all sin.

25. On those who rise betimes, O dear *Gajendra*, and pray to me with this story I bestow unclouded memory (of Myself) at the time of death.

26. Sri Suka said:—Having thus given His precept Hari, the Lord of all the senses, blew His excellent conch and to the joy of all the hosts of gods, mounted the king of birds, (Garuda).

ADHYAYA 5.

Description of Fifth and Sixth Manvantaras. Churning of the ocean for Amrita. The gods and Brahma go to the sea of milk. Brahma's prayer for Hari's grace.

1. Sri Suka said:—O king, I have told thee this work, a holy work, of Hari, namely, the release of *Gajendra*, which absolves one from all evil. Listen then to the description of the period of Manu called *Raivata*.

2. to 4. The fifth Manu *Raivata* is the brother of Tamasa; Bali, Vindya, Arjuna and others are his sons; Vibhu was Indra, the gods were *Bhutaraya* and others; O king, Hiranyaroma, Vedasiras, *Urdhva Bahu* and others were the wise Brahmins; *Vikuntha* was

22. *Unchanging righteousness*. D. Reading. undiminishing righteousness.

25. *Unclouded memory*. D. Reading. Pure status. (goal).

the wife of *Subhra* and of these the glorious Lord *Vaikuntha* was born by His own essential power along with the great gods called *Vaikunthas.*

5. By that Lord, at the request of His consort *Sri Devi* and for the purpose of granting her her wish, the region of Vaikuntha highly praised by the worlds, was brought into existence.

6. I have already described the Lord's glories, and qualities leading to great wealth and prosperity; but he who could describe all the excellent attributes of Vishnu may (be said to) count exhaustively the particles of earth (dust).

7. 8. 9. The sixth Manu is *Chakshusha*, the son of *Chakshus*. His sons are *Puru, Purusha, Sudyumna* and others; *Mantradruma* was then *Indra*, the gods were *Apya* and others; the Sages then were *Havishmat, Viraka* and others; during this period also the blessed Lord appeared as the son of *Sambhuti and Vairaja*; by His own essential nature the Lord of the world appeared and was known as *Ajita.*

10. By this *Avatara* the sea of milk was churned and *Ambrosia* was secured for the gods; then also in the form of *Kurma* He supported the mount *Mandara* that was sinking in the sea.

11. The king said:—How was the sea of milk churned by the Lord, O sage, and for what purpose? Why did the Lord prop up the mountain in the form of *a water animal*?

12. How the nectar was gained by the gods; what else took place at the time—all this most wonderful work of the Lord may you be pleased to describe (to me)!

13. With (the description of)the glorious work of the Lord of *Satvatas* (Sri Krishna) my heart long subjected to worldly afflictions does not get satiated.

14. Sri Suta said:—O Brahmins, thus requested, the worshipful son of *Dwaipayana* was pleased with him and began to discourse upon the great work of Hari.

15. Sri Suka said:—When in battles the gods were severely assailed by the *Asuras* with sharp weapons, and fell dead, they could not again rise.

16. When by the curse of Durvasas, O king, Indra and the three worlds lost their fortune (prosperity), the sacrificial and other-

righteous observances disappeared (came to be neglected).

17. On observing this state the great Indra, Varuna and the hosts of the gods conferred together but could not themselves arrive at a conclusion.

18. Thereupon they all went to the court of *Brahma* situated on the summit of the *Meru* and having made their obeisance they represented everything to the *Chaturmukha Brahma*.

19. Brahma noticed Indra, Vayu, and others, devoid of all energy and darkened in the face, and also the people to be very miserable and the Asuras in the opposite condition.

20. With a serene mind he (*Chathurmuka Brahma*) contemplated the perfect Lord; and then (the great worshipful Brahma) with a cheerful face said to the gods.

21. "I, Siva, and you and also Asuras and others, men, beasts and birds, trees, and those born of sweat are all created by the minutest ray of His *Avatara* [created by *Marichi* and others born of Brahma who was created by the Supreme Being]. Let us all resort to Him, our protector, who is subject to no change.

22. "There is in His view none who deserves to be killed or protected, no side to be neglected or no side to be supported; still at proper times, for the sake of creation, subsistence, and destruction He gives His support to Rajas, Satva and Tamas.

23. "This moment is the time for his maintaining and protecting the creation, and accordingly He is in association with Satva for the good of the embodied beings; therefore let us go to Him our protector and the father of the world; He will do good to us who are His devotees; for He is beloved of the gods".

24. Sri Suka said:—O slayer of enemies, having thus spoken to them, Brahma along with the gods, went directly to the abode of Ajita (Narayana) beyond the region of darkness.

19. *And the Asuras etc.* D. Reading, just like the gods.

20. The gods— V. Indra and the other gods.

Perfect Lord— D. the Lord who peoples the worlds with His creations.

21. *All created by etc.* V. All created by the minutest ; *Amsa* of tAniruddha, an Avatara of the Lord concerned with creation.

22. *At proper times.* V. On the fit occasions of creation etc.

25. There, O king, Brahma with his concentrated senses offered his prayer in divine language to the supreme Being whose essential nature is not directly known, but only heard of.

26. Brahma said:—"We all bow to the Supreme Lord, who is sought after by all, who is unmodified, who is Truth, who is unlimited in time and space, eternal, present in everybody's heart, unconditioned, beyond the range of reasoning, quicker than the mind, and not described fully by words.

27. "Let us go to Him (as our asylum) who is the knower of the *Pranas*, the mind, and thought, and Atman, who appears as the senses and their objects and who is sleepless and ever remains unaffected, on whom operates neither shade (Avidya) nor sun (Vidya) or which operates on the side of the Jiva; and who is all pervading like the sky and the Imperishable that graces the three yugas with His Avataras.

28. "I resort to that Truth (the supreme Being) which, the wise say, is the axle (the main support) of the wheel of life, (comprising the body and other environments of the soul), set in motion (set to work) by Maya, with the mind for its chief member, provided with fifteen spokes, and with the nave constituted of three gunas and fickle and transient like lightning and also furnished with eight fellies (eight tires) *viz.*, eight forms of *Prakriti*.

25. *With his senses concentrated.* V. with his mind attuned to praise the Lord.

In divine language. D. Reading— In wonderfully divine language.

'*Vai vibho*' D. Reading. *Chabhibhoh.* Of the Lord who overlords all (is conquered by none).

27. *Who appears.* D. Who illumines both the senses and their objects.

Unaffected. D. Also destitute of Lingasareera.

Vidya. D. The knowledge produced by the study of Sastras.

Note. The Jiva is here called 'Grudhra' lit. One desirous of every thing.

Who is......sky. D. Who is the absolute blissfulness and omniscience.

Atman. V. The Jivas.

Sleepless. V. Includes 'unaffected by other states also'.

Unaffected. V. Not conditioned by a body instituted by Karma.

That......Avataras. V. That is perfect in respect of the six attributes of omniscience, omnipotence, etc.

The wheel of life. V. The wheel of the mind.

By Maya. V. By Maya under the control of the Lord.

Fifteen spokes. V. The ten senses and the five functions of the vital breath (Prana).

Gunas. V. Forwarding, retarding, or, indifferent states.

28. D. I resort to that Truth......the wheel of the universe, which is under the control of the unborn Lord, made active through the medium of Prakriti and furnished with a mind and fifteen spokes, which rapidly rotates in all— embracing velocity, of which the strength lies in the Absolute Light (Brahman) and the eight fellies of the gods, the Asuras and other classes of beings.

29. "Let us bow to Him who is by the side of the Jiva as His controller, (who rides on Garuda for the protection of His devotees), who is but of one essence (of absolute consciousness), quite distinct from *Prakriti*, beyond perception, unmanifest (free from change), unlimited in time and space and whom the wise contemplate and resort to by means of *Yoga*.

30. "Let us bow unto that Supreme Ruler who equally moves through all beings, who has always subdued Maya and its qualities, whose Maya nobody could rise over, and by whose Maya the world is deluded and does not know the thing (its own true nature).

31. "Though we, the gods and the rishes, have been created by His Satva only, we do not yet know His subtle essence, though it is, both in and out, distinctly perceived as the existence and as the Light. How could, then, Asuras and others in whom the other two qualities, *Rajas* and *Tamas*, predominate could realise it?

32. "May that Lord be gracious unto us, whose feet are this earth created by Himself; on which dwells the four-fold creation; who is indeed the most High and Perfect Person, independent and of boundless powers to rule! nay, it is the absolute and perfect Brahman!

33. "May that Perfect Brahman of boundless powers be gracious

29. V. *Translate*. The wise contemplate by means of yoga that Lord who is enthroned in that heavenly abode which is constituted of but one essence (Suddha Satva), beyond the range of Prakriti, and the view of the worldly creatures, untouched by profane passions, in the midst of the Nitya Siddhas (the eternally blessed), and unlimited.

D. *Translate*. I resort to that supreme One (Vasudeva) that is conveyed by the one letter, beyond the range of Ajnana as well as Prakriti, Truth itself, omniscience, beyond the range of what may be called the world, unmanifest, destitute of limit or end, perfect (consisting of infinities of syllables), whom the wise contemplate and worship with great devotion and who is seated on the Jiva, his vehicle.

30. *And does not know the king*. V. And whom the world does not understand in true light.

Who has......qualities. V. Who is untouched by the defects characterising the Jivas and Prakriti.

Translate. D. I bow to that supreme Ruler who is the same in all beings and by whose grace the mind and its activities are controlled, whose supreme power no body can transcend, but by which the creature is deluded and incapable of realising Hari, the one object of all enquiry or even the attainment of wisdom as the highest purpose.

31. V. *Translate*. Though created out of satva itself, His beloved body and though endowed with light in and out, these we, the gods and rishis, do not comprehend His subtle all—pervading activity, how could then etc.

D. Though we are both in and out created with satva qualities through His grace and endowed with wisdom, we cannot still comprehend Thy subtle all-pervading nature.

32. *Whose feet etc*. D. Of whom this earth created by Himself are like the feet on which the earth dwells etc.

unto us, whose seed is the water of vast virtue, which is the source of the existence, life and growth of the three worlds and all their protectors!

34. "May that Lord of boundless glory be gracious unto us, whose mind is Soma, as they say,—for Soma is the strength, food, and life of the celestials, and Soma is the power that rules the vegetable kingdom and the great source and support of all the beings that are born!

35. "May the Lord of supreme glory be gracious unto us, whose face is Agni who is the Source of wealth, and has come into existence for the sake of sacrificial performance described in the Veda, and who abides in the stomach as well as the Sea dressing the materials which form his food!

36. "May the most glorious Lord be propitious unto us, whose eye is Surya, known as the path of the gods towards heaven, the embodiment of the three Vedas and abode of Brahman (in relation to whom Brahman is to be contemplated), the very entrance to heaven itself, and also *Mrityu* (the time which terminates or limits life)!

37. "May the most glorious Lord be propitious unto us from whose breath issued forth Prana, who animates the mobile and the immobile beings and forms their energy, strength and power and who is also called Vayu, whom we, the deities presiding over intellect and other organs, follow like attendants waiting on an Emperor!

38. "May the most glorious Lord show His grace unto us from whose sense of hearing the cardinal points have evolved, from whose bosom the various apertures in the body take their origin and from whose navel is evolved that space on which depend the vital

33. *Which is etc.* D. By means of which the three worlds and their protectors (except Soma, Surya, Mahendra and others) obtain their purposes, live and find satisfaction at heart.

34. *For Soma is etc.* V. & D. The Lord who is etc.

35. *The source of wealth.* V. The bearer of offerings to the gods.

D. Aware of every thing that is born.

Who abides etc. Should be taken as qulifying 'the Lord who, present in every body, produces Agni helpful to all'.

36. *Heaven itself.* V. As indicating the time when merit may be acquired by righteous acts.

The very entrance etc. D. The entrance to the heaven of blissful state to be reached by the faithful when released from mundane bondage.

37. *Animates.* V. Produces.

D. Takes the clause 'whom we...' also as construing with 'the Lord.'

breath (Prana) of five-fold function, the senses, (intellectual), the mind, the physical functionaries and the body itself!

39. "May that glorious Lord be gracious unto us in whose strength *Mahendra* has his source ; in whose grace, the gods; in whose wrath, *Siva*; in whose thoughtfulness, *Virincha* ; in whose senses, the Vedas and the sages; in whose generative organ Prajapati!

40. "May the most glorious Lord extend His grace unto us, from whose bosom Sri Lakshmi comes forth, from whose shadow, Pitris; from whose breast, Dharma (righteousness and its Deity); and from whose back Adharma comes forth, from whose head the sky, and from whose sportful motion Apsaras women take their origin!

41. "May the most glorious Lord be gracious unto us from whose face the Brahmin and the Vedas have come ; from whose loins, the Kshatrya; from whose arms, Strength; from whose thighs, the Vaisya and his skill in business; from whose feet the Sudra whose duty is service, other than the study of the Vedas!

42. "May the glorious Lord be gracious unto us from whose lower lip greed, from whose upper lip affection, from whose nose splendour, from whose touch the desire towards the good of lower animals;from whose brows Yama and from whose eye-lashes Time, have come into existence!

43. "May the glorious Lord be gracious unto us, by whose YogaMaya the creatures, Time (Life-time), Karma and qualities and the vast material world are, as the wise say, created, all which is difficult to comprehend and which is set aside by the wise (as mere

38. *From whose navel etc.* D. From whose navel the sky is evolved, who pervades the vital breaths and the senses, who is the consort of Prithivi who is to Him like unto a body.

39. *Thoughtfulness.* V. Joyousness.

In whose......Virinchah. D. In whose Vasudeva form, Virincha form.

Sages. D. The Progenitors.

41. *From whose thighs.* D. From whose thighs Vysyas, and from whose feet Sudras are born.

42. *Time.* Kala *i.e.*, D. Mrityu or Death.

The desire......animals. D. The means of living for lower animals.

43. *The creatures etc.* V. The five Bhutas, Time, Adrishta attaching to the Jiva etc.

And which......the wise. V. And which is fit to be realised only by the wise.

Karma. D. The three kinds of activity.

Qualities. D. Devotion and the like.

Or white, Yellow, etc. D. Sesha (in the text) Nature, the Jiva, Time, etc.

YogaMaya. D. Is the Lord's will.

phenomena)!

44. "I bow to Him whose power is tranquil, whose mind is brimful of the consciousness of His absolute power; who is never attached in His thoughts to the qualities produced by Maya and whose movements are like those of the air (Vayu).

45. "O glorious Lord, may Thou be pleased to show Thy smiling lotus-like face unto us who have sought Thee and are eager to behold Thee, so that it may be within the range of our senses.

46. "Indeed the omnipotent Lord Himself does that work which is too much for us to accomplish by assuming of His own accord various forms from time to time.

47. "Actions of embodied beings that are distressed by objects of the senses only involves great trouble and sacrifice and are of little value; but not those actions that are resigned to Thee.

48. "Also no course of action, however poor it may be, can be fruitless if resigned to the Lord; on the other hand it tends to good; for the Lord loves and wishes well of him (whatever is resigned to Him cannot become useless).

49. "Just as watering the root of a tree is nourishing to its trunk and branches, so also tends the worship of Sri Narayana to the good of all and one's self.

50. "I bow to Thee that art unlimited, whose nature and movement are beyond the range of all wit and Logic, who art destitute of all attributes- the Ruler of all qualities, and now effectuating the quality of Satwa".

Note. When the Lord is indifferent to them, they fall, *i. e.*, they are ineffectual.

All which......wise. D. The Lord's nature transcends comprehension and is only perceived by the wise.

44. *Translate.* V. I bow to Him who has stopped the creative course of His powers, as well as those of the other intelligent beings and the unintelligent matter, whose essential nature is perfect in the eternal realisation of blissfulness......and who is by nature the omnipotent Lord.

D. I bow to the Lord whose consorts derive their blissful personality from Himself, whose powers remain unmanifest, who is perfect in His uninterrupted blissful state and who has no attachment to the objects produced by His own Maya and no activities in quest of them, who is self-existent and the unlimited Lord.

46. D. *Note.* The Lord does heroic work whenever Asuras and others do their afflicting work unbearable to His devotees.

49. D. *Note.* When Narayana is worshipped all the gods consider themselves worshipped and are pleased with the man (the worshipper).

50. Brahma concludes by saying that at that moment the Lord is actuating the satva guna and hence his prayer for protection is opportune.

ADHYAYA 6

On Sri Hari revealing Himself, Brahma directly sings His praises. Hari advises the gods to make peace with the Asuras and to churn the sea of milk.

Sri Suka said:—Thus praised and prayed to by the celestials the glorious Lord Hari, the Supreme Ruler, revealed Himself unto them, O king, effulgent like a thousand Suns rising together.

2. All the gods had their eyes dazzled and could not perceive the sky, the quarters, the Earth, and even themselves; how could they then distinctly see the Lord?

3. The worshipful Brahma along with Siva beheld that Form, pure, blue like the emerald, beautiful with eyes reddish like the interior of a lotus;

4. —The form which was clad with Pitambar pure and brilliant like burning gold, graceful and lovely in every limb, of charming countenance and winning eyebrows;

5. —Adorned with a crown set with most precious jewels and also with two *Keyuras* on the two arms; the cheeks of the beautiful lotus-like face being illumined by the radiant splendour of the ear-rings;

6. —Adorned with belt and its belongings, with bracelets, necklaces, and *Nupuras*; wearing the jewel of Kaustubha and wearing Lakshmi on His bosom as well as the *Vanamala*;

7. —And waited upon by Sudarsana and other weapons that assumed personal forms. Brahma, the foremost among the gods, with Siva and all the hosts of the gods lying prone on the ground, offered his prayers to the perfect Person.

8. Brahma said:—Again and again I bow to Thee of whom birth, worldly existence, and destruction cannot be predicated, destitute of all qualities, the (unlimited) sea of supreme bliss (of Moksha), the subtlest of the subtle, yet of immeasurable essence and of unlimited and glorious power.

8. *The subtlest of the subtle.* V. Who, as indwelling Atma, enters into each Jiva (who is Anu, subtle.)

D. Again and again I bow to Thee who art Aja (Vishnu) the birth, the existence and the dissolution of the Universe, the (embodiment of) the excellent attributes (such as Ananda, Vignana, Existence, Blissfulness and Omniscience), who is essentially the sea of happiness not produced from attachment to one's body.

9. O Supreme Person! O Maker and protector! this form of Thine is ever to be worshipped by those that seek after the highest good by methods laid down in the Vedas and the Tantras; in Thee I see ourselves, and the three worlds together (at one glance), in Thee in whom the Universe abides (hence not really limited in space.)

10. In Thee the independent One, this Universe was in the beginning; in Thee (also) it existed in the middle; and in Thee again it found its end; (i.e.), Thou art the beginning and the end as also the middle of this world, just as clay is in the case of a pot; for Thou art higher than the highest (Pradhana).

11. Through Thy own Maya depending on Thyself, Thou didst create this Universe and then didst enter into it; the wise and thoughtful men that concentrate their mind see that Thou art unaffected by the gunas though in relation to the product of the gunas.

12. Just as men obtain by proper means fire in the fuel (wood); nectar (ghee) in cows, food in earth, water by labour, (*i.e.*, by digging) and living by business-like efforts, so also by force of intelligence the wise find Thee in the midst of the gunas and also describe Thee as such.

13. O Padmanabha, having seen Thee, so gracious unto us as to reveal Thyself, we feel all happy to-day as the elephants distressed by the forest fire are on reaching the floods of the Ganges.

14. Mayest Thou be pleased to grant us that help for which we, the Rulers of all the regions, have sought Thy feet! O Lord, pervading in and out, to Thee who art the witness of all is there anything to be made known by another?

9. In thee, in whom etc. D. O Lord of all incomprehensible personality! (Mayst Thou graciously be our asylum.)!

10. V. *Note.* The illustration of clay is intended to show that the Supreme Being is the material cause of creation.

D. (Reading quite different) (1) In Thy absolute self this (Universe) existed in the beginning (2) Thou art its cause, its support in the middle, and its end (*i.e.*, the destroyer) as clay is of the pot the supreme cause of causes — and Thou art all and Thou art described by all names (words).

Note. The illustration only shows the absolute dependence of all other causes on the Lord as conveyed by the clause (2) and it is further by the clause (3). For if all were one spiritual substance, the nature of the Universe will be accountable.

11. V. Begins thus:— Through maya that has an inseparable existence and works only under Thy control, etc.

D. *Thy own.* existing and working under Thy control.

12. *Nectar.* V. Milk. D. Milk or ghee.

13. *So gracious......Thyself.* D. To be the most supreme as the result of all our enquiries.

14. *By another.* V. & D. Just now.

15. Myself, Siva, the gods and others, Daksha and others,—we are to Thee like sparks of fire. What could we know (do) of (the way to) our good, O Lord,—we of limited understanding and separate from Thee? Be pleased to give us the counsel that may be beneficial to Brahmins and the gods.

16. Sri Suka said:—Thus praised and prayed to by Virincha and other gods, the Lord fully perceived their heart and said in accents majestic like the rolling thunder of the clouds, to the gods who, having perfect control over their senses, stood with their hands joined.

17. One alone, the supreme Ruler of the gods, is able to accomplish that object of the gods; and intent upon manifesting His sportful activities like the churning of the sea and otherwise, He said unto them thus.

18. The Lord said:—Hark. *Brahman*, *Sambho*, and gods, Be cheerful, all of you. O gods, listen attentively to what I say so that you may have success and the desired good.

19. Do you just go and make alliance just now with the Danavas and Daiteyas, who are favoured by Time, till the tide of fortune flow to you, (and you perceive the growth of strength on your side).

20. When the object to be accomplished is great, alliance should be made even with enemies, O gods, by those that have sought the path of gaining their object just as the serpent does with the rat.

21. Without loss of time efforts should be put forth for producing nectar (Amrita), drinking which the creature in the jaws of death (Mrityu) would become immortal.

22.—23. Throw all the creepers, herbs, and plants, into the sea of milk, make the Mount Mandara the churning rod and Vasuki the rope; with Me for your help, O gods, beware of carelessness and churn it well; the Daityas will get trouble for their lot and you will reap the benefit (thereof)

24. O celestials, do you agree to whatever the Asuras propose;

15. *Be pleased......*D. Be pleased to confer on us the blessing of Thy command, O friend of the gods and the Brahmins.

16. *Having......senses.* D. Having controlled all their desires.

18. V. Notes a reading as *Amrita* — so that you become immortal.

for no object can be accomplished so succesfully through (anger) haste, hatred, as through peaceful means (conciliation).

25. Do you not get terrified at the *Kalakuta* poison which will issue from the sea. Do you not evince any covetousness, passion or desire in respect of the objects.

26. Sri Suka said:— Having thus commanded the gods, the glorious Purushothama, the Supreme Ruler, who does only what He wills, withdrew Himself from their sight.

27. Thereupon Brahma the grandfather as well as Siva made their obeisance to that glorious Lord and returned to their respective abodes and the gods repaired to Bali.

28. The praise-worthy king of Daityas (Bali), who knew when to make peace and when to war, prohibited his commanders who on seeing their foes (the gods) unprepared (to fight), became impatient to kill them.

29. The gods approached Bali, son of Virochana, who was seated on his throne guarded by the leaders of the Asura armies, surrounded by the highest royal splendour and had conquered all the three worlds.

30. The great Indra of vast power of judgment conciliated him (Bali) with many soft words and spoke to him of all that he had received instruction in from Purushothama.

31. That was agreeable to Bali, the great Asura and to the other great Daityas present there, *viz*, Sambara, Arishatanemi, residents of the three cities (Thripura).

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28. D. On observing his enemies (thus unprepared) and also his own soldiers well prepared and proudly impatient, Bali strongly prohibited the latter (from doing any harm to the former.)

31. D. Begin. Those Asuras present in the Court of Bali as well as others liked that proposal.

ADHYAYA 7.

The churning of the sea for nectar. Rudra drinks poison.

1. & 2. Sri Suka said:—They (the gods) invited Vasuki the king of Nagas, promised him a share in the benefit and bound the mount Mandara with him as with a rope; and gladly they began to churn the ocean for nectar with firm resolve, O best of Kurus; Sri Hari at first took hold of the fore part (*i.e.*, the head of Vasuki) and the gods too went over to that side.

3 & 4. The great Daityas did not like that act of the Supreme Person and said "we shall not hold the ugly tail of the serpent, for we are well versed in Vedic and Sastraic learning and also famous for our (noble) birth and deeds" Purushothama observed the Daityas standing quiet and aloof with this notion in their mind.

5 & 6. Putting on a smile, He left off the fore part and took hold of the tail, the Immortals following Him. Having thus appointed places for themselves, the sons of Kasyapa churned the sea of milk for Amrita putting forth all their strength and attention; when the sea was being (thus) churned, the unsupported mount went down into the water.

7. In spite of their efforts to hold it up, strong as they were, it sank on account of its weight, O delight of Pandus; when their strength proved futile through the over-powerful Providence they became very much disheartened and the charms of their faces faded.

8. Seeing that the obstacle was caused by *Vighnesa*, the supreme Ruler of boundless power and of unfailing purposes assumed at the time a wonderful form as Tortoise, plunged into the deep waters and bore up the mountain.

9. On seeing the great mountain floating, the gods and the Asuras proceeded again to churn; the Lord (in the form of a tortoise), bore the mountain on his back, a lakh of yojanas in extent and like unto another extensive island.

10. O dear son, supporting on His back the mountain that was being turned round and round and shaken by the dint of arms of great gods and the Asuras, the First Tortoise, the supreme Deity of

8. *Obstacle......Vignana.* D. Reads, 'The downward movement caused by Vighnesa' and takes it to qualify 'the mountain.'

immeasurable powers, regarded the turning as a gentle, pleasurable scratching of His back.

11. Further the Lord entered the Asuras in Asura form stimulating their strength and energy, the gods as a god kindling their energy, and the great serpent (Vasuki) in a form which suspended his consciousness.

12. The Lord of a thousand arms, like unto another mountain stood holding with one hand that mountain by its top: Brahma, Siva, Indra and others in the sky sang His praises and showered flowers on Him.

13. Strengthened by the Perfect Lord who was above and below and who had entered into them (the gods and the Asuras), the mountain and the rope (the reptile), they joyously churned the sea so violently that the aquatic monsters were tossed by the great mountain.

14. The Asuras headed by Pauloma, Kaleya, Bali, and Ilava had their energy dried up by the fire and smoke that issued from the thousand fearful eyes and nostrils of the great Serpent and looked like Sarala trees burnt up by the forest fire.

15. On the gods who were deprived of their splendour by his (Vasuki's) flaming breaths and whose clothes, fine garlands, coats, and faces coloured into smokiness, the clouds under the command of the Lord let fall showers; and on them blew breezes impregnated with the waves of the sea (i.e., cool breezes from the sea).

16. When, from the sea churned by the leading celestial and Asura hosts, no nectar came forth, the Almighty Lord Himself took took up the churning.

17. Blue like the cloud, clothed in gold, with lightning flashing from the ears, having glossy and wavy curls, adorned w th garlands, with eyes reddish like lotus, holding the serpent with His trium-

11. *Further*. D. Reads. *Then*.

In a form...his consciousness. V. 'In the form of sleep,' or, 'in the form of the great serpent.'

D. In a form stimulating the quality of Tamas in the serpent, or, in the form of the (reptile) animal.

13. *Above, below......themselves*. D. Above, below and inside of the mountain and the rope.

14. *Looked......fire*. D. Reading. Fell down like so many moths burnt by the forest fire.

15. *Under the...Lord*. V. Under...Indra.

17. *With lightning......garlands*. V Reading. with ornaments shining like lightning on the neck, wearing the garland (Vanamala) tossed to and fro by the head adorned with the crown.

phant hands that promise protection to the worlds, the Lord who supported the mountain and agitated the sea with the churn, shone like a rival mountain.

18. Out of the sea that was being churned, first issued the most dreadful poison called Halahala;— from the sea teaming with afflicted fishes, crocodiles, serpents, Tortoises, Timi, water-elephants, alligators and whales.

19. (Finding) that poison to be of a deadly force spreading in every direction, above and below, effervescent, unbearable, and irresistible, creatures ran in fear together with their leaders and for want of protection sought refuge with god Sadasiva.

20. Having found that Siva, great among the gods, seated on mount Kailas with his consort for the creation of the three worlds, most beloved of sages and engaged in tapas for the sake of salvation (of the sages), the gods bowed unto Him and offered their praises.

21. Prajapaties said:— "O god of gods, O mighty god, O Atman of Bhutas, O Creator and Protector of beings, succour us that have sought Thee as protector from the poison that burns all the three worlds.

22. "Thou art the One great Power that brings about the bondage of all the world and its salvation; men of discrimination worship Thee as of such power and as the father and preceptor who removes the affliction of His refugees.

23. When, O perfect One, through Thy own Power (Sakti) constituted of the three *gunas*, Thou, essentially wisdom, proceedest, O Lord, to create, maintain and destroy the world, Thou bearest the names of Brahma, Vishnu and Siva.

24. Thou art Brahman the highest secret, the creator of the beings, higher and lower, as the gods, beasts and so on; Thou art the Atman appearing in various forms (as the Universe) by virtue of Thy various powers; hence Thou art the Supreme Ruler.

25. Thou art the source of the word (Vedas); the cause of the Universe, (Mahat-tatva), Atman (Ahankara-tatva); the three gunas,

Who supported the mountain. V. Reads who......from below.

With lighining...ears. D. With ear-rings radiant like lightning.

21. *Essentially wisdom.* V. Self-effulgent.

25. V. *Translate.* Thou art the authority for the Sastras, the cause of the Universe, the Atma, who is life, the senses, the five ele—

that constitute the causes of life, the senses, and the objects as well as the (intrinsic) nature of everything; Thou art Time, Thought, Truth, the eternal essence, (the righteousness known as truthfulness and reality); and the wise say that Prakriti consisting of the three qualities called Akshara depends on Thee; (the sacred syllable consisting of three letters, declares Thee.)

26. Agni who is in the form of all the gods is Thy mouth; the the wise say that the earth is Thy lotus-like feet, O father of the Universe; that Time is the motion of Thyself who art the Atman of all the gods; that the cardinal points are Thy ears and that Varuna is Thy tongue (taste).

27. The sky is Thy navel; Thy breath is Vayu (wind); the sun Thy eyes and water Thy seed; the support of all the souls, great and small, is Thy Ahankara-tatva; Soma (the moon) is Thy mind and the sky, O glorious One, is Thy head.

28. The seas are Thy stomach; the mountains Thy bones; all the herbs and plants Thy hair,— the Vedic metres are truly the seven humours of Thy body and perfect righteousness is Thy heart, O Lord, the one import (embodiment) of the Vedas.

29 O Lord, the five Upanishads are Thy faces, from which the thirty-eight mantras evolve; that highest truth called Siva, the self-effulgent form is, O god, Thy absolute state.

30. Thy shadow is to be seen in the waves of unrighteousness by which destruction is brought about and Thy three eyes are *Satva*, *Rajas* and *Tamas*, (by which the various phenomena of creation are produced), the eternal Veda composed of metres is the eye of Thee, who art the soul of the Samkhya and the propounder of Sastras.

ments, the gunas and their propria; Time, the changeless, and the In-dweller of all, righteousness (or, to be worshipped with righteousness), and who is thought to be represented by Pranava.

D. *Translate.* Thou art the cause of understanding; the originator (the promptor) of life, the senses, the objects, and the gunas; whose desire is Truth itself; who is of the Sat, Chit, Ananda, of the never unchanging nature; righteousness and who is described by the letter Pranava.

26. *Who is...gods.* D. Who distributes the offerings (at sacrifices) amongst the gods.

Who art the Atman...gods. D. Who art the Indweller of all the gods.

27. *The support...Tatva.* D. Whose mind is Brahma (the four-faced) who is the Atma of the great and the small.

30. *The eternal Veda...sastras.* V. The ancient Veda composed of metres such as Gayatri is the vision (knowledge) of Thee, O god, who knowest all and who art the author of Sastras.

31. Thy highest light where Rajas, Tamas and Satva find no place and which is Perfect Brahman destitute of differences, is not [wholly, D.] accessible, O Lord of the Mount, even to the protectors of all the world, Brahma, Vishnu and Indra.

32. Thee who destroyest Kama, the sacrifice (of Daksha), Tripuras, and suppressest Yama, poison, and many others harmful to beings, who during Pralaya reducest to ashes this universe, Thy own creation, by the spark of the fire of Thy three eyes and dost not even think of it all, that is not very great to praise Thee (does not (being too little) conduce to Thy praise).

33. Those that shamelessly prattle of Thee as one devoted to the association of Uma and as one who is very rough and cruel and as one finding delight in the cremation ground—of Thee whose two feet are contemplated at heart by the world's—Preceptors who delight in self-realisation and who dost practise austere penances—those shamelessly ignorant persons certainly do not know anything of Thy glory.

34. Therefore even Brahma and others are unable to comprehend in the proper light the essential nature of Thyself that art Perfect and far higher than what is beyond Sat and Asat; more so in properly singing Thy glories; and needless for us to say that we, (the latest of) the creations of the creations of Brahma and others feel im-

D. Reading. Manu Himself, the author of Sastras is Thy vision, the divine sage born of which is after Thy desire.

31. *Oh Lord...worlds*. V. O Lord of the mountain, O protector of all the worlds.

Vaikunta. V. Upendra.

Note. V. Says that to have included Upendra in the category with Indra is mere flattery (of Rudra). Or, in as much as this stotra addressed to Rudra is but the praise of Paramatma who dwells in the body of Rudra, (or, who has Rudra for his body), the unreachability of the Lord even by Upendra is rightly described in the verse.

Destitute of differences. V adds 'Such as god and man'

32. *Poison* D. reading Hara (Rudra).

Does not think of it for, na Veda', D. Reads Tavesa, to Thee, O Lord.

Note. D. By the use of the word *Hara* this praise is meant to refer to Sri Hari (Vishnu) and also because further on it is said that 'Hari the Atma of all, is pleased.'

D. *Translate* Those that prattle shamelessly of Thee that Thou dost practise Tapas for the sake of Uma (Thy spouse), that therefore thou art greatly afflicted, that Thou dwellest in the Cremation ground and that Thy person is therefore terrific and hideous— they know nothing of Thy full majesty, (Thy divine powers) of Thee whose two feet ... and hence they are devoid of shame.

34. V *Beyond Sat and Asat*. Distinct from the stages of causes and effects. D. Beyond Prakriti.

V. *Perfect*. All-pervading.

D. *Brahma and others* From the view-point of 'the Indweller', Brahma (Virincha), and others. Otherwise, Sanaka and others.

Creations of the creations of Brahma. D. We who have fallen in the current (continuity) of Brahma's creations.

potent to praise Thee. And our prayer is surely limited to our poor powers.

35. We behold this form of Thine as if the highest; but not Thy still higher one, O great Lord; this manifestation of Thine of unmanifest activity is indeed meant for the protection and delight of the world.

36. Sri Suka said:—Observing that distress of His creatures, oppressed with mercy (full of mercy), the Lord who is the friend of all beings, spoke thus unto His beloved consort.

37. Siva said:—What a pity! Note the distress of these creatures, O Parvati, which has arisen in the form of the poison *Kalakuta* by the churning of the sea of Milk.

38. To these creatures anxious to save their lives, I ought to give protection (against the loss of life;) for the sole duty or purpose of one who is great (powerful) consists in protecting those that are in affliction.

39. & 40. By means of their own life which is but trancient, the righteous protect creatures. O auspicious Parvati! With the person who shows mercy to creatures who, deluded by the Maya of Atman are at enmity with one another and ready to kill one another, Hari, the Perfect Atman, is pleased; when the glorious Hari is delighted I am also delighted along with all creatures, mobile and immobile. Therefore I shall devour this poison. May all creatures be happy through me!

41. Sri Suka said:—Having thus told Parvati the glorious Siva, the Protector of the Universe proceeded to swallow the poison and she, aware of His greatness, expressed her approbation thereat.

42. Thereupon the great Siva, the protector of beings, squeezed the spreading poison *Halahala* into his palm and out of mercy swallowed it.

43. Even in His case that dirt of water showed its power in

Our prayer...powers. D. Reading. Our prayer simply shows the degree of our devotion to Thee.

35. *We...one.* V. We are not aware of any thing higher, or, lower than Thee.

D. *Note.* This manifestation of Thine who is of unseen activities is for the purpose of the protection of the world; and not for any other purpose.

First half. We behold this Thy worthy form, but we do not see Hari who dwells in Thee.

that it rendered His throat blue (it caused a blue mark in His throat); but that became an ornament to the merciful Siva.

44. Generally righteous men are afflicted at the distress of the world and that indeed is the highest worship of the Supreme Person who pervades all.

45. On beholding that great deed of Sambhu the god of gods, who showers blessings on His devotees, all creatures, Parvati, Brahma and Vaikunta (Vishnu) praised Him.

46. What little (of the poison) dropped down, while He drank, from His hand, scorpions, serpents, herbs and plants (which are now poisonous) and cobras and such others took in.

ADHYAYA 8.

Kamadhenu and other things issue forth; then Mahalakhmi who offers her hand to the Lord; then Danvanthari comes forth with the jar of nectar; the jar being seized by the Asuras the Lord assumes the Mohini form.

1. Sri Suka said:—The poison being drunk by Siva whose mark is the bull, all the gods and the Danavas were delighted and with great enthusiasm went on churning the sea; then Surabhi (a vessel for keeping the sacrificial offerings) came forth.

2. Rishis versed in the Vedas took it, O king, for themselves as being useful for holding the sacred offerings in sacrificial performances which form the way to reach Brahman.

3. Next sprang forth a horse called Uchchaisravas brilliantly white like the moon; Bali set his mind on it; but not Indra as enjoined by the Lord.

4. Next came out the king of elephants called Irawata endowed with four tusks eclipsing the splendour of the white mountain (Kailasa) of the worshipful *Siva*.

43. *The first half.* D. Reading. He who got the dirt (poison) in His throat showed the power of the poison that formed its characteristic.

1. *Sree Dhara and V. take Havirdhanee* to mean 'the celestial cow of plenty'.

D. The vessel to keep the sacrificial offerings in.

4. *Of the worshipful Siva.* V. Reading. having pinnacles.

Eclipsing the splendour.........Siva. D. Reading. and 'of brilliant white shine; and Indra got hold of it.

5. Then came out of the sea the jewel called Kaustubha the precious stone of red colour; on that Hari set his mind with which to grace His chest.

6. Then arose the Parijata tree, ornament of the celestial region, which always satisfies with the desired things those that have sought it just as thou (king) dost on the earth.

7. Then arose the Apsaras women with gold necklaces and clad in excellent dress (garments), who delight the occupants of Swarga by their sweet gait, sports and ogle-glances.

8. Next shone out of the sea the glorious goddess Rama the very Lakshmi, devoted to the most glorious Lord, illuminating with her splendour all the cardinal points like the streak of lightning rising against the mount Sudaman, (which like a bright reflector enhances the brilliancy of the flash).

9. All the gods, Asuras and (even) human beings conceived a desire for her, their mind being drawn by the glory of her beauty, excellence, age and complexion.

10 & 11. Mahendra soon brought her a highly wonderful seat; all the great rivers came in personal forms bringing pure water in jars of gold. The goddess Earth supplied all the herbs to be used for ablutions; the cows the five sacred articles, the spring *Madhu* and *Madhava*, (its products, flowers and fruits and the like).

12. Rishis arranged for *Abhisheka* according to the sastras; Gandharvas sang auspicious hymns and damsels versed in dancing danced and sang.

13. Clouds sounded like Mridunga, Panavas, Murajas, Anakas and Gomukhas and produced also the notes of conches, flutes and vinas in deep unmusical sound.

14. Then from pots of gold along with the chants of Vedic hymns uttered by Brahmins the elephants of the cardinal points poured the consecrated waters on Sri Devi, the pure, bearing a lotus in the hand.

15. The ocean offered her two cloths of yellow silk; Varuna brought the garland called Vaijayanti, by drinking the honey where-

5. This verse is not found in D.
V. Reading 'Then came the eight elephants as well as Kaustubha, O king,' and the rest as in the Translation.

9. *Human beings.* V. Danavas. (Demons, sons of Danu, Kasyapa's wife).

12. *Damsels.........dancing.* D. Reading women.

--from bees had become intoxicated.

16. Viswakarma the progenitor offered Her wonderful ornaments and Saraswati a wreath of pearls; Brahma a lotus and Nagas ear-rings.

17. Then, after having had all auspicious (preliminaries) done, she took in her hand a garland of Utpalas (blue lilies), bees humming about it; Her face was beautiful with charming cheeks and ear-rings and brightened with bashful smiles.

18. Her breasts were symmetrical and full and adorned with *Chandana* and *Kumkuma*; possessed of a very (handsome) slender waist; and moving from point to point, the ornaments on her feet sweetly sounding, she appeared to be a veritable walking creeper of gold.

19. Looking out for a faultless, permanent resort of unchanging and excellent qualities for herself, she did not find, among Gandharwas, Yakshas, Asuras, Sidhas, Charanas, residents of the celestial regions and others, any one (answering to her wish).

20. For indeed he who had Tapas had no control over his anger; some one had knowledge, but it was not free from attachment; some other possessed greatness but had not subdued cupidity; how could he be a master (ruler) who depends upon another?

21. Somewhere there is righteousness, but there is no love towards beings. In some there is liberality, but there is not the means to salvation; there is in some, great prowess but without power over the force of Time; some are altogether free from attachment to the gunas and hence a second person would have no place there (their mind ever resting in Samadhi).

22. In some there is long life, but no auspicious nature; in some others this is found, but nothing could be known of the duration of their life; where both these occur, there he is not accredited as auspicious. There is but one who is auspicious also (and faultless). He does not surely care for me.

23. Having thus well thought over, she chose for her consort Mukunda who was the most worthy by His constant and excellent qualities and also for His desirelessness, who was beyond the qualities of Prakriti, in whom all powers dwelt, who depended upon no other and who was the One desired by her.

24. On His shoulders she placed the charming wreath of fresh lotus-blossoms resonant with the hummings of maddened hosts of honey-gatherers and stood by in His presence, having betaken herself to her own place, His bosom, through her eyes blooming with smiles checked by her bashfulness (eagerly looking at His bosom her own resting place).

25. The father of the worlds appointed His bosom to be the permanent abode of Sri, mother of the three worlds and the source of all fortune; and from that seat Sri cast her generous and merciful glances upon all her creatures, on all the three worlds with their Rulers and thereby promoted their welfare (filled their heart with joy).

26. The rolling flood of music and musical notes of conches, trumpets, drums, and the like of the attendants of the celestials and their women who danced and sang filled the world.

27. Brahma, and Rudra, Angiras and other great sages, all the progenitors of the worlds sang praises of the Supreme Lord in mantras of real effect and descriptive of His excellent attributes and they also showered flowers.

28. Eyed by Sri the gods, the progenitors with their creatures, full of piety and other excellent qualities attained the highest felicity.

29. O king, when overlooked by Lakshmi, Daityas and Danavas became dis-spirited, fickle-minded, and incapable of exertion and lost the sense of self-respect.

30. Next arose the divine Varuni a maiden with lotus-like eyes and Asuras took hold of her, as Hari wished it.

31. O great king, next appeared, out of the sea that was being churned by Kasyapa's progeny for nectar, a most wonderful person.

32. His arms were long and stout; neck like conch; eyes reddish like lotus; complexion blue; he was youthful, adorned with a wreath and all kinds of ornaments.

33. Clad in Pitambara, with a broad chest, brightened with earrings of highly wrought jewels, with soft and curling hair-tips, winsome in every limb, and in gait walked he like the lion.

24. *Having taken......place.* D. Reading. Timidly glancing at her own place. Here D. says that her timidity is a sign of love. (expression of love).

27. *Descriptive of......attributes.* D. Descriptive of Sree's attributes.

33. *With soft...hair-tips.* V. With dark and etc.

D. Reading. Having hair of a dark and curly character.

34. Graced with bracelets, bearing in His hand a jar full of nectar He appeared; He is indeed a manifestation of a ray of the rays of the most glorious and Supreme Vishnu.

35. He is well known as Dhanvantari who revealed the Ayurveda to the world and to whom there is a special offering in sacrifices; on seeing Him and the jar full of nectar all the Asuras

36. —in their longing to have everything for themselves forcibly snatched away the jar; when the jar of nectar was being taken away by the Asuras,

37. the gods with disappointed hearts sought the protection of Hari; noticing their dependent plight the glorious Lord who fulfils (grants) the wishes of His devoted servants, said, "be not afflicted. By my Yogamaya I shall in secret (and by inducing feuds amongst the Asuras) accomplish your purpose."

38. A quarrel arose in them, O king, who were all thirsting after it, saying 'I shall have it first,' 'I shall have it,' and 'not thou, not thou.'

39. "The gods by whose due share of labour this has been achieved deserve to have their share in this affair as in Satrayaga; this is the eternal Law."

40. Thus, O king, the weaker Daityas full of envy constantly intercepted the stronger Daityas who had seized the jar.

41. At this juncture Vishnu the Supreme Ruler who knows all expedients, assumed the form of a damsel most wonderful and beyond power of words.

42. to 46. A form blue like the charming lily, beautiful in every limb, with appropriate ear-rings with symmetrical cheeks and prominent nose and engaging face, with the weight of breasts developed by the prime of youth, slender waist, with eyes harassed by the humming bees attracted by the fragrance of the mouth, with profuse locks of hair adorned with wreaths of *Mallika* (Jasamine) blossoms with charming neck and neck-laces, with beautiful arms and their ornaments, with the belt enhanced in beauty by resting on the islets of hips covered with spotless cloth and with brilliant and sweetly

35. *Jar full of nectar*. D. Reading. Jar containing food in the shape of nectar.

37. V. & *Sree Dhara*. Yogamaya. Mohini (the form the Lord took later on for the occasion).

sounding nupuras on the feet, she greatly kindled passion in the hearts of the great Daityas by bashful smiles, dancing brows, and winning glances.

ADHYAYA 9.

Daityas place the jar of nectar in the hands of Mohini who imposes on them and distributes the nectar among the gods.

1. Sri Suka said:— The Asuras snatched the jar from one another among themselves and threw it; lost mutual affection and reproached one another, — all acting the thief; —at that time they caught sight of the damsel coming up.

2. What beauty this! what splendour! what youthfulness of her! So wondering and with hearts full of anguish (of love) they ran towards her and enquired of her.

3. Who art Thou having eyes beautiful like the petals of the lotus? Whence art thou? What wouldst thou do? To whom dost thou belong? (*Be*) pleased to tell us all, O beauty; (lit. of handsome thighs) thou churnest as it were our hearts.

4. Beyond doubt we know that thou wast not touched by the gods, Daityas, Sidhas, Gandharvas and Charanas, and Rulers of the world. How (then) by human beings?

5. O beauty, (Lit. one of beautiful brows) art thou not certainly sent by the merciful Maker (Virincha) to delight all the senses and the heart of the embodied beings?

6. O Lady of beautiful waist, thou being so pre-eminent, mayest thou be pleased to do good to us, who, kindred as we are, are yet jealously struggling for a common object and have therefore created enmity amongst ourselves!

7. We are the progeny of Kasyapa, and brothers all. Displayed have we our respective powers; divide (the nectar) justly among us, so that there may arise no quarrel.

8. Thus accosted by the Daityas, Sri Hari, in the guise of a damsel by virtue of His Maya, laughed and looking at them with her sweet side-long glances, said as follows.

1. *The Asuras...themselves.* V. & D. They snatched the jar of nectar from one another and tossed it hither and thither.

All acting the thief. V. & D. (Wresting the jar of nectar) after the manner of thieves.

4. *Rulers of the world.* V. Masters of Yoga.

9. The Lord said:—How is it, O sons of Kasyapa, that you have set your heart on me who have no constancy? For a wise man never indeed puts faith in women.

10. O enemies of the gods, friendly relations with *wolves* and women, especially wayward women, are, the wise say, momentary, since they look for newer and newer things (at every moment).

11. Sri Suka said:— Thus by her jesting (D. tempting) replies the Asuras (were induced to) surrender their mind to her, (entirely confide in her). They laughed in an expressively solemn way and delivered the jar of nectar (into her hands).

12. Thereupon, Hari received the jar of nectar and said in accents brightened with His gentle smiles, "If you agree to whatever I do, whether right or wrong, in any manner or direction, I would divide (distribute) this nectar amongst you."

13. Hearing the words that thus fell from her lips, the great Asuras, not knowing the limit and depth of her words, agreed to her (condition) saying "Be it so."

14. Thereupon they bathed, kept fast, poured offerings into the fire, bestowed gifts on cows, Brahmins and other beings, and had auspicious rites performed (for them) by the Brahmins.

15. As it pleased them they wore brand new clothes and having well adorned their persons they all sat down on Kusa grass, whose ends were placed pointing to the east.

16. When, in a hall perfumed with scented fumes and flowers and illumined by lights, they, all the gods and asuras, sat facing to the east,

17. O king, there entered into that hall with the jar in her hands the divine damsel, of most beautiful and symmetrical limbs, slow in gait on account of the weight of her hips covered over with a brilliant silk garment, with swimming eyes as if under intoxication, seeming to warble by her sonant nupuras of gold and impressive with prominent and full breasts.

18. As they saw her, the companion of Sri, with charming ears adorned with gold rings, winning nose, cheeks and face, no other than the supreme deity, over whose breast the hem of the garment had been blown away by the wind, — the gods and the asuras

8. *His Maya*. D. His desire. V. Purpose, resolve.

were completely deluded (captivated) by her brimming smiles and looks.

19. Seeing that it was unrighteous to give nectar to Asuras who are like serpents, wicked and cruel by nature, Achyuta did not distribute it among them.

20. The father of the Universe arranged them both in separate rows and made them sit in their respective rows

21. The Lord held the jar of nectar in His hand and while He beguiled the Daityas by His winning attentions, words and promises and movements near them gave the gods seated at a distance to drink the nectar that prevents old age and death.

22. O king, those Asuras kept their promise; and remained quiet out of love for her, hesitating (ashamed) to dispute with a lady.

23. Cherishing unlimited love for her, and afraid of losing it and restrained by deference to her, they uttered nothing unpalatable (or offensive).

24. Disguised in marks and dress like the gods, Rahu entered their row and drank of the nectar; but he was pointed out to, (exposed) by the Sun and the Moon.

25. With His sharp-edged Chakra Hari cut off the head of Rahu in the act of drinking; his trunk fell down, because it was not bathed in nectar.

26. The head became immortal and the Unborn Lord made him a planet; but cherishing enmity at heart he proceeds to chase the Sun and the Moon on the New Moon and Full Moon days.

27. When the gods had mostly imbibed Amrita, the glorious Lord, father of the worlds, Sri Hari resumed His true form in the very presence of the great Asuras as they were looking on.

28. Thus, though equally circumstanced in respect of place, time, the means and the object, the hosts of Suras and Asuras still differed in the attainment of the fruit; thus the celestial hosts surely obtained Amrita as the fruit of their depending upon the dust on His lotus-like feet; whereas the Daityas did not.

29. Whatever is done by men for the sake of their body, children and the like at the cost of their life, wealth, energy, mind

28. *In respect of place, time etc.*, D.—In respect of place, time, motive, object, expedience and procedure.

(thought) and words, (—all that) is futile, because it involves the idea of difference; but whatever is done employing the same means with resignation to the Lord becomes good and fruitful; since their is no separation of the Lord from anything. And this course is like unto watering the tree at the root.

ADHYAYA 10.

The jealous Daityas war with the Gods. When the Gods were confounded in fighting Hari appeared on the field for their protection.

Sri Suka said:—

1. Thus, O king, Daityas and Danavas failed to obtain Amrita; for, prepared and full of exertion in the work as they were, they had set their face against the Lord Vasudeva.

2. Having produced Amrita, O king, and having made His devout celestials drink of it, the glorious Lord got on the back of Garuda and went out of sight, while all creatures stood gazing on.

3. Perceiving the good fortune and the complete success of their enemies, those sons of Diti could not bear it and fell upon the gods with raised weapons.

4. Strengthened by the Amrita they had drunk all the hosts of the gods depending on the support of Narayana's feet fought their foes with weapons.

5. There was fought the most terrible battle of the Gods and the Asuras (called the Deva-Asura battle), O king, and it was a hand-to-hand struggle on the sea-shore which (to hear) makes the hair stand on end.

29. *Because......difference.* V. When it is done with the notion they are independent existences and with attachment to them.

With resignation to the Lord. V. as acts of Lord's worship with the proper understanding that everything else is dependent on the Lord.

D. *Translate.* If any worship is offered by men with proper observances, a pure mind and highly pleasing prayers to the gods and their sons who are ever forward to confer blessings, it is evidently useless (as not being the means of the highest blessings sought after and these gods have not the power); on the other hand if the same worship with the same observances and conditions be offered to Him, that becomes the means of every blessing like unto watering the tree at the root, (for His) worship is most gratifying to all the other gods also.

6. There the enemies with a raging heart met in battle and struck one another with swords, arrows, and various other weapons.

7. Tremendous was the uproar of conches and trumpets blown, of Mridangas, Bheri and Damaru beaten and of elephants roaring, horses neighing, chariots grating and Infantry shouting.

8. There, in that battle, warriors on chariots were engaged with those on chariots; foot-soldiers with foot-soldiers, horses with horses and elephants with elephants.

9. Some soldiers fought with camels; some with elephants; some again with donkeys; some others with white animals, bears, tigers, and monkeys.

10. Some with kites, vultures, and cranes, some with eagles and the like, some with whales, others with eight-footed sharabhas, some with bisons, some with rhinoceroses, bulls, buffaloes and arunas.

11. Some fought with jackals, rats, lizards, and blood-suckers, hares and human beings; some others with goat and sheep, with deer and swans and still some others with hogs.

12. Some with birds of land and water, others with creatures of horrible shapes; the soldiers of both the armies strove with one another, O king, and rushed to the froint.

13. to 15. O king, with flags of various hues, with umbrellas black ard white, with highly priced rods of adamantine strength, fans and chowries of peacock feathers; with turbans and helmets unsettled by the winds, with torches, coats of mail and ornaments, with white and brilliant weapons dazzling under the rays of the sun, the armies of the celestial and Asura heroes shone, O son of Pandus, with their ranks of warriors like two oceans with rows of the sea-monsters.

16. & 17. In this battle the commander of the Asura army was *Bali*, the son of *Virochana* and his vehicle was an aerial car constructed by *Maya* and capable of travelling to any place desired. It was filled with every thing necessary for the fight, it surpassed all imagination, it defied all description, it was visible and invisible. It was, O king, the wonder of all wonders.

18. Riding in that aerial car, surrounded by all the leaders of

13. *Fans etc.* D. reading. Brilliant chowries of......

15. *Like two oceans etc.* D. reading. Like the rows of sea-monsters in an ocean.

the army and waited upon with chowries and umbrellas, Bali shone like the moon on the eastern hill (rising).

19 & 20. Round him stood leading various squadrons, several Asuras, namely, Namuchi, Sambara, Bana, Viprachitti, and Ayomukha (iron-faced); the two-headed Kalanabha, Praheti, Heti, Ilvala, Sakuni, Bhuta-Santapa, (he who afflicts beings), Vajradamshtra, (of adamantine teeth), Virochana.

21 & 22. Hagagriva, Sankusiras (the peg-headed), Kapila, Megha, Dundubhi, Taraka, Chakradruk, Shumbha, Nisumbha, Jambha, Utkala, Arishta, Arishtanemi, *Maya* the chief of the Tripuras, and also others like Paulomas, Kaleyas, Nivathakavachas and others.

23 & 24. All who had no share in the Amrita at all, who had only to bear the stress and the brunt of the task and all who had mostly been victors over the gods in battle-all roaring like lions blew their boisterous conches; observing the enemies proud of their strength, Indra the king of swarga was greatly enraged.

25. Seated on *Iravata*, the elephant of the eastern point, he shone just as the Lord of the day on the (eastern) Udaya mountain of rising with streams and cataracts flowing down (with rocks overflown with spring currents).

26. Round Indra stood the gods on their various vehicles with flags and weapons, Vayu, Agni, Varuna and other protectors of the world with their hosts.

27. They assailed and reproached one another with recriminating aspersions; and calling them to fight they rushed into them, to the front, and all fought hand to hand.

28 to 30. Bali fought with Indra, and Guha was thrown down by Taraka (and Guha with Taraka); Varuna with *Heti*, Mitra with Praheti, O king, Yama with Kalanabha, Viswakarma with *Maya*; Sambara fought with Tvashta, Virochana with Savitru, Namuchi with Aparajita, Aswins with Vrishaparwan, the god Surya with the hundred sons of Bali, of whom the eldest was Bana.

31. Similarly the moon (Chandra) fought with Rahu, Vayu with Puloman; the powerful goddess Bhadrakali with Nisumbha and Sumbha.

27. *Reproached another etc.* V. & D. Reproached one another by calling names.

32. Also Vrishakapi fought with Jambha, Vibhavasu with Mahisha; Ilwala and Vathapi with Vasishta and others, O conqueror of enemies.

33. Durmarsha fought with Kamadeva (Manmatha); Utkala with Matris, Bhrihaspati (Jupiter) with Sukra and Saturn with Naraka.

34. The gods called Maruts (wind-gods) fought with Nivathakavachas; and Visvedevas with the sons of Puloman and Rudras with those Asuras called Krodhavasas.

35. Thus on the battle-field the Asuras and the great Suras met together in a hand-to-hand fight, approached and struck at one another, in their desire to win with their sharp arrows, swords and spikes.

36. And with Bhusundi, Chakra, Gada, Rishti, Pattisa, Sakti, Ulmuka (fire-brand), Prasa, Parasvadha (battle- axe), long swords and Bhallas, Parighas, Mudgaras and Bhindipalas, they cut down the heads of one another.

37. Elephants and horses with the chariots, foot-soldiers, and the riders of various conveyances were beaten down and their arms, thighs, necks and feet chopped off, and their banners, bows, coats of mail and ornaments broken.

38. The terrible dust that rose up from the battle ground powdered under the feet of the celestials and others and the wheels of the chariot enveloped the directions, the firmament and the sun but turned back being flooded by the spouts of blood.

39. Covered with heads destitute of crowns and ear-rings, blood-shot eyes, close-clasped lips, long arms with ornaments and weapons as well as thighs like the elephant's trunk, that battle-field shone (as if completely overspread with a carpet).

40. And there the trunks of soldiers, when their heads fell down [looking at their opponents with the eyes in their fallen heads] with weapons drawn up ran towards the opponents in battle, and rushed forward to fight.

41. Bali struck Indra with ten arrows, Iravata with three, the four guards of Iravata with four and its driver with one.

42. The quick-handed Indra gently smiling cut at once

the shafts flying towards him with sharp Bhallas even before they reached him.

43. Noting Indra's excellent skill, the impatient Bali took up Sakti; but Indra cut it off even while it was in Bali's hand burning like a fire-brand.

44. Then in order took he his Soola, Prasa, Tomara, and Rishties; whatever weapon he would take in his hand the powerful Indra cut it all.

45. Thereupon the Asura (Bali) made himself invisible and rose up into the sky and thence sent down (created) the Asuric illusion whereby a mountain descended upon the celestial army, O king!

46. Then fell trees burning with forest fire and rocks with chisel-pointed ends reducing the enemies' army to powder.

47. Gigantic serpents, cobras and scorpions, and lions, tigers, porcupines all fell, the latter crushing down the great elephants.

48. The Rakshasa women appeared in hundreds holding soola in their hand, and in their nudity saying 'Chindhi', (cut) 'bhindhi', (break); so also, O Lord, hosts of Rakshasas.

49. Next appeared in the sky huge clouds rolling deep and terrible thunders, and the clouds blown by the winds rained fire.

50. By the Daitya Bali was created a very extensive and formidable fire charioteered by strong gales, most terrible like the fire at deluge and it burnt the celestial army.

51. Next was observed the sea overflowing all its sides: it looked most terrible by its waves and whirlpools tossed up by stormy winds.

52. When such illusions of incalculable and frightful quickness were being created in succession by the daityas of high magical powers, the soldiers of the celestial army stood bewildered.

53. O king, when Indra and others stood impotent to think of the means of counteracting their (Asuras) Maya, the glorious Lord, protector of the world, when sought after, revealed Himself on the spot.

54. Then, clad in pitambar, with eyes like fresh-blown lotus and with His feet like unto two tender shoots on the shoulders of *Suparna*, He (Hari) revealed Himself. He had arms bearing eight

weapons, the brilliant Kaustubha jewel (on His chest) and priceless crown and ear-rings too.

55. The moment He entered, all the illusions created by the cunning of the Asuras vanished by the power of the most worshipful Lord, even like a dream on the return of wakefulness, for the *very memory* of Sri Hari is the solution of all calamities.

56. Seeing in the battle- field Hari borne by Garuda, Kalanemi riding a lion shook his soola and then flung it at Him; but the Lord of the three worlds seized it playfully as it came on to the head of Garuda and with the same He struck down the enemy with the animal under him.

57. Malyavan struck that One, by whose Chakra the powerful Mali and Sumali had their heads cut off and had fallen in battle, and dealt a blow to the king of birds with his sharp Gada: just then Hari, the first cause of all, with His Chakra cut off the head of the enemy who was roaring loud.

ADHYAYA 11.

Jambha and others slain by Indra. War stayed by Narada. Sinking Daityas revived by Sukracharya.

1. Sri Suka said:—Then having recovered their senses through the great mercy of the supreme Person, Indra, Vayu, and other celestials severely beat back those by whom they had been formerly beaten in battle.

2. When the blessed Indra enraged at Bali raised his *Vajra*, all people cried "ha, ha" (fearing that it would prove deadly to Bali).

3. Indra, weilder of Vajra (armed with Vajra) said (spoke as follows) derisively to Bali who stood before him and who was a thoughtful and noble opponent, and heroically moving in front of the great battle.

4. O Ignorant one, thou hopest like a knave by means of

1. *Formerly beaten.* V. reading. In the beginning engaged.

3. *Noble opponent.* V. reading. Enraged opponent.

Mayas to overcome us who are controllers of Maya, just as a rogue overcomes blindfolded children and deprives them of their wealth.

5. Those rogues who by their Mayas, cunning ways, desire to rise high (to heaven) and even to attain beyond (to Moksha), I throw down far below the position they had previously held.

6. And I, that same Indra, shall to-day chop off your head from you capable of bad (Maya) practices, O dull-headed one. (To-day before death) hie to the company of all your kith and kin.

7. Bali said:—To those who driven by *Karma* meet on the battle-field as directed by Time, do fame, success, failure, death happen in due course.

8. So this brought on by *Time*, wise men do realise; they are not rejoiced at them or grieve for them; and there you betray your unwisdom.

9. We are not prepared to accept your words though intended to cut the vitals. For you believe yourself to be the agent (in respect of fame, success etc): you are therefore most fit to be pitied.

10. Sri Suka said:—Having thus retorted, the heroic Bali, Vanquisher of warriors, hit, with Narachas drawn to the ear, Indra, the lord who was already struck with his reproachful retort.

11. Thus reproached by his enemy who spoke the truth, the god Indra could not bear his condemnation like an elephant struck with the goad.

12. Indra able to subdue the enemy threw his unfailing weapon Vajra at him (Bali); with his car he fell to the ground like a mountain whose wings are cut off.

13. Seeing his friend's fall Jambha the friend of Bali and his well-wisher rushed in to perform his friendly act to the friend even in his fallen state.

4. *A rogue*. D. reading. Having screened the sky from sight.

Note 4 to 7. It is according to D. an instance of the hidden simile.

5. *Their Mayas*. D. Observances practised cunningly and without faith or devotion.

6. *Hie to the company of*. V. Show your prowess valourously with the help of your kin.

8. *So this brought on by Time*. V. reading. Him who thus experiences the fruits of his actions produced by Time, the wise observe. D. That rope, bondage of Time the wise realise this to be.

9. *Yourself*. V. Your body.

You are therefore...... V. To accept the words of you who will be pitied by the wise for your foolishness.

10. *Vanquisher of warriors*. V. reading. Who respects warriors.

Who was......retort. D. reading. 'Swift-flying', referring to Naraches.

14. Riding on a lion the powerful Jambha quickly raised his gada, and struck Indra and his elephant on the neck.

15. Under severe pain from the stroke of the *Gada*. the elephant became bewildered, knelt down and was in a wretched condition.

16. Thereupon was brought by Matali, a chariot surrounded by a thousand horses; the Lord Indra left the elephant and mounted the chariot.

17. Jambha, the foremost among *Danavas*, expressed his approbation of that service done by Matali the driver ; then putting on a smile he struck him (Matali) in battle with a burning *Sula*.

18. Gathering up his strength Matali bore the very unbearable pain; Indra much enraged cut off Jambha's head with his *Vajra*.

19. Hearing from the sage *Narada* of the fall of *Jambha*, his kinsmen, *Namuchi*, *Kala and Paka* sped to the battle-field in great haste.

20. Cutting Indra to the quick with harsh words, they showered on Indra their arrows just as clouds cover the mountain with volleys of rain.

21. The swift-handed Bala simultaneously struck in battle all the thousand horses of Indra with as many arrows.

22. With two hundred arrows Paka struck Matali and separately the chariot also in every part; all that by a single act of drawing the bow and discharging the arrows and it caused great wonder on the field.

23. With fifteen very powerful arrows furnished with golden hilts, Namuchi struck Indra in battle and roared like a rain-charged cloud.

24. Thus the Asuras covered with arrows Indra, his charioteer and chariot on every side, just as clouds obscure the sun in the rainy season.

25. Not finding Indra the hosts of the Gods and their followers shrieked in great bewilderment, being without their leader, and vanquished by the enemies' forces just as merchants do in a wrecked broken vessel on the sea.

26. Then with his horses, chariot, flag and driver issued Indra from the cage of arrows and by his splendour illuminated the

directions, heaven and earth and shone like the sun at the close of night.

27. Observing his army severely beaten by the enemies in battle, the Lord Indra weilder of *Vajra* raised (took up) Vajra in great rage to slay the enemy.

28. And with that very weapon of eight nebs (Indra) he chopped off the head *of Bala and Paka*, O king, filling their kith and kin with fear.

29. Perceiving the slaughter of the two and oppressed with grief, revenge, and rage, Namuchi grew impatient to slay Indra, O king, and exerted himself to the utmost.

30. He took up a Sula made of iron, furnished with a bell and chased with gold. Greatly enraged and threatening with the words, "Now thou art slain", roared like a lion and rushing towards Indra discharged the weapon at him.

31. It flew through the air in great speed; but Indra cut it off into a thousand pieces with his arrows and further, O king, the Lord of the celestial region, in great anger to sever his head with his vajra, struck him on the neck with it.

32. But that strong vajra aimed indeed with great force by Indra did not injure even his (Namuchi's) skin; it was indeed most astonishing that the slayer of the very powerful *Vritra* was rendered ineffectual by the skin on the neck of Namuchi.

33. Therefore, afraid of his enemy on whom his vajra had proved powerless, Indra wondered, "what is this that has happened through the power of Providence, so as to delude the world?

34. That *Vajra*, by which formerly, when the people were in peril, I cut off the wings of mountains which flew with wings and settled down on the earth here and there with their weight;

35. That *Vajra* by which *Vritra* who was the essence of the mighty Tapas of Twashta was split, as well as many others of formidable strength even the skin of whose bodies was not at all injured by all the other weapons;

36. That *Vajra* is rendered futile when aimed by me at a feeble Asura; I shall not any more handle it which is like a stick. Even the Brahmin's energy has turned out to be useless."

33. *What is......happened.* D. What is this that indicates obsession by evil spirits.

37. To Indra who was thus pondering in anxiety, a heavenly voice spoke thus, 'this Danava is not to be slain with either dry or wet things.'

38. 'For a boon has been by me given him that he should find his death neither from a dry nor a wet weapon; so, O Indra, some other expedient should be thought of for (killing) your enemy.

39. On hearing that divine voice, Indra steadied his mind and contemplated, when he thought of *foam* to be the expedient fulfilling both the conditions.

40. And he cut down the head of Namuchi with foam which was neither merely wet nor merly dry (for it was both dry and wet at once); crowds of sages sang in praise of the Lordly Indra and showered flowers on him.

41. The two chief Gandharwas, Viswavasu and Paravasu, the celestial songsters, sang; the celestial drums were beaten and the celestial damsels danced in great joy.

42. Similarly Vayu, Agni, Varuna and others slew their respective opponents, with volleys of arrows and missles, just as lions vanquish deer.

43. O king, Narada whom Brahma, noting the destruction of the Danavas, sent to the Gods, prevented the Gods (from continuing the slaughter).

44. Narada said:—With the support of Sri Narayana's arms you have secured amrita, and you have been more blessed with good fortune. Do you hence cease to fight.

45. Sri Suka said:—Controlling the force of revenge and in due deference to the sage's word, they, being praised by their attendants, returned to Swarga Loka.

46. Those that were left alive in the battle took the distressed Bali as directed by Narada to the mountain where the sun sets.

47. There Sukracharya restored back to life and healthy condition those who yet held all their limbs intact or necks unbroken, by virtue of his secret knowledge of sanjivinee (reviving the dead).

48. Touched by the hand of Sukra Bali came back to his senses and though defeated he was not grieved; for he was fully endowed with the knowledge of the truth of the world (on account of his philosophic conviction of the true nature of the world).

ADHYAYA 12.

The form of Mohini displayed again at the request of Rudra, who became confounded at the sight.

1. Sri Suka said:—The God Siva heard that Sri Hari deluded the Danavas by assuming the form of a damsel and to the hosts of gods gave nectar to drink.

2. Mounted on his bull along with his consort Goddess Parvati and surrounded by all the Bhutas, Siva went to the place where Madhusudana was, to see Him.

3. Siva along with his consort was received with great attentions by the glorious Lord Hari and having taken a proper seat and commended Him, Siva spoke to Him with a smile as follows.

4. Sri Mahadeva said:— O God of Gods, Thou dost pervade all the Universes. O Ruler of the Universes, Thou art in the form of the Universe; of all the things Thou art the Atman, (both) the cause and the Ruler.

5. Thou art the Truth, essentially consciousness and no other than Brahman, from which the beginning, end and middle states of the world proceed, and which being unchangeable, is not subject to those states, which is also this the visible Universe and also "Aham" (I), *i. e.*, the seer, which is the external thing, the object, and also the other, the subject, of experience.

6. Wise men who are after the highest good and therefore do not seek after other blessings, rid themselves of all attachment to things here and hereafter and devote themselves to the contemplation only of Thy lotus-like feet.

7. Thou art Brahman (the supreme Being), perfect, absolutely

4. *The cause*. D. The efficient cause; still different from Adhrshta and the like, that is to say, He is an intelligent and all powerful maker according to His will.

Jaganmaya. V. One to whom the Universe is like unto a body and hence said to be full of the Universe.

D. One that is the support of the world in its every detail.

5. This verse is not found in D. Reading.

V. *Note*. Brahman or the Supreme Being is looked upon as the material cause also of the Universe; but the modifications and limitations implied in that view are denied of Brahman in this verse. So He is said to be free from beginning and other states, different from this universe or Aham, *i. e.*, the limited Jiva, Chit, and the gross body; for Brahman is of undecaying essence, etc.

7. D. *Translate*. Thou art Brahman, *i.e.*, the perfect one, immortal, untouched by the three gunas and consequently by misery, absolute bliss, subject to no change, one without a second, always but one, distinct from

blessed; untouched by gunas and misery, nothing but bliss, not subject to change, without a second, distinct from everything else, the cause of the Universe for its origin, existence, and destruction, the ruler of all Jivas, having nothing to seek from, but sought after by all Jivas.

8. Thou art but one; Thou art both sat and asat being their cause; Thou art neither, being the first and supreme cause; and like gold modified into something and without modification, there being no difference in substance. Thou art superimposed with differences by people through ignorance; for this difference is due to the three gunas, though Thou art subject to no conditions, (*i. e.*, absolute).

9. Some (Vedantins) call Thee Brahman, some (Mimamsakas) Dharma; some again (Sankhyas) Purusha, superior to Prakriti and Purusha; others (Pancharatras) the Lord of nine powers and some others the (Yogas) *Maha Purusha* (the great Person); but Thou art the changeless and absolute one.

10. Neither I nor Brahma of the longest life, nor Marichi and others forming the Satwa creation, comprehend the Universe created by Thee, O supreme Ruler. How could then the Daityas, human beings and others, always active in the wrong direction, (under the influence of Rajas and Tamas) and whose understanding is deluded by Thy Maya, comprehend (Thy creation or Thee)?

11. Thou knowest all that work of thine, the existence, birth,

the Universe, the efficient cause of the creation, subsistence and destruction of the Universe, the Lord and Ruler of all, and one that has nothing to derive from it and can do everything without any independent means.

Not subject to change etc. V. Not different from every thing else, as being its material cause also; Thou art the Antaryamin as well as its Ruler, because it needs a Ruler.

8. D. *Translate.* Just as gold is the same substance whether moulded into different shapes or it is by itself, so also Thou art the one existing in every thing, Sat, Asat etc., giving it its life and properties and hence declared and described by every word denoting it and really there is no change affecting Thy essence. Other creatures do in their ignorance overlay Thee with differences; for Thou art the Almighty one bringing about the various compositions of the three gunas, yet never subject to limitations or conditions.

The latter half. V. Those that adopt the Atomic and the like theories do in their ignorance believe that this Universe is an existence independent of Brahman and constituted of Paramanu etc.

9. *Nate.* The different theories referred to are according to (1) V. Vedantic, Mimamsaka, Sankhya, Yoga, and Pancharatra. (2) D. Vedanta, followers of Smriti, Puranas, Pancharatras and Ekantins, absolutely devout people.

10. *Forming the Satva creation.* V. Forming the aggregate creation. D. Endowed with Satva.

and death of the world, the activity of beings, and their mundane bondage and release; being the very essence of that all and the very power of comprehension Thou pervadest everything, just as Vayu (the wind) enters all bodies, moveable, or, immoveable as well as the sky.

12. Thy avataras exhibited when playing in association with the gunas, have been seen by me; such an one, I am eager to see, the female form which Thou didst assume.

13. That form of the damsel by which the Daityas were deluded and the Gods were made to drink of Amrita, we have come eager to see; great is our curiosity.

14. Sri Suka said:—Thus solicited by Siva, the bearer of Soola, the glorious Vishnu with a laugh pregnant with deep meaning, said to Siva.

15. The glorious Lord said:—Having regard to the interest of the Gods when the jar of nectar was snatched away, in order to keep them spell-bound with curiosity I assumed the form of a damsel.

16. That I shall reveal unto Thee that art curious, O best of Gods,—that form which must be most highly valued by passionate beings, love-stricken beings, the form which invokes thought-born love.

17. Sri Suka said:—Thus saying the glorious Lord vanished out of sight at once at that very place; and Siva with his consort Uma remained wistfully looking in every direction.

18. Then in a park close by, in the midst of trees of various and wonderful flowers and crimson sprouts, noticed he a paragon of beauty, playing with a ball, wearing a brilliant zone about her middle which was covered with the finest silk.

19. —the damsel who seemed to get broken at every step in her middle by the heavy weight of her full breasts shaking in her bending and rising (to pick up the ball) and of the most precious and stout wreaths of pearls on the chest and who seemed to move hither and thither her own feet shining like shoots (corals).

20. He saw her whose broad and unsteady eyes were swimming as if afflicted very much by the fanciful and uncontrolled movements of the ball and whose face was adorned with dark and glossy curls, the cheeks brightened by the ear-rings shining in her ears.

21. He saw her trying to set right the loosened garment and disturbed locks with her charming left hand, while she beat down the ball with the other, deluding the world with her supreme powers.

22. The God Siva (saw her Sri Narayana in the form of a damsel) sporting with the ball and was deprived of his sense by her glances accompanied by faint smiles caused by a little bashfulness; his mind and heart were bewildered in the exchange of looks with that woman and he was not conscious of himself or Uma or his own attendants standing by.

23. When the ball escaped from her hand to a great distance and she went after it, the wind seemed to blow away her delicate garment held by the zone while God Siva stood looking on indeed with eyes wide open.

24. Beholding her so winning with her side-long looks, beautiful to look at, and charming the heart, God Bhava set his heart on her while she was (pretended to be) drawn to him through her ogles at him.

25. Thus deprived of discrimination by her and confounded by his amorousness for her, he made immodestly after her, even while Parvati was looking on.

26. Observing him as he approached her, and feeling abashed for her nakedness, she disappeared amongst the trees with a laughter and tarried nowhere.

27. The worshipful Bhava, whose senses were lost beyond control, was possessed with the passion of love: he went after her like the king elephant pursuing his queen.

28. Following her in great speed and having overtaken her, he took hold of her hair-locks and embraced her in his arms, though she was unwilling.

29. Embraced by him, like the she-elephant by her king, she moved to and fro (in his arms) with dishevelled locks.

21. *With her supreme powers*, V. With her cunning behaviour. D. With the astounding beauty of her person.

22. *And was deprived of his sense by*. D. Reading. Stupified by.

Bewildered. D. Reading. delighted.

23. *Held by the zone*. D. Reading. Very fine and thin.

While she......him. D. Reading. Who looked bashful.

27. *Whose senses......control*. D. Reading. Whose senses had been greatly perturbed.

30. Getting herself extricated, O king, from the arms of the (God Siva) great among the celestials, the beautiful damsel took to flight, being the Maya created by the Almighty Lord.

31. Forced by passion and like one completely subdued by an enemy, Rudra stuck to the path of (followed by the same path) Vishnu, the glorious Lord of wonderful deeds.

32. On the way escaped the seed of Rudra whose energy never goes to waste, while he was running after Hari, as that of a powerful king elephant pursuing his queen.

33. The various spots of the earth where the seed of that great God fell became, O king, fields of gold and silver.

34. Hara betook himself to rivers, and lakes and mountains, forest and gardens and also in any and every place where Rishis dwelt he was present.

35. When the seed fell he perceived himself befooled by the Lord's Maya, O great king, and then recovered himself from the confusion.

36. Thereupon he fully realised the glorious greatness of Atman, the Atman of the Universe, and did not think that (befooling him) to be a great wonder (extraordinary) in one of incomprehensible power.

37. Seeing that Hara remained unnerved and free from any feeling of shame, Madhusudana was very much pleased and resuming his masculine form, spoke to him.

38. The glorious Lord said:— O foremost one among the Gods, thou hast fortunately thyself recovered thy natural understanding, though thou hast been, O child, greatly deluded by me, as I appeared in the form of a woman at thy will.

39. Who could, having conceived a passion, other than thyself,

30. *Maya.* V. Mohini, or, one created by the Lord's Maya.

31. *And like one......enemy.* D. Reading. Completely subjugated by passion that runs counter to one's attainment of life's aims, or, that induces adverse activities.

35. *Confusion.* V. Passion.

37. *Free......shame.* D. Void of modesty inducing love.

38. *Thyself.* V. Of thy own accord. D. With [illegible] thy mind.

Thy natural understanding. V. The state of getting freed from the excitement of passion.

D. Thy devoutfulness of heart.

The latter half. D. Reading. Wherefore, O child, thou hast been at thy own will stupified by *my* Maya (power) that cannot be crossed over.

get over My maya that creates various objects (of attraction) and therefore cannot be got over by the jivas of a poor mind (by persons that have no control over their mind)?

40. Operating with Me while as Kala (and in various amsas) in relation to Time (the condition for creation and the like) is this Maya of three gunas and it shall not overpower thee.

41. Sri Suka said:— Thus blessed, O king, by the Almighty Lord of Srivatsa mark Hara took his leave, went round (and bowed to) Hari and returned to his own abode along with his retinues.

42. While the great Rishis stood praising him, O Bharata, the worshipful Siva joyfully said then to Parvati, Maya, forming his own part.

43. Didst thou observe the Maya of the Unborn, Purushottama, the supreme Deity, by which I, the God of gods, am powerlessly deluded? What need to say that the dependent creatures do succumb to His delusive power?

44. He is that very Ancient Person about whom thou didst enquire of me, while remaining quiet in Yoga practice at the end of a thousand years— on Him neither Time nor the Veda operates.

45. Sri Suka said:—O son, thus has been told the glorious work of the Wielder of Saranga bow by whom in churning the sea a great mountain was supported on His back.

46. In no respect will prove fruitless the exertion of one that constantly sings this, or, listens to this, account of Hari's work, for to talk of the attributes and glories of the Lord of highest renown is the way to end all troubles of samsara.

47. I offer my obeisance to the feet of that Lord inaccessible to the sinful, accessible by means of devotion, that gave Amrita to the great Gods his refugees to drink of-that Lord who, of His own will, assumed a female form to confound the enemies of the Gods and who fulfils the prayers of those that approach Him.

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43. *The god of gods*. V. reading. The Lord of Vidyas (sciences).

Am powerlessly deluded. V. Am deluded though I am not dependent on any other

ADHYAYA 13.

Manvantaras, Seventh to Fourteenth, described.

1. Sri Suka said:— The son of Vivasvat, the Manu, is the well-known Sraddhadeva. He is the Seventh and present Manu. Hear of his descendants.

2. The sons are Ikshvaku, Nabhaga, Dhrishta, Saryati, Narishyanta, Naabhaga and the seventh is called Dishta.

3. Karusha, Prishadhra, and the tenth is known as Vasumat. These are the ten sons of Vaivaswata Manu, O victorious king.

4. The Adityas, Vasus, Rudras, Visvadevas, the family of the Gods, Maruts, Aswins, Ribhava are the Gods, O king, and Indra among them is Purandara.

5. Kasyapa, Atri, Vasishta, Viswamitra, Gautama, Jamadagni and Bharadwaja are seven sages known at the time.

6. During this Manvantara also there has been an Avatara of the Lord Vishnu (in relation to Kasyapa and Aditi) born as the youngest of Aditi's sons, in the form of a dwarf (Vamana).

7. I have briefly described to you seven Manvantaras and shall now tell you of the coming Manvantaras with which Vishnu's Avataras are also connected.

8. Vivaswat had two wives, both daughters of Viswakarma, namely, Sajna and Chaya of whom, O great king, I have already told you.

9. Some say that he had a third wife called Badava; of these the children of Sajna are three, Yama, Yami and Sraddhadeva; know also the children of Chaya.

10. Savarni and a daughter Tapati who became the wife of Samvarana and the third son was Sanaischara; and the Aswins are the sons of Badava.

11. On the advent of the eighth Manvantara Saavarni will be Manu; Nirmoka, Virajaska and others, O king, the sons of Saavarni.

12. Then the Gods are Sutapas, Virajas and Amritaprabhas, Bali the son of Virochana will become Indra for them.

13. That Bali bestowed this earth (in the seventh Manvantara) on Vishnu who asked for three feet of ground and eschewing the rich

2. D. reads Nabha for Nabhaga.

place of Indra achieved by him will gradually attain realisation.

14. That Bali who was bound by the glorious Lord and by the same Lord pleased with him was installed in the region of Sutala surpassing the splendour of Swarga— is still there like the king of the celestial region.

15. Galava, the glorious Rama, Drona's son Aswathama, Kripa, Rishya sringa and our father the glorious Badarayana;

16. These will be the seven sages then and they are even now practising their yoga, O king, in their respective hermitages.

17. The powerful Lord takes an Avatara called Sarvabhauma in relation to Devaguhya and Sarasvati. He snatches the state from Purandara and confers it on Bali.

18. The Ninth Manu is Dakshasaavarni born of Varuna; and his sons are Bhutaketu, Deepthakethu and others, O king.

19. Paras and Marichigarbhas and others are the Gods and Adbhuta was Indra, it is said; Dyutimat and others will then be the seven sages.

20. Of Ayushmat by Amboodara Rishabha will be born with the Amsa of Hari, and Adbhuta will enjoy the three worlds made prosperous by Him.

21. The tenth Manu is Brahma Saavarni the worthy son of Upasloaka; his sons are Bhoorishena and others; Havishmat and others will be Brahmins (sages).

[Even in that Manvantara there will be an Avatara of Hari known as Srimurti in the house of the Prajapatis; and by Him the world will be made happy.]

22. Havishman, Sukriti, Satya, Jaya, and Murti are the Brahmins (sages) then; Suvasana, Virudha and others are the Gods; Sambhu is Indra.

23. Born of Vishuchi, Vishvaksena will make friends with Sambhu; the glorious Lord thus appeared in His own essential form in the house of Prajapati.

24. The eleventh Manu is Dharmasavarni, possessed of control over his mind; he will have ten sons named Satyadharma and

13. *Eschewing.* V. having enjoyed and then eschewed it.

20. *Born with Amsa of Hari.* Being Hari Himself.

Prosperous. D. Protected.

Adbhuta. V. Sruta, also in 19.

others.

25. Vihangamas, Kamagamas, Nirvanaruchis are the Gods; Vaidhruta is Indra, and for them Aruna and others are the sages.

26. Then the son of Aryaka, known as Dharmasetu, born of Vaidhrita, with the Amsa of Hari will protect the three worlds.

27. The twelfth Manu wiill be Rudrasavarni, O king, and his sons are Devavan, Upadeva, Devasreshta and others.

28. Ritadhama will be then Indra; Harita and others the Gods, and the Rishis are Tapomurti, Tapaswi, Agnidhraka and others.

29. Born as the son of Satyasahas and Sunrita, the powerful Swadhama with an Amsa of Hari will make the period of that Manu very glorious.

30. The thirteenth Manu will be Devasavarni, master of his mind; Chitrasena, Vichitra, and others are his sons.

31. The Gods then bear the names of Sukarma, Sutrama, etc. and Divaspati will be Indra; Nirmoka, Tatvadarsa and others will be the seven sages then.

32. The son of Devahotra, master of yoga, with an Amsa of Hari will be born of Brihati and become the helper of Divaspati, (the Indra).

33. The fourteenth Manu will be Indrasavarni; Uru, Gambheerabuddhi and others will be his sons.

34. Pavitras and Chakshusas will be the Gods and Suchi the Indra; Agni, Bahu, Suchi, Suddha, Magadha and others witl be the sages.

35. Then Hari will appear as the son of Satrayana and Vitana and bear the name of Brihatbhanu and, O great king, He will extend the courses of sacrificial duties.

36. O king, these fourteen Manu periods relating to the past, the present and the future have been described to thee and a Kalpa of a thousand Yugas is measured by these.

37. [Vishnu will be gracious unto him who, O king, will listen to this account of the fourteen Manus.]

27. *Rudrasavarni*. V. Merusavarni.
29. *Satyasahas*. D. Satyamahas.
33. *Uru etc.*, D. Jantu, Bhiravavarya etc.
34. *Pavitras*. D. Vichitras.
35. *Satrayana*. D. Narayana.
37. This is an additional verse in the Bombay edition.

ADHYAYA. 14.

The common duties of Manus in all the Manvantaras described.

1. The King said:—During the periods of Manus, O worshipful One, how come these Manus and others, who are employed, in what work and by whom—please tell me of these.

2. The Sage said:—Manus, their sons, the Sages, and, O king, Indras, the gods, are all under the direction of the Perfect Being, the supreme Ruler.

3. Yagna and other Avataras of the Perfect Person have been mentioned, O king ; directed by them Manu and others carry on the world's work.

4. At the end of the four Yugas, the Sages by virtue of their Tapas discovered the various Vedas, lost by force of Time, from which the eternal righteous course is to be known.

5. Therefrom Manus instructed by Hari and full of earnestness understand the Dharma of four feet and certainly make him traverse the earth (propogate it) in their respective periods, O king.

6. The Protectors of the people (the sons of Manus) carry on the work of protection (through their sons and grandsons) to the end of each Manvantara in the provinces severally assigned to them, and the Gods accept their shares in the sacrificial offerings along with those that are connected with sacrificial performances.

7. Enjoying the firmly established fortune of the three worlds bestowed on him by the gracious Lord Indra protects them and sends down profuse rain.

8. In every yuga Hari appearing as the Siddha imparts Wisdom and in the person of the Rishi teaches Karma and as the master of Yoga shows the method of Yoga.

[Siddhas, Sanaka and others; Rishis, Yagnavalkya and others; masters of Yoga are Dattatreya and others.]

9. He carries on the work of creation in the form of Prajapati (Progenitor); destroys the rogues as King and in the form of Time of various qualities (characteristics) He also acts as the destroyer of all.

5. O King. D. Kings. (as referring to 'Manus').

6. Along with those etc. V. Along with those others that have been sung here.

10. Though praised (spoken of) by these people who are deluded by Maya of names and forms as well as by various sastras, He is not seen.

11. The measure of the sub-divisions of this Kalpa has been described which those versed in the ancient lore say comprises fourteen Manvantaras.

ADHYAYA 15.

Sukracharya helps Bali to perform Visvajit yaga for the overthrow of Indra who thereupon abandons Swargaloka.

1. The king said:—Why did Hari beg of Bali for three feet of ground like a poor, helpless person and why did He, the Lord of beings, though he had got the thing asked for, bind him down?

2. This we wish to know; great indeed our curiosity,— why again did the Perfect One, the Lord of sacrifices, fetter down the innocent?

3. Sri Suka said:— It is said, O king, that once (in a battle) Bali was deprived of both his wealth and life by Indra, and that he was restored to life by Sukra and others of the Bhrigu race. So the noble-minded Bali became their disciple and absolutely attached himself to them, offering them all his wealth.

4. Much pleased the Brahmins of the Bhrigu race enabled him to perform the Viswajit sacrifice, since he desired to conquer Swarga; those Brahmins of great virtue having installed him by performing the Mahabhisheka (the process of bathing him with sacred waters to make him fit for Indra's place).

5. Then, from the fire into which oblations were thrown, came out a chariot, made strong with sheets of gold, horses of the same colour as those of Indra, a banner bearing the ensign of the Lion.

6. An excellent bow with gold fastenings, two quivers full of arrows and a divine coat-of-mail; Prahlada-(his grand-father) gave him a garland of never-fading flowers and Sukra a conch.

7. Thus equipped with the necessaries of war obtained for him

2. *Curiosity Lord of......*D. That the Supreme and Perfect Lord went abegging and the innocent man was bound down.

4. *Swarga.* D. The three-fold world.

5. *Into which...thrown.* D. That flamed forth fed by oblations.

by the Brahmins, and having through them performed the auspicious rites, he going then round them bowed to them and getting leave of Prahlada bowed to him also.

8. Then, adorned with garlands, tightening his girdle, armed with the bow, the sword, and the quivers;

9. With his arms bright with golden angadas, with radiant ear-rings-he the warrior mounted the excellent chariot given him by Sukra: he shone like fire located in the appointed places of the sacrificial hall.

10. & 11. Surrounded by his own people and the Daitya leaders equal unto him in wealth, strength and splendour who seemed to drink in the sky and burn the cardinal points with their eyes and to throw heaven and earth into a state of agitation and leading a large army of asuras, the powerful Bali marched towards the most prosperous city of Indra.

12. That city of Indra beautiful with gardens and parks of great splendour of which Nandana is the foremost, crowded with warbling pairs of birds, with bees humming in intoxication;

13. With celestial trees with branches overloaded with tender shoots, fruits and flowers, with lotus ponds densely inhabited by swans, *Sarasas*, Chakravakas, and Karandavas (water-fowls of various species), where women in the company of the gods are sporting;

14. —the city surrounded by the godly river Ganga of the heavens forming a moat around and protected with high ramparts glowing like fire and furnished with towers (and embrasures) at their top;

15. —the city built by Viswakarma with doors and door-ways constructed with gold fastenings, with towers of crystals and royal roads symmetrically laid out.

16. There were public halls, quadrangles and paved streets; the mansions therein numbered millions; with squares paved with precious stones and platforms built of diamonds.

17. There damsels of unfading youth, strong-built, clothed in purest raiment, endowed with exceeding beauty, shine like fires in flames.

10. *Burn*. D. Snatch away.

18. Through every pathway in the city blow winds bearing the fragrance of fresh Saugandhika wreaths that drop down from the heads of celestial damsels.

19. The celestial women walk through paths covered with white fragrant fumes of Aguru that escape through golden windows.

20. It was covered over with canopies of pearls, with flagstaffs wrought with jewels and gold, with numerous flags fixed in the balconies; it resounded with the voices of peacocks, pigeons, and bees and was auspicious with the sweet music of celestial women.

21. The city was attractive with the sounds of Mridangas, Conches, Anakas and Dundubhies, with the musical sounds of symbals, Vina, Muraja, Risti, and flutes, with various kinds of dance played to the music of instruments and the songs of Gandharvas and Kinnaras. It conquered the Deity of splendour by its own, (it was of un-equalled splendour).

22. This city is not accessible to the unrighteous, the wicked, and rogues and also to those that are treacherous to other beings. Those who are full of pride as well as those who are addicted to base pleasures, or are covetous, cannot reach it. Only those who are free from these defects get entrance into it.

23. At the head of his large army Bali beseiged this capital of the gods with his army on all sides; he blew the great conch of tremendous sound given him by his preceptor, infusing fear into the women of Indra.

24. Cognisant of the supreme efforts of Bali, Indra accompanied by all the hosts of the gods met his preceptor Brihaspati and said this (as follows).

25. O worshipful one, very great is the endeavour of Bali, our old enemy; I think it is irresistible; by what power has he been made so strong (what is the cause of his great power)?

26. No body could by any means withstand him; he looks as if drinking this Universe with his mouth, as if licking up the ten cardinal points, as if burning them with his eyes: he has sprung upon

21. *The Deity of splendour*. D. The luminous planets.

25. *Has he been .....strong*. D. Has he become as strong as Brahma? (2) Has he become so much less in strength?

us like the fire of deluge.

27. Be pleased to discover the cause or the means of this irresistible development of my enemy; whence and how did he attain this energy, this courage, strength, and prowess which have been at the root of this grand effort?

28. Brihaspati said:— I know, Indra, the cause of this growth of the enemy. This power was developed for their disciple by the Brahmins of the Bhrigu race, versed in the Vedic lore.

29. Neither thou nor any one like thee except the Supreme Ruler Hari could stand before him, just as mortals cannot before the god of Death.

30. Therefore do you all abandon swarga and disappear, waiting for the time till the enemy begins to decline.

31. Too strong is he now with the Brahmin power and endowed with irresistible prowess; by his disregard of the same Brahmins, he will perish with all his kindred.

32. Having thus obtained good counsel (having thus properly deliberated on the matter) of the preceptor capable of perceiving the truth, all the gods who can assume any form at will, went out of Swarga.

33. When the gods had disappeared, Bali, the son of Virochana, took possession of their capital and brought the three worlds under his control.

34. Affectionate to their disciples Bhrigus helped this willing disciple, victorious over the world, to perform a hundred Aswamedha sacrifices.

35. Thereupon through the greatness of this sacrificial course he spread his name already known to the three worlds and shone like the lord of stars (Moon).

36. The noble-minded Bali thought that he had accomplished all his purpose and enjoyed the well-developed wealth which he had acquired with the help of the Brahmins.

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29. *Second half.* V. *Translate.* No body could hope to approach him and stand before him.

33. D. Supply 'thus' after 'the gods had.'

ADHYAYA 16.

Kasyapa instructs his wife Aditi to observe Payovrata for the re-installation of her sons.

1. Sri Suka said:— When thus her sons disappeared and Swarga was usurped by Diti's sons, Aditi, mother of the gods, was very much afflicted like a helpless creature.

2. On a certain occasion Kasyapa, having risen from a long period of meditation came to the hermitage of Aditi which was cheerless and joyless.

3. Revered according to rules and having taken his seat, O best of Kurus, the sage spoke thus to his wife of cheerless face.

4. O beloved one, I hope nothing wrong has now befallen Brahmins or the cow in the world, or Dharma, or the creatures that are always in the hands of Death (at the mercy of Death).

5. O housewife, has anything antagonistic to Dharma, Artha or Kama, occurred in the house, where Ayogins succeed in acquiring the fruits of their yoga by means of their own duties?

6. Or have any guests that came in went away for want of thy attentions, even by thy going forth to meet them and the like, whilst thou wast engrossed in the household duties?

7. Those houses whence guests return without being worshipped at least with water, are like the holes tenanted by big jackals.

8. Were not the sacred fires fed in proper time with offerings, O chaste lady, O dear one, by thee oppressed with anxiety during my absence?

9. The Brahmin and Agni by whose worship the householder attains to regions yielding all pleasures, are really the mouth of Vishnu, who is the Atman of all the gods.

10. O thoughtful one, are all your sons prosperous? I perceive through thy features that thy heart is uneasy.

11. Aditi said:—O holy one, happy are the Brahmins and cows, uninjured is righteousness and so am I; this house is, O householder, the best field for all the three purposes (of existence).

4. D. I hope that nothing wrong has now befallen the wise brahmins in the region of Aditya, or, Dharma (righteousness), or, the material prosperity of the world, or the world in general through the agency of Mrityu (Death) who acts as he is pleased.

5. *Duties.* D. righteous duties.

7. *Like* D. like the burning ground.

12. Sacred fires, guests, servants, ascetics, and also mendicants, --none, O holy one, suffers by virtue of thy devout contemplation for the good of all.

13. What wish of mine, O worshipful one, in the inmost recesses of my heart could not be achieved while thou art my lord watching the welfare of my children and always enquirest about righteous duties.

14. O son of Marichi, indeed born of thy mind and body are all these peoples, characterised severally by Satva, Rajas or Tamas; O lord, thou art equal to them all, Asura and others; still the supreme Lord helps His votary.

15. Therefore, O powerful lord, O one of good austerities, be pleased to consider what is good to me who am serving thee; O lord, be pleased to protect us who are deprived of our fortune and place by our enemies.

16 & 17. Exiled by enemies I am immersed in the sea of grief; my wealth, splendour, glory, place, are all robbed by the powerful enemies, O foremost one among those that look after our welfare, be pleased to do us good by thinking out such effective ways as enable my sons, O righteous one, to recover them.

18. Sri Suka said:— Thus prayed to by Aditi, Kasyapa smilingly said to her, O how powerful is Vishnu's Maya! The world is bound in affection.

19. What connection is there between the dull material body and Atman distinct from Prakriti, whose and who the husband, children and others are? mere delusion is the cause of all this notion.

20. Do thou worship the Perfect Person, the glorious Janardana, dwelling in the heart of all beings, the blissful Omnipresent Lord, and the Father of the Universe.

21. The glorious Hari, merciful to the afflicted, will grant thy wishes; fruitful is the devotion to the Lord and no other expedient is such; so do I think.

14. *Latter half.* D. The Almighty Lord deals out in due measure the hopes and desires according to the difference in their nature and now He allows the achievement of Daityas' wishes.

18. *Smilingly.* D. With a laugh over it.

19. *Moha.* D. Absence of knowledge or Nescience. *i. e.*, Delusion.

21. *Devotion to the Lord.* V. Worship of the Lord.

22. Aditi said:— O holy one, by what course may I worship the Lord of the world, that He of true thoughts may grant my wish.

23. O foremost Brahmin, please instruct me in that course by which I should resort to Him and the blissful Lord may soon be pleased with me who am in grief along with my sons.

24. Kasyapa said:— Of that course of worship by which Hari is propitiated, I shall tell thee, which the worshipful lotus-born (Brahma) taught me in this respect, when requested by me desirous of offspring.

25. In the bright fortnight of the month of *Phalguna* one should practise *Payovrata* for twelve days and in intense devotion worship Pundareekaksha (Hari).

26. During the hour of Sineevali one should besmear oneself with the earth, if any available, turned by the wild boar and bathe and, standing in a current of water, utter this mantra.

27. O Goddess, thou wast lifted up from Rasatala by Adi-Varaha who looked for a place. I bow to Thee, absolve me from sin.

28. After finishing one's daily duties one should worship the Lord with a calm and serene mind, either in an image or on purified ground, in the sun, water, fire, or even in the preceptor.

[The following nine Mantras are to be repeated for invoking the presence of the Lord and the rest.]

29. Salutation to Thee, the glorious Person, most praiseworthy, Vasudeva, the abode of all beings, the one witness.

30. Salutation to Thee who art manifest, (unmanifest), subtle, Pradhana and Purusha, (matter and spirit), the knower of 24 attributes and the teacher of the Sankhya.

31. Salutation to Thee that hast two heads, three feet, four

30. V. I bow to the subtle and unmanifest Lord pervading both Prakriti and Purusha as their Antaratman, possessing absolute comprehension of the twentyfour Tattvas which are subsidiary causes and form His attributes having no separate existence, and the help to reckoning the gross twentyfour Tattvas.

30. D. Reading. *GunasamsthanaHetave.* To the Lord in the form of Kapila.

31. V. *Note.* In this verse the whole extent of the Universe of names or words is described as an attribute of the Supreme Being. It is described metaphorically as a Bull of a wonderful description Its four horns are Nouns (names), Verbs Indeclinables and Prefixes. The three divisions of Time, past, present and future are its three feet. The two heads are (1) the connotation or the essential attribute and (2) that in which the attribute inheres. The seven cases are the seven hands. The Lord is said to be in the form of the threefold Lore *i. e.*, the three Vedas, because He is made known by them.

horns, the power of distributing fruits, seven hands, that art (in the form of) *yagna*, and the one described in (and knowable) through the Vedas.

32. Salutation to Thee that art Siva, Rudra; salutation to the wielder of Sakti, to the Lord of all kinds of lore and of all beings;

33. Salutation to the Hiranyagarbha, to Prana, to the Atman of the universe; salutation to one who is an embodiment of the highest yoga powers and who is the source of all yoga (knowledge and practice).

34. Salutation to Thee, the eternal God and the absolute witness; salutation to Narayana, the Rishi, and Nara who is Hari.

35. Salutation to Thee whose person is like the emerald in hue, and whom Lakshmi has sought; salutation to Thee who art Kesava, and salutation to the one that wears ***Pitambara.***

36. Thou conferest all boons on men, O most charming Lord, O Lord of the lords that grant boons; therefore wise men worship and contemplate the dust on Thy feet for their welfare.

37. May that glorious Lord be gracious unto me— the Lord whom the gods and Lakshmi worshipped as if they longed for the fragrance of His lotus-like feet.

38. Having with these mantras performed the invocation and other preliminaries that person should worship Hari, the Ruler of the senses, with faith and with Padya, Achamana, and other attentions.

39. He should worship with sandal, flowers and other things and perform Abhisheka with milk; then again cloths, sacred thread,

He is the Yagna or Vishnu who enables men to extend the sacrificial courses.

31. D. The four horns are the four Vedas; the three feet are the three occasions of pouring offerings, the two heads are Prayaneeya and Udayaneeya; the seven hands are the metres, by means of which the fruits of religious activity are held.

Translate Second half. D. I bow to the All Pervading Vishnu, who is the Antaryamin of those that are engaged in soma sacrifices described in the three Vedas.

Note. He is called great Vrishabha, because he is the source of true righteousness and He is called Deva because He bestows the fruit of action.

32. *Note.* In this verse Vishnu is described as the Antaryamin of Siva and others, thereby indicating that the real author of creation and destruction is no other than Vishnu working through Brahma, Siva and others.

33. In this and subsequent verses also the same principle of interpretation should be borne in the mind.

Hiranyagarbha. D. The Lord whose essential nature consists in putting an end to misery and conferring positive happiness.

37. D. Reading. Second foot. The feet which by their splendour repudiate the beauty of two lotus flowers.

ornaments, Padya and Achamana should be offered. Next frank-incense should be burnt and lights offered with the mantra of twelve syllables.

40. The best rice cooked with milk if there is enough wealth, mixed with butter, and sugar, should be offered and also poured into the fire by uttering the root mantra (of eight syllables).

41. The food thus offered to the Lord should be given to a devotee, or, he may himself eat of it. Having offered *Achamana* and performed *archana* he should offer betel-leaf.

42. He should repeat the mantra (within his mind) one hundred and eight times and sing the praises of the Lord; he should go round and gladly prostrate himself on the ground like a rod.

43. Having worn on his head the flowers and other things offered (to the Lord) he should then pray for the retirement thence of the Deity; Brahmins, at least two, must be properly fed (with food cooked) with milk.

44. Having honoured them and obtained their permission, he should eat of the remnant in the company of his relations and beloved ones; the night of the first day he should observe strict celibacy (continence).

45. And, on the next morning having bathed and keeping himself undefiled according to rules and without distraction of mind he should bathe the object of worship with milk till the close of the observance.

46. Taking milk-food and with full devotion to the worship of Vishnu, he should continue this observance; as before he should throw offerings into the sacred fire and feed Brahmins also.

47. Thus, indeed, from day to day, subsisting on milk, he should observe this vow for twelve days, and worship Hari, and pour oblation into the sacred fire and gratify Brahmins.

48. From the first day of the bright fortnight to the 13th day, he should observe celibacy (continency), sleep on the bare ground, and bathe thrice a day.

49. He should avoid talking on unholy topics as well as all pleasures great or small. He should not be harmful to any being; but should be devoted only to Vasudeva.

48. *Trayodasi*— D. *Chaturdasi.*

50. On the thirteenth day he should perform *abhisheka* to the Lord Vishnu (ablutions), with the five sweet ingredients, according to the rules of Sastra, with the help of those that understand them.

51. He should worship, as grandly as possible, avoiding all niggardliness; having offered the oblation of food in milk to Vishnu that pervades all light and with a collected mind, he should make offerings into the fire with the cooked food to propitiate the perfect Person: excellent food should be offered that may delight the Purusha.

53. He should also gratify the wise preceptor with cloths, jewels, and cows as well as the priests, and know that to be the worship of Hari.

54. They should be fed with excellent food and dainty eatables, O charming one, and also other Brahmins, as far as possible, who may have come to the place.

55. Dakshina should be given according to merit, to Guru as well as to priests, besides food and drink; even the sinful wretches who might have come there should be pleased (find satisfaction).

56. All having been fed including the helpless, the blind, and other pitiable creatures, and believing that to be the gratification of Vishnu, he should partake of the food along with his relations.

57. The worship of the Lord should be conducted every day with dances, instrumental and vocal music, the singing of hymns invocatory and of benediction and with the narration of the holy stories of the Almighty Lord's deeds.

58. This is indeed called Payovrata, the best form of worshipping the perfect Person; what was taught me by Brahma has been explained to thee.

59. O very fortunate one, by observing this course of worship carefully conducted, with a pure mind and heart, with control of mind, serve the feet of the undecaying Lord.

60. This is also called Sarva yajna and Sarva vrata (perfect sacrifice and perfect vow); this is the essential form of Tapas, O fortunate one, and the gift as described and the gratification of the Lord.

51. *Sipivishta.* D. The Lord who pervades the rays of light or who rides on the back of Garuda.

60—62. Tapas, contentment, faith, charity worshipping God, the study of philosophical conclusions, modesty, judgment success, self

61. Those are the most important restrictions of mind and body and that is the best tapas, gift, vow or sacrifice, which delight Adhokshaja.

62. Therefore, O happy one, do thou, with piety and faith, undertake this observance; the glorious Lord will be soon pleased to confer boons on thee.

ADHYAYA 17.

Aditi observes Payovrata. The Almighty pleased with that observance appeared as her son.

1. Sri Suka:—Thus instructed and advised by her lord Kasyapa, O king, Aditi observed that vow for twelve days without the least laziness (lassitude).

2. Meditating with undivided attention on (with concentration) the great Person and Ruler of the Universe, with the wild horses of the senses curbed by the power of her mind, with reason for her charioteer;

3. And placing her mind, by virtue of her one--pointed attention, on the glorious Vasudeva, the Atman of all, she observed Payovrata (the vow of subsisting only on milk).

4. The Omnipresent Lord, the First Person, revealed Himself, O king, unto her, in a form clad in pitambara, with four arms and wielding Sankha, Chakra and Gada.

5. Sighting Him in visible form, with a high regard, she at once rose and, overcome with love, she fell prone prostrating herself on the ground like a pole.

6. She rose, joined her palms in reverence and stood up to praise Him, but could not do so, because of her sight being perturbed with tears of joy; (so) she remained silent with her hair standing on end all over and her whole body trembling with great joy at sight of Him.

denial, these are called Niyamas. To be Harmless, to be truthful, to be above the tendency of stealing, celebate life, good disposition, straight-forwardness, piety, fortitude, moderation and cleanly habits are called *Yamas*.

2. *The great Person and Ruler*. D. glorious Adhokshaja.

7. With affection and esteem, in faltering accents, the goddess Aditi slowly offered praises to Hari, O best of Kurus; she looked up, as if drinking with her eyes, the Lord of Lakshmi, of sacrifices, and of the Universe.

8. Aditi said:— O Lord of sacrifices, the one for whom all sacrifice is meant, O Achyuta, of hallowed feet and hallowed glory, to hear whose name uttered is auspicious, who appearest in the world for removing the sin and troubles of those that seek Thy shelter. Mayst thou grant us happiness, for, O glorious Lord, Thou art the Lord of the afflicted!

9. Salutation to Thee, who art all (perfect), who assumest of Thy own accord, for the purpose of the origin, subsistence and dissolution of the Universe, the qualities of the great power (Maya), yet perfect in Thyself, who art of unchanged nature and hast nullified in Thee all darkness or Tamas by virtue of Thy perfect wisdom which is eternally established (without limit) and who art Hari Himself.

10. Long life, a desired body, unsurpassed fortune, celestial position, the earth, position in the Rasatala, all powers of yoga, Dharma, Artha, and Kama, pure knowledge, O unlimited Lord, all these men obtain from Thee, if Thou art pleased; then why should I mention such poor blessings as the overthrow of my foes, the offspring of my rival wife and the like?

11. Sri Suka said:—Thus praised by Aditi, O King, the glorious lotus-eyed Lord Vishnu, the indweller of all beings, said as follows, O Bharata.

12. & 13. The blessed Lord said:— O mother of the gods, I have known thy long-cherished wish as well as that of your sons, who have been deprived of fortune and expelled from their home by their enemies, that thou wishest to live in the company of thy sons on their having recovered their lost fortune after vanquishing in battle those haughty and mighty Asuras.

8. *Hallowed feet.* V. As being the source of Ganga.

Second foot. D. O Lord, whose name makes auspicious those ears which are devoted to listening to the shastra.

9. *Yet perfect.* V. Perfect in all excellent attributes and all-pervading and existing as Antaratman of jivas.

10. *Fourth foot.* D. There is no necessity for specially mentioning the removal of mental anxieties of those that take refuge at Thy feet.

14. Thou wishest to meet and visit the sorrowful and bewailing wives of thy enemies killed in battle by thy sons headed by Indra.

15. Thou wishest to see that thy sons are very prosperous, having recovered their lost glory and wealth and are again established in the celestial region, and sport (in joy).

16. But My opinion is, O lady, that those great Asura leaders are now almost invincible; because they are protected by favourable Time and also by Brahmins; (or by mighty Brahmins favourable to them); thus no heroic endeavour will yield happiness.

17. Still, being propitiated by thy religious observance, I have, O lady, to think of an expedient, for, My worship ought not to go to waste. For all worship bears fruit according to the intensity of faith of the doer.

18. For the sake of thy sons' protection, I am worshipped and properly glorified by thy observance of Payovrata; I shall therefore take My stand on the Tapas of Kasyapa and become thy son through My own amsa and protect thy sons.

19. O happy lady, betake thyself to and worship the faultless Prajapati, thy husband, contemplating Me as present in him in this form.

20. This ought not to be told to another, however importuned for it thou mightest be; everything will be achieved, O lady; the secret of the Gods must be thoroughly concealed.

21. Sri Suka said:— Having told her so far, the Almighty Lord disappeared at that very spot; Aditi having gained the rare boon of Hari's Avatar in her.

22. With the satisfaction of having accomplished her purpose and in great devotion, she waited upon her Lord, and Kasyapa too by his power of concentration perceived that.

23. With his mind kept in perfect serenity the sage of true insight placed his power (seed) conserved through long Tapas, (the Amsa of Hari really entered into him), in Aditi, just as Vayu places fire in a piece of wood.

24. Hiranyagarbha who had realised the eternal Lord present in Aditi's womb, praised Him with mysterious epithets.

25. Brahma said:— O Lord, widely sung in the Vedas, be Thou victorious (be so gracious as to reveal Thyself), O Omnipotent One of unlimited activity; salutation to Thee that art the God protecting Brahmins and the Vedas and (master) of the three gunas.

26. Salutation to Thee that art the son of Prisni, that art hidden in the womb of the Vedas and the maker of all, to Thee that supportest the three worlds on Thy navel aud transcendest them and that art in every body as Antaryamin and Vishnu Himself.

27. Thou art the beginning, end, and middle of the world, whom the wise speak of as the perfect Person of unlimited powers. Thou art Time and carriest with Thee, O powerful Lord, the Universe like a deep stream that carries away one that has fallen into it.

28. Thou art the one capable of producing these creatures, mobile and immobile as well as Prajapatis; and Thou art the highest support to the gods that have fallen from the celestial world, like a vessel to a drowning man.

ADHYAYA 18.

Lord Vamana's Avatara through Aditi. After Upanayana He goes to the scene of Bali's sacrifices; Bali's worship and promise to fulfil His desire.

1. Sri Suka Said:— Thus His deeds and powers sung by Brahma, the Lord who is the abode of absolute immortality, manifested Himself to Aditi in a form exhibiting four arms adorned with Sankha, Gada, Padma and Chakra, clad in Pitambara and possessed of eyes broad like lotus petals,

2. — a form of violet complexion, with lotus-like face bright with the rays of *Makarakundala*, with the bosom marked with *Sri Vatsa*, and adorned with bracelets, Angadas, a brilliant crown, a zone and beautiful *Nupuras*;

1. *Amritabhooh.* V. One that is not subject to death or birth which is a consequenee of Karma: or one that gives release from Samsara. D. He who is the support of those that have attained Mukti.

3. Glorious with the splendid Vanamala, peculiar to Him, resonant with swarms of bees humming about it and also with *kaustubha* about His neck, Hari dispelled with His lustre the darkness of the Prajapati's house.

4. At that hour all the cardinal points became tranquil, lakes and ponds got clear, mankind rejoiced, and the seasons bore their own qualities and fruits; the celestial region, the mid-air, the earth, the gods whose mouth is fire, cows, birds and mountains were in a joyous state.

5. On the *twelfth* day of Bhadrapada bright fortnight, under the star *Sravana*, at the Abhijit hour, the Lord made His appearance; then all the stars and planets such as the Sun made (indicated) His Avatar to be most beneficial.

6. That Dwadasi, O king, when the Lord Hari is known to have appeared, when the Sun was at the meridian, is said to be Vijaya.

7 & 8. Conches and drums, Mridanga, Panava and Anakas, were sounded; wonderful instruments of music were blown and their noise filled all the quarters, the joyous Apsaras women danced; the great Gandharvas sang; sages, the gods, Manus, Pitris and Agnis offered their prayers to the Lord.

9. Also Siddhas, Vidyadharas, Kimpurushas, Kinnaras, Charanas, Yakshas, Rakshas, Suparna and the great Nagas, the attendants of the gods, sang, exulted and danced and showered flowers on the hermitage of Aditi.

11. Looking at the Supreme Person who appeared as her son Aditi was transported with joy and cast in wonder; she and Prajapati also saw in astonishment the Lord who assumed a personality by the powers of His yoga and uttered the words "Jaya", "Jaya".

12. While Aditi and Kasyapa were witnessing, Sri Hari changed that very form which He first manifested to them (by means of His glorious lustre), with ornaments and weapons, and like an actor of wonderful powers became a boy-Brahmacharin.

3. D. begin "Resplendent with Vanamala which is His own and resonant etc.

5. Sri and D. On Dvadasi day of Sravana bright fortnight.

12. *Sri Hari*. Read Sri Hari who is of unmanifest intelligent nature put on a visible form and changed it into that of Vamana, a boy Brahmacharin like a skilful actor.

Of......nature. D. only of unmanifest nature.

13. At the sight of this little boy the great Rishis were rejoiced and with the Prajapati at their head conducted (the usual) religious observances.

14. In the course of the ceremony of initiation Surya taught Him Gayatri; Brihaspati gave Him the sacred thread, and Kasyapa the cord of grass to be tied round the middle.

15. The Goddess Earth gave a deer-skin; Soma the lord of plants the sacred staff; his mother *kaupina* and a cloth, and the Sky gave an umbrella to the Lord of the Universe.

16. Brahma gave a water jar and the seven sages the sacred grass, and O great king, Sarasvati gave a string of beads to the Imperishable Paramatman.

17. Saying, "This is to Him ", Kubera gave a vessel to the boy who had been initiated; the worshipful mother Parvati herself gave Him alms.

18. Highly esteemed as a Brahmacharin, the all-surpassing boy in His own Brahminic glory, outshone the assembly (court) of numerous Brahma-Rishis.

19. Now as a twice-born one He instituted the sacred fire and made it flame forth according to the prescribed courses of collecting, of placing the sacred grass about it and having worshipped the god of fire, (He) offered the sacrificial sticks into it (fed the fire with sacred sticks).

20. Then hearing that Bali of great power was engaged as a sacrificer in Aswamedha performances conducted by the Brahmins of the Bhrigu Race, He went thither bearing in Himself the essence of all strength and causing the earth to bend at every step on account of that weight.

21. On the northern bank of the Narmada, at a point called *Bhrigu kachcha*, those priests of the Bhrigu race who were conducting the great sacrifice of Bali, saw Him at a distance coming like the rising sun.

22. Those priests, the sacrificer (Bali) and the members of the

13. *Religious observances.* Religious rites relating to birth and giving a name and the like.

17. *A vessel i.e.,* for receiving alms.

20. *Bearing......strength.* D. Perfect in all excellent qualities and by his weight causing the earth etc.

21. *Bhrigukachcha.* D. Bhriguvatsa.

sacred assembly had their splendour eclipsed by the glory of Vamana! O king, they said "It is indeed Surya himself, or Sanatkumara that comes up to see the sacrifice; or is it God Agni?"

23. Thus differently judged by the Bhrigus and their disciples that glorious Vamana with his umbrella, his sacred staff, and the jar full of water, entered the hall of the Aswamedha sacrifice.

24. Observing Hari to be a Brahmin, a Brahmacharin, to all appearances, by virtue of His own powers, short in stature, with matted hair, clad in deer skin and with His middle girded with a cord of *Munja* grass, Bhrigus and their disciples, with their sacred fires, shrank before His glory, rose from their seats and received Him.

26. Highly delighted to see the charming personage worth seeing, the members of His body being charmingly symmetrical to the whole, the sacrificer himself brought Him a seat.

27. When Bali gave Him (his hearty) welcome, washed His feet, and worshipped Him who is most charming to the mind and heart of those that renounce all attachments.

28. Knowing what righteousness is, Bali bore on his head the most auspicious water with which His feet were washed and which removes the sin of beings, and which God Siva, God of gods, with the crescent moon on his crown, received with (bore on) his head in great devotion.

29. Bali said:—Thou art welcome, O Brahman; we bow to Thee; what shall we do for Thee? I think that Thou art, O noble one, the substantial embodiment of all the tapas in a visible form of Brahma-Rishis.

30. To-day our Pitris are satisfied. and our house and family are purified. To-day our sacrifice is well performed, as Thou hast visited our home.

31. To-day all my sacred fires are properly worshipped with oblations according to the sastras, O son of Brahmin; with the waters used in washing Thy feet, we are absolved from all sin and this earth also is indeed cleansed by Thy pretty footsteps.

32. O Brahmacharin, be pleased to accept from me whatever

28. *The sin of Beings.* V. & D. The sin produced by *Kali*.

29. *Latter half*. D. I think that the Tapas of Brahma Rishis has directly taken the form of Thy worshipful self.

Thou likest; I infer, O son of Brahmin, that Thou hast come with a purpose; accept (whatsoever be it) either the earth, gold, a comfortable house, good food and drink, or perhaps a girl, O Brahmin, prosperous villages, horses, elephants, or chariots, O most worshipful one, please accept (anything Thou wouldst like).

ADHYAYA 19.

Vamana compliments Bali and asks for three feet of ground. Sukracharya represents that Vamana is Vishnu and prohibits the gift.

1. Sri Suka said:—Hearing these words of Bali, in conformity with Dharma, kind and true, the glorious Vamana was pleased and, commending him, spoke as follows.

2. The glorious Lord said:— O king, this speech of thine is kind and true, worthy of thy race, righteous and productive of good reputation, since the Bhrigus, thy grand-father, the venerable fore-father of thy family, steady in devotion to the Lord, are thy guide in the righteous course of duties leading to heaven.

3. There was none indeed in this family who was of a poor and ignoble spirit or who was so miserly as to refuse to give to Brahmins, or who, having promised, did not bestow.

4. There are not kings of thy family who, requested by a Brahmin or a warrior, turned their back, upon any one worthy of gift or in the battle-field, or who had no liberal mind, in thy faultless family, full of glory, in which Prahlada shines high above all, like the moon in the sky.

5. Born of this family Hiranyaksha wandered alone about this earth, with his Gada, for the conquest of the world and did not meet an opponent of equal valour.

6. At the time of lifting up the earth, Vishnu with difficulty defeated him (Hiranyaksha) who offered resistance, and thinking his strength immense, did not think himself a victor.

6. *Did not think himself a victor.* V. Regarded himself a victor: D. Did not think himself a victor only just then.

7. On hearing of his fall, his brother, Hiranyakasipu, full of rage, went, in days of yore, to the abode of Hari, to kill the slayer of his brother.

8. Seeing him advancing with *Sula* in his hands like Yama Vishnu who knows the (suitable) Time and foremost among those of wonderful powers, thought over the matter.

9. "Wherever I go, there he turns up like Death pursuing mortal beings; so I shall get into his heart, since his eyes are turned to external things".

10. O great Ruler of Asuras, having thus resolved, Vishnu entered into the very person of His enemy that rushed towards Him, through his nostrils, with a trembling heart and concealed his subtle body in his breaths (meaning really 'with a unperturbed heart').

11. Hiranyakasipu searched His abode and finding it vacant and not finding Him roared in rage; for Him he searched the earth, the heavens, the cardinal points, the sky, all the caves and seas; but he did not find Him.

12. Not finding Him, he said, "I have searched the Universe for my brother's murderer; He is certainly gone thither, whence a person cannot return".

13. Persistence in enmity of embodied creatures can be only so far, *that is*, till death; anger is the outcome of ignorance nourished by Ahamkara.

14. Thy father, son of Prahlada, kind to the Brahmins, knew that and when requested he divided the length of his life-time among the Gods who came in the guise of Brahmins.

15. Thou hast undertaken to do the righteous duties observed by householders, Brahmins, heroic ancestors and others of boundless renown.

16. Therefore from thee the foremost among the liberal donors, I ask for a small piece of land, but three feet of ground, O great one of Diti's sons, measured with My own foot.

17. Nothing else I desire, O king, from the liberal Ruler of the world; for a man of knowledge does not acquire sin by receiving gifts only to the extent of his necessity.

8. *Foremost.........powers.* D, Foremost among the wise; (2) one who confers Moksha and other boons.

18. Bali said:—O Brahmin's son, thy words are worthy of the aged; but thou art a boy of boy-like thoughts; and not properly alive to thy own benefit.

19. By commending me, the supreme and one ruler of the worlds, with thy words, thou dost ask for three feet of ground from want of thought, though I can give one whole continent.

20. After having approached me no one should have again to beg of another; therefore, O youth, receive from me freely land sufficient to give thee a living.

21. The Lord said:— All the most endearing objects that may be available in the three worlds cannot, O king, satisfy the person who has not conquered his senses and mind.

22. He who is not satisfied with three feet of ground cannot be even with a world of nine continents; for he then desires to possess all the seven great Dwipas.

23. We are told that the kings who governed the seven Dwipas, Vainya, Gaya and others, had not ceased to desire for more with all their hordes of wealth and objects of pleasure.

24. The contented man is happy with what comes to him by chance; but he who is not, for want of control over his mind, is not happy even with the three worlds actually gained by him.

25. This want of contentment in respect of wealth and pleasures, is the cause of samsara to a person; to be satisfied with what is got by chance is said to be the way to salvation.

26. The spiritual light of a Brahmin who is contented with what he gets by chance is on the increase; but from want of contentment the same is put out like fire with water.

27. Therefore I solicit from the great giver only three feet and with that extent only I become accomplished of my purpose; for wealth is wealth only to the extent of its usefulness.

28. Sri Suka said:— Thus replied to he laughingly said, "Have it as thou wouldst". He took up his jar of water to bestow the gift on Vamana.

29. Sukracharya, a Rishi of great wisdom, knowing what

21. *Endearing*. V. Great.

The person who has not etc. V. Those who have not conquered their senses and mind.

27. *Last foot*. D. Wealth is acceptable as such only to the extent of its usefulness.

Vishnu intended to do, said to his disciple, the lord of Asuras, who was about to give the piece of land to Vishnu.

30. Sukra said:— O son of Virochana, this Vamana is no other than the all-powerful and eternal Vishnu born of Kasyapa and Aditi, to accomplish the purpose of the gods.

31. And thou hast made a promise to him without knowing the evil that might arise out of it; I do not think it proper; a great danger has befallen Diti's sons.

32. This Hari, seeming a Brahmacharin, will seize thy place, power, wealth, splendour, renown and learning and give them all over to Indra.

33. With His person equal in extent to the Universe He will occupy it with His three steps; having given everything to Vishnu, O senseless one, how wilt thou get on?

34. Since the Almighty Vishnu will cover the whole earth with one foot, and all the heavens with the second and occupy all the space between with His body, where should place be found for the third?

35. On the other hand, if thou should not give what is promised I think thou shouldst find firm footing in hell, and thou art unable to give what is promised.

36. That is not commended to be a good gift by which one's living is lost; for, charitable gift, performance of sacrifice and Tapas and other righteous acts are possible in the world for one that has a living.

37. By dividing one's wealth for the purposes of Dharma (charity), celebrity, pleasure, kith and kin,--thus into five shares one is happy both in this and the other world.

38. Further there is the saying of Rigvedins on this point, O great Asura, listen to me:--whatever is accepted by uttering the sacred syllable is called Satya and whatever is denied by saying '*No*' is said to be Falsehood.

32. *Renown and learning.* V. The world-wide Renown.

35. *Find firm footing etc.* D. Find thyself in hell till the promise is fulfilled.

38. *Latter half.* D. What is conveyed to the seeker of help by uttering the sacred syllable is known as Satya and what is conveyed to him by the expression "No" is known as Anrita.

39. It should be known that *satya* is said to be flowers and fruits of the tree of self; when the tree is not living, that cannot be, and therefore Anrita is the support of self (body).

40. Just as a tree with its roots pulled out dries and dies in a short time, so also a body having lost its support of Anrita would soon and certainly become dry.

41. There is a Vedic text beginning with *Parak va* etc, the meaning thereof is, 'by whatever a person agrees to give to an applicant he becomes poorer; by agreeing to give everything to him the donor cannot find sufficient for himself.'

42. Again the term "No" described as Anrita means repletion to himself (for by refusing to give to another he has his stock unspent and is trying to add to it by thinking that he has not sufficient); but it would not do for him to say, No, in all cases; for he would thereby reap bad reputation and be a dead man while alive.

43. In relation to women, in sports, in arrangements of marriage, in obtaining one's living, in danger to life, in protecting cows and brahmins, when one is likely to come to trouble, to utter falsehood may not be condemned.

ADHYAYA 20.

Notwithstanding he knew the intention Bali gives Vishnu the desired gift for fear of breaking his promise. Vamana assumes Viswarupa and measures the earth with one foot.

1. Sri Suka said:— Bali, master of the house, thus counselled by the family-preceptor, was silent for a minute and making up his mind spoke to his *guru* (thus).

2. Bali said:— What thy worship says is true; this is the duty of house-holders, which does not in any manner interfere with their wealth, enjoyment, reputation and living.

3. Still, such as I am, how could I, being a son of Prahlada, in (mere) greed of wealth, deny (now) like a gambler the Brahmin

39. *Anrita*. D. That is, not giving away everything in his possession; for the existence of the tree is possible only on a part of it being left for future development and growth instead of being cut by the root.

2. *Living*. D. Conduct and character.

his quest, having promised that I would give?

4. This earth indeed once said, 'There is no unrighteous act worse than being untruthful; I think I am able to bear any burden except the man given to uttering falsehood."

5. I am not afraid of hell or even poverty, the sea of misery (or even Death), not of the loss of my position, to such a degree as I am afraid of deceiving a Brahmin.

6. Everything, wealth or anything else, will (certainly) abandon the dying man. What is the purpose in giving that away in charity unless it be that a Brahmin is satisfied by that (act of giving)?

7. The righteous do like Dadhichee and Sibi good to other beings even at the expense of their life they would not easily give up; and then what concern should there be about land and other things (external to self)?

8. Time swallowed up the enjoyments here as well as the places in the other world of those great sons of Diti who never showed their back (to the enemy) on the battle-field; and who while here enjoyed the whole world; but no (lasting) fame was attained by them on earth.

9. Very commonly are met those who fight on the battle-field without turning their back and give up their life; but not so commonly those that would with faith spend their money when a worthy and holy man comes in.

10. That a man, thoughtful and full of mercy, should come to difficulty by gratifying the desires of those that resort to him with a request, is really laudable; what need be said that the act would be much more so in the case of those like you who have realised Brahman? Therefore I give this Brahmacharin what he wants.

11. Let Him be the same Vishnu (as) you, versed in the Vedas and full of faith and earnestness, worship by means of various sacrifices; let Him be bestower of blessings or an enemy; still I would give Him the desired piece of land, O Sage.

4. D. Begins with "For".

6. *Wealth.* V & D. Land (the earth). The latter half. D. what pretext could there be for not giving away if thereby a wise Brahmin should become satisfied and happy?

7. *Dadhyang Atharvana.* (Vide Brihadaranyaka upanishad) placed his body at the disposal of the gods.

10. D. *Note.* Even the affliction resulting from giving away everything to the wise is the source of eternal happiness.

11. *Note.* Here Bali indicates that he realises the Brahmacharin to be the Almighty Vishnu Himself.

12. Even if He should bind me, faultless as I am, I would not do harm to the cowardly enemy in the form of a Brahmin.

13. If this Vishnu of highest glory would not forfeit His name, He might vanquish me in battle and take this land or lie down struck by me.

14. Sri Suka said:— Prompted by the Deity the preceptor, Sukracharya pronounced a curse upon his disciple who placed no faith in his word and would not do what he bid; but, who, actuated by noble thoughts, would only keep his promise.

15. Thou art conceited as being very wise; yet thou art ignorant, obstinate, disregarding us and violating our command; (so) thou wilt soon fall from thy royal splendour.

16. (Though) thus cursed by his preceptor he did not swerve from his true promise and duly worshipped Vamana, poured water in assurance of his gift and gave the piece of land to Him.

17. Then his queen Vindhyavali richly adorned in ornaments of gold brought in a jar of cold water to wash the Brahmin's feet with.

18. Gladly did the sacrificer himself wash the glorious feet of Vamana; he bore a few drops on his head of the waters which do purify the whole world.

19. Then the throngs of the gods in heaven, *Gandharvas*, *Vidyadharas*, *Sidhas*, *Charanas*, and all sang the praises of the great *Asura*, of his action and of his straight-forwardness and in great delight let fall showers of flowers.

20. Thousands of drums were without a pause sounded; *Gandharvas*, *Kinnaras*, *Kimpurushas* sang, By this noble-minded Bali has been done a thing which is not easy to do, (for) he knew he had bestowed the three worlds on his enemy.

21. That dwarf form of *Hari* wonderfully expanded itself encompassing all that are composed of the three *Gunas*, *viz*, the earth, the heavens, cardinal points, Swarga, caves, seas, birds, and beasts, human beings, gods, sages and whatever there was.

22. On that body of *Gunas* of that wonderful form of *Hari*,

17. *Adorned etc.* V. Adorned with wreaths of pearls. D. Wreaths of buds.

19. *Of the great Asura etc.* D. Of the great and wise Asura and of his action let fall etc.

Bali espied his priests, preceptor, judges, also this whole universe: and all the three *Gunas* together with the *Bhutas;* the senses with their objects and the mind and the Jivas.

23. Bali who had an army like that of *Indra* (Bali who occupied the place of *Indra*) saw the *Rasatala* resting on the sole of the feet, the earth on the feet, mountains on the shanks, birds on the knee-joints, the group of Maruts on the thighs, of the all-encompassing form of the perfect Being.

24. He saw Sandhya (twilight) on the garment, Prajapatis on the secret parts and the *Asuras* headed by himself on the lower limb, the sky in the navel, the seven seas in the bowels and the hordes of stars on the chest, of the Lord of unlimited Prowess.

25. O son, he saw *Dharma* on the heart, *Rita* and *Satya* (true knowledge and truthfulness) on the breasts, the Moon in the mind, and *Lakshmi* with lotus in her hand on the bosom, all the samans and articulate sounds about the neck of Murari.

26. He saw Indra and the other gods on the arms, the cardinal points in the ears, the celestial region on the head (crown), clouds in the locks of hair, wind in the nostril, the Sun in the eyes, and Agni (fire) in the mouth of the Supreme Being.

27. He saw the Vedas in the speech, Varuna in the tongue, injunction and prohibition, the day and the night, in the winking (rise and fall of the eyelids), anger on the forehead and greed in the lower lip, of the Supreme Person.

28. He saw Love in the sense of touch, water in the seed, unrighteousness on the back, sacrificial activity in the steps, Death (Yama) in the shadow, Maya in the laughter, the various species of plants and herbs in the hair on the body, of the Supreme Person.

29. He the warrior Bali saw rivers in the arteries, rocks in the nails, Brahma in Buddhi (reasoning power), the hosts of gods and *Rishis* in the breath, all the mobile and the immobile creatures on the body, of the supreme Person.

30. On seeing this Universe resting on the Perfect Person all the Asuras lost their heart, O son, (especially) on seeing His Chakra called *Sudarsana* of irresistible force and splendour, the Saranga-bow

24. *Headed by himself.* D. And the foremost among his servants.

28. *Herbs.* D. Creepers.

resounding like thundering clouds.

31. Then waited on Him, the conch Panchajanya of deep noise like that of clouds, *Vishnu's* Gada Kaumodaki of immense strength, the sword called *Vidyadhara* or *Nandaka* adorned with studs refulgent like a hundred moons, the two excellent quivers with inexhaustible stock of arrows.

32. His great attendants headed by Sunanda, as well as the protectors of the world waited on the Lord (adorned) with brilliant crowns, Angadas, earrings, Srivatsa mark, the peerless jewel of Kaustubha, zones and Pitambaras.

33. Adorned with Vanamala hovered about by bees, the glorious Lord of mighty feet shone supreme and covered the whole earth of Bali with one foot, the Sky with the main body and the cardinal points with His arms.

34. As the second foot measured Svarga there was nothing left for the third; the foot of the Lord of glorious Power above and below passed beyond *Maharloka, Janoloka* and also the *Tapoloka* (and reached *Satyaloka*).

ADHYAYA 21.

The gods wash the foot of Trivikrama that was lifted above. Vishnu's attendants drive off the Asuras that came to attack Vamana. Garuda perceiving the mind of the Lord binds Bali with Varuna's cords.

1. Sri Suka said:—Seeing the foot of the Lord that reached the Satyaloka, his region eclipsed in splendour by the brilliant moon-like nails of the Lord and himself immersed in it, the lotus-born Brahma came forth as also the great sages Mareechi and others, Sanandana and other yogins of great vow, O king!

2. The Vedas, the secondary Vedas, *Niyamas, Yamas,* (the gods presiding over these), Logic, History, the six subsidiary studies called Angas, Puranas and Samhitas; and also many others who, by means of the fire of wisdom kindled by the wind of yoga, had the

1. D. Begin thus: on seeing Him whose splendour eclipsed that of his abode etc. V. Begin thus: Vedas together with Mimamsa etc.

impurities of their Karma burnt up.

3. All came up, bowed to and praised the Lord's foot, by virtue of contemplating which they were all able to go to the region of Brahma, which is not accessible by means of Karma. Then the lotus-born brought water to worship Vishnu's foot lifted up into the heavens; he (Brahma) being one possessed of purest name and true knowledge devoutly worshipped it and sang its praises; for he is himself born of the lotus that adorns the navel of the Lord.

4. O great king, the water in the jar of Brahma hallowed by washing the feet of the Almighty Lord became the celestial river in the heavens and flowing down purifies the three worlds like the pure glory of the Almighty Lord.

5. Brahma and other rulers of the world, full of devotion and earnestness, accompanied by their attendants, brought their tribute of offerings to their Lord who again withdrew His all-encompassing form into a limited personality (*i. e.*, who stood as Vamana again);

6. With waters meant for worship, with wreaths of flowers, divine pigments of fragrant sandals and perfumes, with burning frankincense and lights, fried grain, unbroken grains of rice, fruits and shoots;

7. With songs of praise, with shouts of victory celebrating His power and greatness, with dancing arrangements, musical instruments played upon and songs sung by songsters, and with the sounds of conches and drums.

8. Jambavan, king of bears, quick as thought, proclaimed, in all directions, with beating of drums, the victory of the Lord and the great festivity.

9. On seeing that, under the pretext of begging for three feet of ground, the whole earth was taken (occupied) when their master was engaged in the sacrifice, the enraged Asuras said to him (Bali).

10. "This is not indeed a brahmin child; He is Vishnu the fore-most among those possessed of illusive powers and disguised in

3. *Brought water etc.* V & D. Brought articles of worship.

5. *To their Lord who etc.* D. To their Lord whose all-pervading and unlimited glory was not withdrawn or made to appear as shrunk.

7. D. Reading, by marks of his commandments.

the form of a brahmin, He seeks to accomplish the purpose of the gods.

11. "By this enemy, in the form of a brahmacharin, coming for alms, we are robbed of everything while our lord has laid down the rod of punishment on account of the sacrifice (he was engaged in).

12. "It was not possible to utter falsehood for our lord who is always true to his word, especially when he consecrates himself for the sacrifice, and who is naturally devoted to brahmins and full of generous feelings.

13. "Therefore it is our duty and also a service done to our master to lay hands on Him;" (Sri Suka said) with this resolution the Asuras, Bali's attendants, took up their arms.

14. With Soola and Pattisa in their hands they all ran in great rage to strike at Vamana, though Bali did not like it.

15. Seeing those leaders of Daitya forces rushing to attack, O king, Vishnu's attendants laughed out and raised their weapons and resisted them.

16 & 17. Nanda, Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda, Kumudaksha, Vishvaksena and Garuda (king of birds), Jayanta, Srutadeva, and the devout Pushpadanta, all strong as ten thousand elephants beat the Asura army.

18. When he saw his people being beaten by the attendants of the supreme Person, Bali remembered Sukra's curse and commanded them to stop, enraged as they were.

19. O Viprachitti O Rahu, O Nemi, listen to my word; do you not fight, do you return; this is not the time favourable to us.

20. No man is able, O Diti's sons, by human efforts, to overcome Him who is the powerful cause of pleasure and pain of all creatures.

21. The same Almighty Lord, who was the cause of our prosperity and the decline of the celestials is now so disposed as to reverse that state.

22. No person indeed surmounts the power of time by means of strength, helpers, intelligence, fortresses, spells, medical herbs and other things, or by peace or other expedients.

23. These attendants of Hari were many times indeed vanquished by you and strengthened by Providence: the very same gods now (to day) conquer us and are rejoiced (at our defeat).

24. We shall conquer these (again) if it please Providence; therefore wait for the time which will turn to our advantage.

25. Sri Suka said:— On hearing the words of their Lord the leading Daityas and Danavas beaten by the attendants of Vishnu entered Rasatala, (the nether world), O king.

26. Then having understood what the Lord expected him to do, the son of Tarkshya, a brilliant bird, bound Bali with the ropes of Varuna on the *sutya* day (the day for extracting the juice of soma) of the sacrifice.

27. There was a great outcry on the earth and in heaven and in all directions when by Vishnu of supreme powers and majesty the Lord of Asuras was being taken.

28. The glorious Vamana said to Bali that lay tied down with Varuna's ropes, possessed of presence of mind and great fame, O king, though deprived of his fortune.

29. O Asura, three feet of ground were given Me by thee and by two all the earth was covered (encompassed); show Me the place for the third.

30. As far as the sun warms with his rays, as far as the Moon shines along with the constellations of stars, as far as Parjanya all the land is thine.

31. "With one foot the Bhuloka has been covered by Me, the sky and the directions by the main body and the Svarga too with the second foot, as thou seest thyself.

32. "If thou shouldst not give what thou hast promised, it is certain that thou wilt have a place in hell; so do thou enter into Naraka, to the approbation of thy preceptor.

33. "His hopes are in vain and Svarga is far from him, he (only) falls down into hell, who without giving what he promised deceives the person seeking after help.

34. "I am now deceived by thy promise "I give thee" since

V. 28. *Him.* Himwho was constant and wise and of growing renown.

30. *Parjanya......rain.* V. As far as Parjanya rains and fire burns.

Bhuloka etc. D. Bhuloka with its nether region.

thou hast been proud of being very rich; therefore eat of the fruit of lying, *i. e.*, hell for some years.

ADHYAYA 22.

Bali praises the Lord. Prahlada visits Him: ordered to the region of Sutala, Bali goes with Prahlada, Hari watching at the entrance of Bali's court there.

1. Sri Suka said:—Thus worsted by the Lord, Bali the Asura, O king, though compelled to change, remained unchanged in his mind and nature and nobly spoke in reply thus:—

2. Bali said:—"O Most glorious One, the foremost Lord of the gods, if Thou thinkest my word to be insincere and worthless, I shall make it true; let it not be a word of insincerity. Be Thou pleased to set Thy third step (foot) on my head.

3. "Fallen as I am from my position, hell I fear not, or the bonds of Varuna, or any insuperable suffering, or want of wealth, or Thy punishment so much as I am afraid of being called an unrighteous creature.

4. "The punishment inflicted by the most worthy persons is, I think, the most laudable attainment, which a mother, a father or a brother or even friends does not (cannot) indeed deal out.

5. "Indirectly, *i.e.*, in the guise of an enemy, Thou art certainly the highest preceptor to us, Asuras; for, Thou hast given an eye in this fall to us who have been blinded by pride of many (sources).

6. "By cherishing deep-rooted enmity towards Thee many an Asura has attained the high purpose, which only the most devoted and unswerving yogins do attain.

7. "I am now put down by Thee of numerous glorious deeds. Bound with the cords of Varuna I do not feel ashamed; I am not pained (by it).

8. "My grandfather Prahlada highly regarded amongst Thy devotees, earned the reputation of being a good devotee; believing Thee to be the highest Lord and devoted to Thee he was subjected to astounding cruelties by his father who was opposed to Thee.

9. "What is the worth of this body which falls off at the end, or of the sons (children) and relations who are robbers that carry

5. *Indirectly*. D. Indirectly, *i.e.*, without a direct perception of the fact.

away one's wealth? what is the value of a wife who is only the cause of Samsara (birth and death), or of houses to a mortal? There is but mere wasting of life-time here.

10. "Having thus conclusively known the truth my great and worthy grand-father of deep wisdom, afraid of rebirth, betook himself to the eternal asylum of Thy lotus-like feet where no fear exists; hence he has become the most worthy in the eyes of Him who destroys his own Asura race.

11. "Now I am also luckily brought to Thy presence and by force made to abandon wealth and power by which one is rendered an obstinate fool, does not perceive the life to be uncertain and (thus) remains within the reach of Yama"

12. Sri Suka said:—When Bali was thus speaking, Prahlada, beloved of the Lord, came in, O foremost of the Kurus, (shining) like the full-moon above the horizon.

13. Bali saw his grand-father of radiant glory about him, with eyes broad like lotus-petals, of high stature, wearing Pitambara, dark in complexion, of very long arms and charming appearance and disposition.

14. Bound down with the cords of Varuna Bali could not as before offer him now the worship due, but bent his head in reverence, his eyes confounded with tears and his head hung down out of shame.

15. Prahlada saw the Lord of the righteous seated there and waited upon by Sunanda, Nanda and other attendants; and, approaching, made his obeisance with his head touching the ground, with a full-mind, almost forgetting his self as tears flowed and his hair stood on end.

16. Prahlada said:—"This great position of Indra was given him (Bali) by Thyself and to-day it is taken away by Thyself; and it is well done, for, I think, great is the grace (thereby) shown unto him; since he has been rescued from wealth which deludes the mind and self-consciousness.

17. "Though well under self-control and learned, man is deluded by his (wealth and power); and in that condition who could perceive the course beneficial to Atman (the course leading to

15. *With his head.* D. In haste.

Atman)? I therefore bow to Thee, most merciful Lord of the Universe, who is Sri Narayana, the one witness of all the worlds."

18. Sri Suka said:—Then, O king, in the presence of Prahlada who stood listening with folded hands, the worshipful Brahma said to Madhusudana (Hari).

19. Having seen her husband tied down, Bali's chaste wife was confused with face; with joined hands she bowed down and with a drooping face said to the Lord Vamana (before Brahma spoke).

20. Vindhyavali said:—This Universe (the three-fold) is produced by Thee for Thy own sport, O Lord; others by virtue of their crooked understanding might claim it as their property; to Thee the all-powerful Lord that makes, protects and destroys this, what could those who are of poor sense and are by Thee deprived even of the talk that they are free agents, shamelessly proceed to offer? (Those that think, as Bali now did in offering his head, that they have something of their own are quite mistaken, since everything is thine own and is given by Thee to others).

21. Brahma said:—"O Creator of beings, their ruler, O God of the gods, pervading the Universe, be pleased to release him since he is deprived of everything aud does not deserve restraint.

22. "To Thee everything has been yielded by him, also Bhu and other lokas which he has earned by virtue of his righteous works; he has offered all that he owned, even his own body, with an unflinching mind.

23. "Even he, who, with a sincere mind and heart pours water on Thy feet and performs blameless worship with tender Doorva grass attains to the highest place; could then this Bali who with a cheerful mind and heart has given away the three worlds come to grief?"

24. The Lord said:—"O Four-faced One, I put an end to the wealth of that person to whom I show My Grace; for he who is intoxicated with wealth, gets deprived of reasoning, and disregards the world and Myself.

25. Passing through Samsara and taking birth in diverse wombs the Jivatma, incapable of controlling himself and his actions (lives) might by chance, be born as a human creature.

18. *Note.* This verse and the passage ending with *Karthruvada* are read by D as continuation of Vindhyavali's speech.

26. "If, in that state, he should not become blinded by his birth (lineage), actions, youth, beauty, learning, authority, wealth and other circumstances, that is certainly My grace.

27. He who is devoted to Me must not be deluded (otherwise it would be very regrettlable) by the circumstances of birth, wealth, etc. which lead to stubborn arrogance and stand in every way opposed to the attainment of all good purposes.

28. "This Bali, the great leader of Danavas, and Daityas capable of promoting their glory, has conquered the invincible Maya, and, though cast in suffering, has not lost his sense.

29. "Deprived of wealth, fallen from his position, thrown down and bound by enemies, abandoned by relations and put to torture.

30. "Threatened and cursed by the preceptor, yet firm in his vow and word, he did not forsake the truth; only in specious expressions Dharma was by Me described to him; still being true to his word he does not forsake it.

31. "He has been bestowed the position which even the gods cannot easily attain; protected by Me he will be Indra during the Manvantara of Savarni.

32. " Till then let him remain in Sutala constructed by Visvakarma; wherein under My eyes the dwellers do not suffer from anxieties, diseases, fatigue, laziness or defeat, or contempt of others or from other dangers.

33. "O Indrasena (Bali), great king, be thou happy; go surrounded by thy relations to Sutala worthy of being sought after by the celestials.

34. "Even the protectors of the world will not overcome thee. What then could others do; and My Chakra will put an end to the Daityas that may violate thy command.

35. "I shall in every respect protect thee along with thy followers and retinue; and thou wilt, O heroic One, see Me there always present.

36. "Whatever Asura disposition might there arise in thee

29. *Deprived of.* D. Deprived of wealth in a moment.

30. *Forsake the truth.* V. Forsake the righteous course.

31. *Position etc.* D. Where anxieties do not assail the heart which etc.

from association with Danavas and Daityas, will at once vanish, being powerless at the sight of My glory."

ADHYAYA 23.

1. *With Prahlada Bali enters Sutala. Directed by the Lord Sukracherya completes the sacrifice without interruption. Indra led by Vamana returns to Svarga.*

1. To the Perfect and Eternal Lord who thus gave expression to His grace, Bali, of great Virtue, commended by all the righteous people, joined his hands (in reverence) with tears filling his eyes in devotion that could not be contained, and said in a trembling voice.

2. (Bali said): What! a mere effort made to bow to Thee has been sufficient for Thy suppliant votaries for earning their purpose; for Thy grace as never before attained by the gods who protect the worlds, has been bestowed on a wretched Asura.

Sri Suka said:—Having thus spoken and bowed to Hari Brahma and Siva, and freed from ties, he cheerfully entered Sutala together with his Asuras.

4. Having thus restored svarga to Indra and accomplished the desire of Aditi, the glorious Lord ruled the whole world.

5. Having seen Bali, his grandson and the thread of his race released from bonds and made the recipient of (the Lord's) grace, Prahlada in submissive devotion said as follows:

6. Prahlada said:— Neither Virincha nor Sri nor Siva enjoys this grace of Thine: how could others get that? Thou art the defender of the fortress of us, Asuras,—Thou whose feet are worshipped even by those whom the whole world worships.

7. O Lord that givest protection, Brahma and others enjoy great wealth and prosperity and powers by virtue of their devotion to the honey of Thy lotus-like feet. For what reason is it that we of crooked ways and of the wicked race have been made the object of Thy gracious glances?

2. D. *Translate the first half.* What incalculable grace is shown by Thee while assuming the All-pervading form and how it has been intended in accomplishing the object of the devotee that has fallen at Thy feet.

8. Most astonishing is Thy work in that Thou, who hast created the world in sportful display of Thy inscrutable Yogamaya, who art omniscient, Atman of all and dost equally regard all, art yet of one even nature. For, beloved of Thy votaries, Thou art of the same nature as the kalpa tree.

9. The Lord said:— O son Prahlada, be happy, cheerfully go to the abode of Sutala, along with thy grandson and make all thy kith and kin happy.

10. Thou shalt always see Me there with Gada in My hand and shalt have the bonds of karma sundered by the great joy of seeing Me.

11. Sri Suka said:— O king, Prahlada of pure wisdom, as well as Bali, bowed his head and, folding his hands, accepted the mandate of the glorious Lord saying, "It will surely be done".

12. Having gone round the Eternal Person, the Lord of all the Asura forces, made his bow and with His permission entered the "Great Cave."

13. Then, O king, Sri Narayana who absolves His votaries from all sin, said to Sukra who was near, in the midst of the assemblage of priests versed in the Vedas.

14. The Lord said:— O Brahmin, make up the interruption in the sacrifice that was being performed by thy disciple; for any defect in a sacrifice, or religious rite will be removed even if Brahmins look at it (and it will be complete if actully carried out by them).

15. Sukra said:— (How)could the sacrificial act be defective of one by whom Thou, the source and conductor of all activities, that bestowest the fruit of sacrifices, and art in the form of Sacrifice itself, hast been worshipped with all his substance (in absolute devotion).

16. Any defect of the mantra, or of the accessory acts, or in respect of time, place and the proper articles ceases to be such; and it is removed when Thy name is uttered.

17. Still, as Thou sayest, O perfect One, I shall do Thy bidd-

8. D. *Translate*. Wonderful is the activity of Thee, that art the Omnipotent and Omniscient Lord and createst the Universe in sportful display of Thy boundless powers of Yoga. Thou art looking on all things equally, still Thou art differently dealing with the several creatures, beloved of the votaries and art of the nature of Kalpa tree (hence wonderful is Thy course).

ing. This is the most beneficial proceedure for men that they abide by Thy command.

18. Sri Suka said:— The worshipful Sukra gladly accepted Sri Hari's command and with the help of Brahmin Sages made up the defect in the sacrifice of Bali (duly completed it).

19. Having thus accepted the earth as alms from Bali, Hari as Vamana gave back to His brother Indra, the earth as well as the celestial kingdom which had been usurped by the enemies(of Indra).

20—23. Brahma, father of all Prajapatis, together with the gods, rishis, pitris and kings, Daksha, Bhrigu, Angiras, and others, with Sanatkumara and Siva, crowned Vamana king over all the worlds and the worlds' protectors for the satisfaction of Kasyapa and Aditi and for the well-being of all creatures; and for the prosperity of all made Him Upendra as one able to protect the Vedas, all the gods, Dharma (Righteousness), reputation, wealth and auspicious vows and Svarga and Moksha. Thereupon, O king, all the creatures were highly rejoiced.

24. Then with the approval of Brahma, Indra along with the world's protectors did honour to Vamana and took Him to the celestial capital in a celestial car.

25. Having recovered the three worlds defended by the arms of Upendra and having attained utmost grandeur, Indra was rejoiced at his being freed from fear.

26.&27. Brahma, Siva, Kumara, Bhrigu and others sages, O king, Pitris, all the Bhutas, Siddhas, and also those who move about in heavenly cars returned to their respective abodes singing that most wonderful and worthy deed of Vishnu and commended Aditi also.

28. O good son of Kuru race, I have told thee all this in relation to the work of the most powerful Lord, which removes the sin of those that listen to it.

29. He who presumes to sing exhaustively the glories of the Almighty Lord is like unto a mortal who would reckon all the particles of the earth (dust); therefore the Rishi who has a direct revelation of the Mantra says "No mortal already born or born now (or one that will ever be born) could make approaches to Thy glory.

20. *Pitri.* V. Reads *Manu.*
22. *Reputation.* V. Reads *Tapas.*
29. *He who etc.* D. He who, capable as he may be of seeing the past and the future.

30. He who listens to the history of this Avatar of Hari, the god of gods of most wonderful deeds, attains to the highest goal.

31. If, when any religious observance is performed to propitiate the gods or pitris or men, this account is repeated and sung that would be most auspiciously and completly done.

ADHYAYA 24.

Avatara of Hari as Matsya and protection of Satyavrata.

1. The king said:— O venerable sage, I am eager to hear an account of the first Avatara of Him whose deeds are wonderful and who at His own will (through Maya), appeared and behaved like a fish.

2. For what purpose did the Supreme Ruler, like one under the control of karma, exhibit Himself in the form of a fish, which is detested in the world being constituted of Tamas?

3. O worshipful one,, be pleased to tell us of all this in detail as it happened; for, the history of Hari of most hallowed name brings happiness to the whole world.

4. Suta said:— Thus requested by Parikshit, the worshipful Sukacharya, son of Badarayana, described the work which Vishnu did in the form of Matsya [and what purpose was achieved in that Avatara].

5. Sri Suka said:—The Supreme Being assumes forms for protecting cows, Brahmins (wise men), the gods, the righteous, the Vedas, Dharma, and Artha (various purposes to be secured to the world).

6. Though working through all creatures, high and low, the Supreme Lord, like the wind, does not get high or low; for, possessed of attributes which are only of His intelligent nature, He is unassailed by the gunas of Prakriti.

7. There was at the close of the Kalpa called Bramha a great deluge that came about from a particular circumstance (the sleeping of Brahma); then, O king, the Earth and other regions were covered by the sea.

7. *O king*. D. O sinless one.

8. A powerful Asura, by name Hayagriva, who was near by, carried away the Vedas, which issued from the mouth of Brahma who was by force of time overtaken by sleep and was inclined to doze away.

9. Marking that action of the great Asura Hayagriva, the glorious Lord Hari, Supreme Ruler, assumed the form of a fish.

10. At that time a worthy saintly king named Satyavrata, devoted to Narayana, was performing tapas, living on mere water.

11. It is this Satyavrata who is well known in this MahaKalpa as Sraddhadeva, son of Vivasvat, to whom he was given by Hari as the future Manu.

12. On a certain occasion when this Satyavrata was pouring oblations of water in the river Krithamala, a tiny fish was seen in the handful of water he had taken.

13. Satyavrata king of Dravidas threw down the fish with the water in his hands into the river, O Bharata.

14. The fish pitifully said to the highly tender-hearted king, "O king, kind unto the distressed, how is it that thou leavest me in the water of this river, when I am helpless and afraid of aquatic creatures that kill and eat their own kith and kin?"

15. Not knowing Him to be the Supreme Lord who, out of love, had assumed the form of a fish to show His grace unto himself, the king thought of protecting the fish.

16. Hearing its very pitiable prayer the merciful king put it in his jar of water and carried it to his hermitage.

17. But there in the jar she grew in a night and not finding space enough in it spoke to the king this (thus):—

18. 'I cannot afford to dwell with difficulty in this jar; please find me a very spacious abode where I may conveniently live'.

19. Thereupon he took it out and placed it in a bucket of water where in an hour it grew bigger measuring three hands (cubits).

20. (Then said the fish to the king):— O king, this bucket is not sufficient for me to live in conveniently; be pleased to grant me a more spacious place, since I have sought thee as my protector.

8. *Who was near*. D. Who was at a distance.

10. *Tapas etc*. D. Tapas in a lake.

21. Thence the king removed it to a lake. Having filled that with its body it grew into a monstrous (a great) fish.

22. "(Then again it said) this water is not to my comfort, since I am an aquatic creature; by a cautious expedient for protecting me put me into a deep pool of inexhaustible waters."

23. Thus requested the king took the fish to several pools of inexhaustible waters and, finding it to fill every such sheet of water, left it into the sea at last.

24. When it was led into the sea it said to the king, "O heroic one, the more powerful Makara and other fishes may eat me up; so it is not proper on thy part to desert me here.

25. Confounded to hear the fish talk thus in winning accents, the king said to it, "Who art thou that in the form of fish deludest me."

26. "No water animal possessed of such power and character was ever seen or heard of as thou, thou who, in a day, filledst a lake of hundred yojanas (in extent).

27. "Certainly thou art no other than the glorious Lord, Hari, Narayana, Himself, the undecaying one, assuming the form of aquatics for the well-being of beings.

28. "I bow to thee, O Supreme Person, O powerful author of subsistence, creation and destruction (of the world), O All-pervading Lord, thou art the Atma and the Chief goal of us, devotees that seek Thy protection.

29. "All Thy sportful Avataras are for the well-being of creatures. I wish to know the purpose for which this form has been assumed by Thee.

30. "O Pundareekaksha, it is not futile to resort to Thy feet, since Thou art the friend and well-wisher and beloved Atman of all; whereas it is futile to approach others, embodied beings, who are attached to their corporeal environments; for, Thou hast shown us Thy wonderful form."

31. Sri Suka said:— To the beloved king Satyavrata who thus offered his praises, the Lord of the world who purposed to sport

28. *Thou art the chief goal etc.* V. The one leader, the Antaryamin and the goal.

30. *Whereas etc.* D. Just as it is futile to approach Thy feet for those who have set their mind on other objects, etc.

in the sea of Pralaya at the close of the yuga, in the form of a fish and also to do what is delightful to His devotees, said as follows.

32. The Lord said:—"O Vanquisher of enemies, on the seventh day from this (this day-week) at midday this three-fold world of Bhur, Bhuva and Swah will be drowned in the sea of Pralaya.

33. "As the three-fold world is sinking in the Pralaya sea, a certain very spacious ship sent by Me will approach thee.

34,35&36. "Then do thou take with thee all the herbs and plants and the seeds of superior and inferior kinds, of every genus and species, the seven sages and also the typical animals of all kinds and do thou with an undaunted heart go on board that spacious vessel and sail about on the sea covered with perfect darkness, in the light of the sages' glory; do thou moor the vessel tossed by strong gales, by means of the great Serpent, to the horn of Myself that will be found by thy side (at the time).

37. "O king, so long as Brahma's night lasts, I shall sport about dragging the vessel in the sea with thee and the Rishis together.

38. "My glory conveyed by the term Param Brahman thou wilt realise as revealed to thy heart through My grace in answer to all thy well-considered questions".

39. Having thus directed the king, Hari disappeared and the king awaited the time Hrisheekesa (the Lord of the senses) (Hari) indicated.

40. The saintly king spread Darbha grass with their points turned towards the east and himself sat facing north-east contemplating the feet of Hari in the form of Matsya.

41. Then the sea was seen to overflow when, immersing the earth on all sides, the flood was increased by the heavy down-pour from the great clouds.

42. As he stood thinking of the Lord's command he saw the vessel coming up; he went on board her with the great Brahmins taking (all the) plants and herbs with him.

43. The sages who were pleased with him said "O king, contemplate Kesava; He indeed will save us from this crisis and do us good".

44. Accordingly when contemplated by the king, the Lord

36. *Great serpent.* D. A great rope.

appeared on the vast sea in the form of a golden fish with one horn and one hundred-thousand yojanas in dimensions.

45. As already directed by Hari, he tied the vessel to His horn with the serpent for the rope and in his joy praised Madhusudana.

46. The king said:—"Thou art our highest Preceptor and Father who can confer Moksha on us, and to whom beings, having lost their knowledge of self through interruption by eternal Avidya (ignorance) and becoming subject to afflictions and anxieties of the Samsara instituted by the same Avidya, may here attain, as Thou hast through Thy own grace presented Thy self to them.

47. "This human being is in ignorance and is bound by its own karma and with great pain does karma under the desire of finding happiness. May He cut the knot at our heart (attachments), by whose worship the being can shake off that wrong notion! For He is our preceptor.

48. "May that undecaying Lord, the great Preceptor of our preceptor, be our preceptor by whose worship (by worshipping whom) a person, like a piece of silver blown in fire, can get rid of his darkening impurity and attain to (recover) his own pure colour and nature!

49. "I resort to Thee the Supreme Ruler, for my shelter, even one out of ten thousand parts of whose grace the gods, preceptors and all people joined together, cannot show to a person.

50. "Just as an eyeless person is sought after to lead the blind, so a unwise person is made a guru for the ignorant one. But Thou art one that affords light to all the senses; so Thou art solicited to be the preceptor to us who are anxious to know our way and goal.

51. "One man shows another only a wrong course (imparts a wrong idea) by which he attains only to insuperable darkness; but Thou conferrest invaluable and most beneficial light of wisdom by which one can certainly reach his true goal.

46. *Having lost......self.* V. Having lost the true knowledge of their own self as well as of the true nature of Paramatman.

As thou hast etc. V. Whom they approach through good preceptors.

As thou hast etc. D. When they attain birth among human beings through Thy grace.

47. *Wrong notion.* D. Wrong notion in doing Karma.

48. *Silver.* D. Read *Gold.*

Pure colour and nature. D. His blissful nature.

50. *Guide.* V & D. A guide having power of sight.

Thou art.....Omniscient. D. Thou directly seest things.

52. "Thou art to the whole world a friend, the beloved and Supreme Ruler, indeed the (ruling) Atman, Preceptor, wisdom and the desired object to be attained; still the world, with blinded understanding and steeped in passions, does not know Thee present in the heart.

53. "I resort to Thee that Supreme God, who is to be sought by all, the one Ruler for the purpose of obtaining light (precept); O omniscient Lord, be pleased to cut off the knots at the heart, by means of Thy words throwing light on the truth and also to reveal Thy own Self unto me."

54. Sri Suka said:—To the king who thus offered his praises, the Almighty Lord the eternal Person in the form of a fish sporting on the vast sea, taught the truth.

55. The Lord gave the saintly king Satyavrata the divine book of Purana called Matsya Purana treating of the Sankhya knowledge and the practice of Yoga and also taught him all the mystery of Atman.

56. Along with the Rishis seated on board the vessel, the king listened, free of all doubt, to the truth of Atman and to the nature of eternal Brahman explained by the omniscient Lord, so that no doubt was left in his mind.

57. To Brahma who awoke when Pralaya passed away, Hari destroyed the Asura Hayagriva and restored the Vedas.

58. Also king Satyavrata who thus gained knowledge and wisdom became Vivaswat Manu in this Kalpa through the grace of Vishnu.

59. He who listens to the glorious narration which comprises the conversation between the saintly king Satyavrata and Sri Narayana who appeared at His will as the Great Fish, becomes absolved from (all) sin.

60. The man who daily sings of this Avatara of Hari will have all his wishes accomplished and will attain to the highest goal.

61. I bow to the Lord who, on the waters of Pralaya, put on the appearance of a fish, who is the cause of all, who imparted true knowledge of Brahman to Satyavrata and the sages and who, having killed Diti's son, restored the Vedas stolen by him from the faces of Brahma whose faculties lay then dormant in sleep.

[Thus ends the eight Skandha.]

THE

SRIMAD BHAGAVATAM

NINTH SKANDHA.

ADHYAYA 1.

The Solar race described.

1. The king said:— All the Manvantaras have been described by thee and I have listened to it (their description) as well as to the great and heroic deeds, during those several periods, of Hari of unlimited energy and prowess.

2.—4. Thou hast been pleased to tell me that the saintly king of Dravida country named Satyavrata, who, at the end of the past *kalpa*, attained wisdom by worshipping Hari, was then born as the son of Vivasvat and became a Manu; likewise, that his sons, Ikshvaku and other kings, have been mentioned; their line and the history of those belonging to that line: be pleased, O Brahmin, to describe, separately and distinctly, O highly blessed one, to us who are always eager to listen to thee.

5. Be pleased to tell us of the heroic life and work of all those kings of hallowed fame, who belong to the past, present and future time.

6. Suta said:— Thus requested by king Parikshit in the assembly of sages who knew the Vedas and Brahman, the venerable Sukacharya, possessed of perfect insight into Dharma, said as follows:—

7. Sri Suka said:— Let (the history of) the race of Manu, O Vanquisher of enemies, be listened to in its important aspects (in brief), for it is not possible even in hundreds of years to describe it in detail.

1. D. All this Universe was withdrawn into Himself and had no active and gross existence.

8. At the end of the Kalpa this Universe, that very Narayana, was the Perfect Person (who is the Lord of Prakriti) and Atman of all creatures, high and low; and there was nothing else.

9. From His navel rose a golden lotus and therein, O great king, was born Brahma, the four-faced (the creator of beings).

10. Mareechi was born of His mind; Kasyapa of Mareechi; and of Kasyapa by Aditi, daughter of Daksha, was born a son called Vivasvat.

11. Then was born Sraddhadeva, the Manu, of Vivasvat by his wife Samjna, O Bharata, and he (the great Sraddhadeva), who had control of mind, begot ten sons on Sraddha.

12. And these were Ikshvaku, Nriga, Saryati, Dishta, Karooshaka, Vrishyanta, Prishadhra (Vrishadhra), Nabhaga and the great Kavi (D. Nabhaga and Najambha).

13. In the beginning the worshipful Vasishta possessed of high powers conducted a sacrifice in propitiation of Mitra and Varuna for the sake of an heir to Manu (Sraddhadeva) who was childless.

14. During the sacrifice Manu's wife Sraddha who was observing *Payovrata* bowed to the Hotri (the priest versed in the Rigveda) and entreated him (to conduct it in such a way as to get) a daughter.

15. Directed by Adhvaryu (to do his part), Hota who was deeply thinking of her request proceeded with that idea (to do his part) and with great self-control the brahmin made the offering as he uttered *Vashat*.

16. By this fault of the Hotri a girl named Ila was produced; on seeing her, Manu whose heart was not much pleased, said to his preceptor (as follows):—

17. O venerable one, what is this that has come out of the work of those that are versed in the Vedas? It is a pity; the very contrary thing has been the result. Such a change in the Mantra ought not to be (might not be believed in).

18. How could this result contrary to your thought be (expected) like an untruth in the gods? (what you think of and wish

8. V. All this Universe was Himself, etc. i.e. the Lord had all this Universe of intelligent and unintelligent principles in the subtlest form, which was even then related to Him as a body.

to be cannot fail to be a fact just as what the gods think of and say, cannot); you are all well-versed in the mantras, well-trained and have through tapas burnt up all sin; [what is the cause of this failure of your intention? [it is surely improbable like untruth in the gods]?

19. On hearing that observation of Manu, the venerable Vasishta perceiving it to be the fault of Hotri, said to the son of Vivasvat:—

20. This failure of the desired object is due to the violation (the contrary contemplation) of Hotri; still by virtue of my special power I shall secure thee (the object to have) a good son.

21. With that determination the worshipful Vasishta of great renown, O king, prayed to the Eternal Person, to change Ila into a male.

22. The glorious Hari, the Supreme Ruler, was pleased and bestowed on him the desired boon; and thereby Ila became Sudyumna, foremost among men.

23. On one occasion, O great king, accompanied by a few attendants and courtiers and riding on a horse of the Sindhu breed (breed peculiar to the Sindhu country), he wandered through a forest on a hunting expedition.

24. Armed with a beautiful bow and very wonderful arrows, and with his armour on, the hero wandered towards the north in chasing (pursuing) (every) game (he caught sight of).

25. The youthful prince entered a forest at the foot of the Meru, where the glorious god Rudra is sporting in the company of Uma (Parvati).

26. The moment he entered it, O king, the victorious warrior Sudyumna found himself to have become a woman and his horse a mare.

27. So also all his followers noticed a change of sex in their person; and, all troubled in mind, stared at one another.

28. The king said:— O venerable one, how did this locality come to possess this virtue? By whom was it made to be such? Be pleased to explain fully the subject of this query; for great is our curiosity.

29. Sri Suka said:— On a certain occasion sages of great piety

25. D. Begins. He entered a forest which was called *Sukumaravanam.*

who (by their glory) dispelled darkness from all the directions came there to see god Siva.

30. Being sky-clad mother Parvati got very much ashamed when she saw them, and at once she rose from her lord's lap and put on her raiment.

31. Observing the pair in that intimate relation in sex-love (in privacy) the sages turned back from that spot and sped thence to the hermitage of Narayana.

32. 'Then for the gratification of his consort, the worshipful Siva ordained thus—'whoever enters this region shall be changed into a woman'.

33. Since then indeed males avoid (going into) that forest. And she (Ila) with her followers wandered from forest to forest.

34. Now noticing that excellent woman wandering with her maids in the vicinity of his hermitage the God Budha conceived a passion for her.

35. She also fell in love with (Budha), the son of king Soma (Moon) and took him for her husband, and by her he had a son called Pururavas.

36. We are told that, changed thus into a woman, Sudyumna, prince of Manu's race, remembered his family preceptor Vasishta.

37. Vasishta saw him in that condition and, very much oppressed with pity and intending to again make him a male, approached God Siva.

38. The glorious Siva was pleased with him to grant his prayer and, also to make his word true, said, O king, as follows:—

39. Born of thy family, on this condition let Sudyumna freely protect the earth; a male he will be by turns for a month and a woman for the next.

40. Having through the preceptor's grace attained his desired object in a conditional manhood, he ruled his kingdom; but the subjects did not like him.

41. O king, he had three sons named Utkala, Gaya, and Vimala and they became very righteous rulers of southern countries.

42. Then in the fulness of time the Lord of Pratishthana handed over the kingdom to his son Pururavas and retired into the forest.

ADHYAYA 2.

Ikshvaku and other sons of Vaivasvata Manu. Prishadhra having inadvertently killed a cow, retires to the forest. The descendants of the other sons.

1. Sri Suka said.— When his son Sudyumna was thus gone, Manu, son of Vivasvat, desirous of issue, performed for a century tapas on the banks of (immersed in the waters of) the Yamuna.

2. Then by means of a sacrifice Manu worshipped the Supreme Lord Hari for the sake of issue; and he had ten sons, Ikshvaku being the first of them and all like unto himself.

3. But Prishadhra (Vrishadhra), the son of Manu, was asked to protect his cows by the preceptor and he tended cows, attentively sitting up in Virasana (posture) during nights.

4. On one accasion, at midnight, when it was raining, a tiger entered the stall; and the cows that were lying down started in fear and ran about the stall.

5 & 6. The powerful (wild) beast seized one of them and she in anxious fear screamed aloud; hearing the screaming cow, Prishadhra rushed forward in haste with a sword in hand, in the dark midnight, when even the stars were not to be seen, and thinking that it was the tiger and not knowing it, he cut off the head of the cow (Kapila) of brown complexion.

7. The tiger also had its ear severed with the end of the sword and ran way from the spot in great fear, dripping blood on its way.

8. The heroic Prishadhra believed that the tiger was killed, but in the morning was sorely greived to see that a cow had been killed by him in the (dark) night.

9. On him who (though he) had unwittingly committed the fault, the family preceptor pronounced a curse in the following manner; "Thou art not fit to remain (even as) a relation of Kshatriyas and thou shalt for this act become a Sudra".

10. The curse thus pronounced by the preceptor the hero accepted with joined hands and took up the vow of strictest celibacy, which is most beloved of the sages.

3. D. *Note*. The eighth son of Manu was called Vrishadhra (lit. the supporter or protector of Vrishas or bulls) appropriately, because he was directed to tend cattle by the preceptor Vasishta.

11. By devotion to the glorious all-pervading perfect Lord Vasudeva untouched by defects, he became an absolute votary and the best friend of all creatures equally kind to all.

12 & 13. Rid of attachments, with a serene mind and his senses under control, with nothing to encumber him, he lived on anything he got by chance, set his mind on Atman, satisfied with the light of knowledge and unperturbed, went about the earth, looking like a dull, blind and deaf man.

14. Thus living on he went into a forest, saw it on fire, and allowed his body to be consumed by it; and (thus) the saintly Prishadhra attained to Parabrahman.

15. Also the younger son Kavi, [Though young, the wise prince] feeling no heart for worldly objects, abandoned both the kingdom and relations, enthroned the self-luminous Lord in his heart, entered the forest and, while yet a boy, attained to Parabrahman.

16. From Karoosha, son of Manu, descended the Karoosha races of Kshatriyas who became protectors of the northern regions and who were all devoted to brahmins and to *Dharma*.

17. The Kshatriya race of Dharshta descended from Dhrishta acquired brahmin virtue on the earth; Nriga's son was Sumati whose son was Bhutajjyotis and of him was born Vasu.

18. Vasu's son was Prateeka whose son was Oghavat, the father of Oghavat, (i.e. Oghavan's son was also called Oghavan); he had also a daughter named Oghavati whom Sudarsana took for his wife.

19. Narishyanta's son was Chitrasena of whom Daksha was born; (the son) of the last was Meedhvan, of whom Koorcha was born; and Koorcha's son was Indrasena.

20. Indrasena's son was Veetihotra, who begot Satyasravas, of whom Urusravas was born, and to this Devadatta was son.

15. D. Takes *Kavi* in the sense of 'wise' as an epithet to Prishadhra, thus making the whole verse a further description of Prishadhra.

17. *Brahmanic virtue* V. attained to the pure sinless state, characterised by the eight attributes of ParaBrahman, and by worshipping and contemplating Him they finally reached Him.

17. D. (Latter half) Nabha, the son of Manu had a son called Svatimoola, celebrated for his great strength, and his son was Vasu.

18. *He had a daughter etc.* D. This Oghavan had a sister called Oghavati whom king Sudarsana married.

21. Devadatta's son Agnivesya was the worshipful god Agni himself born as a son, and he was also known as Kaneena and also as a great Rishi, renowned Jatukarnya.

22. From him originated the brahmin race of Agnivesyayana. O king, thus Narishyanta's line has been told; and (now) listen to that of Dishta.

23. Nabhaga, another son of (Dishta's son Nabhaga different from the one to be mentioned later on) Dishta, became a Vaisya by his trade; his son was Bhalandana (Halandana) of whom Vatsapreeti was born.

24. Vatsapreeti's son was Praamsu whose son is known as Pramati; of Pramati Khanitra (V. Khamitra) was the son; and his son was Chaakshusha, of whom Vivimsati was born.

25. Vivimsati's son was Rambha (Dambha) whose son was the virtuous Khaninetra and Kharandhama was the son of the last, O great king.

26. His son was Avikshit, whose son Marutta became an Emperor whom the great Yogin Samvarta, son of Angiras, helped to perform sacrifices.

27. No other person in the world performed sacrifices so splendidly as Marutta did; everything (every utensil) was of gold and whatever he had was good and auspicious.

28. Indra was overjoyed with the Soma juice and the brahmins with dakshinas; Maruts distributed food; and Visvedevas were members of his (sacrificial) assembly.

29. Marutta had a son called Dama who had a son called Rajyavardhana and his son was Sudhriti; and Nara was Sudhriti's son.

30. His son was Kevala to whom Bhanduman was son and of him was born Vegavan; his son was Bhandhu of whom was born Trinabindu, the great king of the Earth.

31. The celestial damsel Alambusha devoted herself to him (Trinabindu) of praise-worthy qualities and brought forth (bore to him) a few sons and a daughter called Idavida (Ilibila or Ilabila).

21. D. The god Agni himself was born as the son of Devadatta.

30. V. reads Binduman and Bindu for *Bhandhuman* and *Bandhru.*

32. By her the Rishi Visravas had a son who was Kubera; he obtained an excellent *Vidya* from his father, a master of Yogas.

33. And the sons of this king are Visala, Sunyabandhu and Dumraketu; of these Visala who became a king and continued their line (of kings) built the city called Vaisali.

34. His son was Hemachandra whose son was called Dhumraksha; and of Samyama, the son of the last named, was born Sahadeva whose son was Krisasva.

35. Somadatta was born of Krisasva; and he worshipped Hari the Perfect Person with Asvamedha sacrifices; and having secured the support of masters of *Yoga* he attained to the highest goal.

36. Somadatta's son was Sumati whose son was Janamejaya; and these kings of Vaisali maintained the reputation of Trinabindu.

ADHYAYA 3.

Story of Chyavana and Sukanya, the daughter of Saryati, also the story of Kakudmin and Revati, his daughter.

1. Sri Suka said:—Saryati, a king of Manu's race, was (D. became) a great scholar in the Vedic lore and it was he who, in the great sacrifice of Angiras, explained the ritualistic course of the second day.

2. He had a very beautiful daughter named Sukanya. Accompanied by her he went to the forest and thence repaired indeed to the hermitage of Chyavana.

3. Surrounded by her maids she sauntered, examining the trees in the forest; then, in the hole of an ant-hill, she saw two lights like two fire-flies.

32. V. (Latter half) he (Kubera or Trinabindu) obtained superior knowledge (of invisible existence or of Brahman) from his father, the great Yogin and sage (Visravas or Bindu).

D. Visravas, the great sage and Yogin, imparted a great Vidya to Trinabindu, father of Ilabila, married her who bore him a son, who is Kubera.

34. (Latter half) V. & D. Dhumraksha's son was Sahadeva of whom Krisasva was born.

35. *Idaspatim* D. The Lord who gives us our food and power of speech.

V. The Lord that is propitiated by Idahoma (2) the Lord of the earth, *i.e.*, the Universe.

35. *And having etc.* V. D. And attained to the highest goal sought after and reached by great *Yogins*.

4. Impelled by providence, the girl in her childishness pierced with a thorn, it is said, those two lights and from them flowed out blood profusely.

5. That very moment all the men in his army had their lower passages obstructed (they could not make water or answer calls of nature) and the saintly king observed this (them in that plight) and in astonishment said to his men.

6. "Have you done any wrong or given offence to the sage of Bhargava race? Certainly by some one amongst us the hermitage is profaned."

7. Trembling with fear Sukanya said to her father, "Something was done by me with a thorn: two lights were pierced through by me in ignorance".

8. Startled to hear what his daughter said, Saryati slowly tried to apologise to (appease) the sage who lay concealed in the ant-hill.

9. Perceiving his (the sage's) mind the king bestowed his daughter on the sage; having thus got out of the scrape, and with his leave, the king returned to the city with a peaceful mind (V. D. with his attendants).

10. Having obtained the very irascible sage Chyavana for her husband, Sukanya perceived his heart and pleased him with her obedient behaviour and her great carefulness.

11. Sometime thereafter the Aswins visited his hermitage; he honoured them and said, "O gods, favour me with youthfulness".

12. "I shall bear you the cup of Soma in sacrifice, though as gods you have no share therein. Be pleased to confer upon me that youth and that beauty which is most desired of women".

13. Pleased with the brahmin said they, the foremost among Physicians, to him, "Do thou plunge into this pool created by Siddhas".

14. After they said so (thus instructed), Chyavana who was worn out with age, covered with mere veins, with a forbidding appearance for his wrinkles and grey hair, was made to plunge into the pool along with the Aswins.

15. Three persons emerged, very beautiful and captivating to women; they wore lotus (golden) wreaths and ear-rings, and were of the same form and complexion and clad in rich apparel.

16. Finding them all alike and brilliant like the sun, and unable to distinguish her husband, the beautiful and chaste Sukanya sought Aswins themselves as her protectors.

17. Pleased with her constancy, they showed her who her husband was; and, taking leave of the sage, they set off to the celestial regions in their heavenly car (being praised for their gift).

18. Then on a certain occasion, intending to perform a sacrifice and (to invite his daughter and son-in-law) Saryati journeyed to the hermitage of Chyavana and there he saw, by the side of his daughter, a person glowing like the sun.

19. When she bowed to him at his feet, the king did not pronounce his benediction and spoke to his daughter as if he was not satisfied (with her).

20. "What is it that thou hast proposed to do? Thou hast deceived thy husband, the sage worshipped by the world: thou waitest upon a paramour, a way-farer, O unchaste woman, abandoning thy aged husband not to thy liking.

21. "How did your mind and heart become so wicked, O child born in the family of the righteous? This is indeed an ugly stain on the family, since thou keepest a paramour who feels no sense of shame; thou makest the race of thy father and that of thy husband fall into the dark hell".

22. To the father who was talking thus, the daughter of sweet smiles smiled and said, "O father, he is thy own son-in-law, the joy of Bhrigu race".

23. And she related to her father all, — how he got beauty and youthfulness. Astonished and most delighted (at it) he embraced his daughter.

24. Chyavana enabled the heroic king to perform the Soma sacrifice and, by virtue of his own powers, bore the cup of Soma to Aswins even though they had till then no share therein.

25. At once Indra, who is easily angered, took up in wrath his Vajra to kill him; but Bhargava petrified Indra's arm with the Vajra.

21. O child, how is it that thou hast such a mind as has taken to the course of the wicked and that such a stain is cast upon my race?

25. *Who........angered*. V. Who has performed a hundred Asvamedha sacrifices.

26. Thereupon all (the gods) gave their consent to Asvins' having a share in Soma offerings though as physicians they were formerly excluded (from it).

27. Saryati had three sons, named Uttanabarhis, Anarta and Bhurishena; of Anartha Revata was born.

28. He built a city called Kusasthali in the middle of the sea; and, occupying it, O Vanquisher of enemies, he ruled Anartas and other territories.

29. & 30. He had a hundred excellent sons of whom Kakudmin was the eldest. Kakudmin (V. Raivata) with his daughter Revati went to the four-faced Brahma, to enquire as to who was the worthy husband for her; (for) Brahmaloka was then left open; as music was then going on there, he found no interval (no opportunity to address Brahma) and so stayed he there for a minute.

31. When it stopped he bowed to Brahma (the First Man) and made known to him what he wanted; on hearing him, the worshipful Brahma laughed out and said to him.

32. "O king, all those whom thou dost think of were long ago swallowed up by time; we do not hear even the gotras (names) of their great-grandsons, or their grandsons or their sons. [O faultless mortal, as you came here and for a while listened to the music unworthy of thy ears ages have rolled over thee].

33. & 34. "Time calculated to be twenty-seven times the four yugas put together has elapsed; so get thee gone; there is now Balarama of great strength, an amsa of Hari; O king, on that foremost man bestow this jewel of thy daughter.

35. "To reduce the burden of the earth, the glorious Lord, creator of all beings, to sing whose name is very meritorious, has appeared in the world directly in His own amsa". Thus commanded and having bowed to Brahma, the king returned to his city already abandoned by his brothers who, afraid of *Yakshas*, had fled to different quarters.

36. The king gave his beautiful daughter to the powerful Balarama and retired to the hermitage of NaraNarayana called Badari to perform Tapas.

ADHYAYA 4.

The stories of Naabhaga and Ambirisha.

1. Sri Suka said:—Naabhaaga was the son of Nabhaga; when, he, the youngest and most learned of the brothers, returned, having spent as a Brahmacharin a long time in the preceptors' houses, his brothers gave him their father for his share in the property (for they had then divided it amongst themselves).

2. "O brothers, have you set apart a share for me?", said Naabhaaga "We give thee our father", said they. [Accordingly Naabhaaga the father went over and said to his son who was a Brahmacharin]. "O father, elder brothers have given thee to me as my share" said Naabhaaga; the father said, "O son, do not put faith in their words".

3. Now these highly intelligent descendants of Angiras family are now engaged in a great sacrifice; but on every sixth day they get confounded as to the ritualistic process, O learned son.

4. & 5. Do thou instruct those well-meaning people in the two Suktas celebrating Visvedevas. When (on completion of the sacrifice) they go to heaven, they will give thee whatever wealth is left unspent in the sacrifice; therefore do thou go. Accordingly he did and they gave him what remained in the sacrifice and passed on to Swarga.

6. As he was taking the wealth a person of dark complexion came up from the north and told him, 'all this property in the house is mine'.

7. Thereupon the son of Manu said, "This is mine, given me by the Rishis". The other said, "Let this question of us two be referred to thy father". Accordingly he put the question to his father who replied thus.

1. D. There was one Nabhaga different (from the son of Dishta), famous (as celebrated in the Rigveda Brahmana), learned and wise, the youngest and a Brahmacharin; his brothers regarded him as a seer (rid of attachments to worldly things) divided the ancestral property among themselves, (Then) he said (to his brothers).

2. '*We........father*. V. 'Let us go to their father (who would answer thy question); 'If our father should ask us to give thee a share, we would etc.

2 D. The brothers replied' Go to thy father and approach him (for thy share).

6. D. after "*a person*' add '*seeming to be*'

8. Nabhaga (the father) said, "all the remnant left in the sacrificial hall was, on a certain occasion, offered to Rudra as his share and so that god has a claim on it".

9. Nabhaga bows to him and says, "O god, all (the wealth) in the house is thine, thus said my father; O Brahmin, I bow to thee and apologise (and solicit thy grace)".

10. The dark-complexioned person (Rudra) said:—"Since thy father explains the *Dharma* and thou speakest the truth, I give thee, a seer of the Vedas, the eternal knowledge of Brahman.

[V. Therefore one should not tell lies even in great affliction or ever covet another's property, truthfulness pleases me and the truthful man is beloved of me.]

11. "Therefore take the wealth left unused in my sacrifice which was given thee", said the glorious Rudra, kind to the truthful, and vanished out of sight.

12. He who, morning and evening, with a calm mind remembers this (story), becomes a learned man, versed in Mantras and attains to his goal.

13. Ambarisha was born of Naabhaaga: he was a great votary of Vishnu and full of wisdom and, being highly virtuous, was not touched by a sage's curse which never (before) proved futile.

14. The king said:— O worshipful sage, I wish to hear of that wise and saintly king against whom the insuperable punishment of a brahmana, though inflicted, proved ineffectual (powerless).

15. & 16. Sri Suka said:— The blessed (Emperor) Ambareesha who had gained the whole world of seven continents, and an undecaying fortune and unequalled power —all that may not be easily got by men, considered it (only) as good as a dream; for he knew that all wealth is perishable and that thereby a person only enters the darkness (which is destitute of all splendour).

17. For he had attained to that intense devotion to the glorious Vasudeva and also to His righteous devotees, so that all this Universe

12. *Eternal......Brahman.* D. Knowledge of Brahman as revealed by Vedas or intuitive realisation of the Supreme Being.

11. *In my sacrifice.* D. in any sacrifice.

12. *Attains.........goal.* V. D. Attains a true knowledge of Atman (both Paramatman and his own-self).

Kavi. D. One who understands the true import of the Rigveda.

13. *Kriti.* D. One who has fully realised Brahman, the Perfect.

was regarded as a broken piece of earthenware (a clod of earth).

18. He indeed devoted his *mind* to the contemplation of the lotus-like feet of Krishna, his *words* to the glorification (narration) of the excellent attributes of Sri Narayana, his *hands* to cleansing and other duties in the shrines of Hari and his *sense of hearing* to listening to the holy stories of Achyuta.

19. His *eyes* he gave to seeing the forms of Mukunda and his shrines; his *embraces* to the touch of Lord's devotees' bodies, his *sense of smell* to the fragrance of Sri Tulasi on the feet of Mukunda and his *tongue* (sense of taste) to what is offered to the Lord.

20. His *feet* he employed in walking to the holy places of Hari and his *head* in bowing down at the feet of Hrisheekesa; he cherished his *desires* only to the service of the Almighty Lord —but not to the attainment of any wordly objects, so that his delight in associating with the Lord's men may grow.

21. Thus always resigning his rounds of duties to the glorious Lord, Adhokshaja, the highest Deity worshipped in sacrifices, and holding that Atman is present everywhere, he governed this earth as instructed by wise brahmins who were devoted to the Lord.

22. He worshipped the Lord of sacrifices, the Supreme Ruler, by means of extensive Aswamedha sacrifices in which the rites were well conducted and dakshinas given on a very large and splendid scale worthy of his wealth and, under the direction of Vasishta, Gautama and others, he performed them in a desert place so well as to make the river Saraswati flow (backwards) towards it.

23. In the course of his sacrifices the members of the sacrificial assembly and the priests who wore rich and fine clothes and did their duties or looked on in wonder with unwinking eyes were seen to vie with the gods in form and dress.

24. His subjects listened to, and sang, the deeds of the most glorious Hari, so that they did not wish for the celestial region beloved of the gods.

25. The objects of desire not accessible even to Siddhas do not

22. *He performed etc.* V. He went towards (to the vicinity of) the River Sarasvati.

25. Even Anima and other supernatural powers, though unattainable even to great

delight (attract) his subjects who see Mukunda in their heart, since they are far surpassed by the essential blissfulness (they realised in their devotion to him).

26. Thus with the course of devotion joined to Tapas, that king delighted Hari by doing duties assigned to him and gradually got rid of all attachments.

27. In respect of the house, wives, sons, relations, excellent elephants, chariots, horses, and foot-soldiers, inexhaustible jewels, ornaments, weapons and all things and also of his unlimited treasures he cherished the sense that they are all worthless.

28. Being pleased with him for his unswerving devotion, Hari gave him His Chakra, which was a terror to his opponents and a protection to his servants.

29. In order to propitiate Krishna, the heroic king with his queen of equally godly disposition, undertook to observe for a year the vow of Dwadasee.

30. At the close of his observance, in the month of Kartheeka, he had fasted three nights, and on a certain Dwadasi day bathed in the Yamuna and worshipped Hari in a place called Madhuvana.

31. & 32. Having performed *Abhisheka* according to the rules of Mahabhisheka with abundant accessory things and with ornaments, sandal pigments, flowers, offerings and other things and with his mind completely given to Him, the king worshipped Hari and also the most worthy brahmins who were accomplished of their purpose.

33. & 34. He sent to the houses of great brahmins six Nyarbudas of cows whose horns were adorned with gold and feet with silver, which were covered with good clothes, which yielded abundant milk and were of good disposition and proper age and form, along with their calves and with other necessary things.

34. & 35. With great attention, first he fed brahmins with very sweet and wholesome preparations, (then) permitted by them

Yogins, had no attraction for them, who were intensely contemplating the Lord in their heart, since those powers were proved worthless by their self-realisation as being intimately related to Brahman.

25. D. Brought on by virtue of his essential greatness, all the objects of desire were in plenty; still they had no attraction for him unobtainable as they were even to Siddhas; for he saw the Lord in his heart.

26. *Tapas*. V. The Yoga or attainment of true knowledge of Atman.

27. *Worthless*. D. Inauspicious and leading to misery.

28. *To his servants*. V. To those that are in fear.

(those brahmins who were quite satisfied), he was about to break his fast; just at that moment there came to him a great guest who was no other than the worshipful sage Durvasas.

36. King Ambarisha honoured that guest, by rising from his seat and offering him a seat and other articles of worship, and bowing down at his feet, he requested him to partake of his meals.

37. Having gladly accepted his invitation the sage went out to observe his daily duties, and plunged into the holy waters of the Yamuna, contemplating Parabrahman.

38. As only half a *muhurta* of Dwadasi yet remained for breaking the fast, the king, who was attentive to *dharma*, conferred with brahmins in that critical condition (as to the righteous course to be adopted).

39. "It is a fault to neglect the brahmin; it is also a fault not to break the fast within the *Dvadasi* hour. What course should I now take, so that good may come out of it and unrighteousness may not touch me?

40. "Now I shall break my fast with pure water; for wise men say that to drink water is equivalent to breaking fast and at the same time it is no eating."

41. Having thus considered, the saintly king took in a little water and remained contemplating Achyuta and expecting the arrival of the brahmin (sage), O best of Kurus.

42. Having finished his daily duties Durvasas returned from the banks of the Yamuna and was gladly received by the king; but the sage understood his action by virtue of his mental vision.

43. With his body agitated in anger, and his brows fearfully knit together, the sage, who was also very hungry, said to the king who stood with joined hands.

44. Lo! the violation of duty on the part of this wicked man, proud of his wealth and lordly power (but) destitute of devotion to Vishnu!

45. Having invited me, a guest that had come to thee to partake of thy hospitality and not having served me, thou hast eaten; this moment I shall make thee see the fruit thereof.

40. *For, wise men say.* D. For, O wise Brahmins, Vedas say, etc.

46. So saying and glowing with anger he pulled out his matted hair and through that he created a spirit flaming forth like the fire of Pralaya to attack him.

47. The king saw that, the spirit rushed towards him emitting flames, with a sword in hand and making the earth tremble under its foot; (but) he did not at all move from the spot.

48. The *Chakra* which had been formerly given him by the glorious Lord for the protection of His servants, burnt it even as fire does an angry serpent.

49. Durvasas saw the Chakra turning on him and his own effort useless; and in fear and great anxiety to save his life, ran he in different directions.

50. The Chakra of the glorious Lord pursued him like a forest fire in conflagration raging on at the back of a serpent; and finding himself so closely pursued by the Chakra, the sage, eager to get into a cave, ran towards the mountain Meru.

51. He betook himself to (all) the cardinal points, to the sky, to the earth and to all caves and seas and worlds and their protectors and Svargaloka; (but) wherever he went he saw at his back Sudarsana that could not be faced.

52. Not finding a protector anywhere, with a shuddering heart and running for an asylum, he went to god Brahma and prayed, "O Maker, born of Atman, save me from the power of Ajita."

53. Brahma said:—(It is the power of Vishnu) by (at) a motion of whose brows, when He, in the form of Time, intends to burn it, my region as well as all this Universe will, at the end of His sport, *i.e.*, at the close of *Dwipararardha*, vanish out of sight.

54. And subject to His ordainment, myself, Siva, Daksha, Brighu and others and (other) great progenitors, the Rulers of Bhutas and the great gods—we all bear on our head His command for the good of the world.

55. Thus refused by Brahma and being scorched and afflicted

55. V. We are powerless to protect thee, against the Almighty Lord who is sought after by us too; for in the Universe (under His control) we are wandering in, many a Universe like this appears or disappears as He thinks of creating or destroying it.

D. We are incapable of succouring thee; and many like this (myself) come into existence during creation and cease to exist at the time of destruction; there are thousands of Spheres like this, which form the body, as it were, of the several Chaturmukhas, in which

by Vishnu's Chakra Durvasas sought the protection of Siva on Mount Kailasa.

56. Sri Rudra said:— O child, [over the Perfect Vishnu] we have no power nor have other Jivas as great as the four-faced Brahma with all the Brahmandas forming their body; many like these are born and destroyed in thousands from time to time and in those creations we are (also) being tossed about.

57. & 58. Myself, Sanatkumara, Narada, the venerable Brahma, Kapila, *Apantaratama*, Devala, Dharma, Asuri, Marichi and others and other great Siddhas perfect in wisdom—we are all enveloped in His Maya and cannot comprehend it.

59. This is the weapon of that Supreme Ruler of the Universe, that cannot indeed be faced by us. Go to Him alone as thy protector. And Hari will do thee good.

60. Thereupon he, Durvasas, became hopeless of quarter elsewhere and resorted to the abode of the Almighty Lord, known as Vaikunta wherein abides *Srinivasa* with Lakhmi.

61. Being schorched by the fiery rage of Sri Vishnu's weapon, he trembled and fell on the feet of the Lord and said, "O Achyuta, O Ananta, O desired Goal of the righteous, O Almighty Lord, O Father and Protector of the Universe. May Thou be gracious to protect me, an offender!"

62. "Not knowing Thy supreme and glorious power, I have done wrong to those who are beloved of Thee. O great Maker, be pleased to grant me absolution (from that sin), for, by uttering Thy name, even a sufferer in hell may obtain release".

63. The Lord said:—"I am completely in the hands of My devotees. Indeed I am like one that is not independent, O brahmin. My heart is in the possession of righteous and devout men and I am beloved of them.

64. "As separate from My righteous votaries I have no liking to Myself or even to Sri Lakhmi (or the highest grandeur), O sage, for, I am their Supreme Goal.

we as well as numerous unintelligent beings are tossed about (and so) may He be pleased to save thee from this difficulty!

62. *May obtain release.* D: May become purified.

65. "How could I bring Myself to neglect those who have given up their wives, houses, children and relations, their own life, wealth, this and that world and have only sought Me as their protector?

66. "Those righteous people who have completely resigned their heart unto Me and who look upon everything as equal, do keep Me under their power just as good women do by their devotion to their good lord.

67. "Wholly satisfied with My worship they do not seek after the four kinds of *moksha*, Salokya, Saroopya, etc, (though) they may be obtained by worshipping Me: (then) what other things that are open to the attacks of Time would they seek after?—

68. "The righteous are My heart (beloved of Me) and I am their heart (beloved of them): they do not know any thing other than Myself, nor, do I know any thing at all other than them.

69. "I shall tell thee of the way, O brahmin, listen to it; this is indeed a wrong thou hast done to thyself; therefore go to him alone; the power used against the righteous brings evil to its own author.

70. Tapas and knowledge are the two causes of welfare for brahmins; but those two evils become the source of evil in the case of one who has no training.

71. "Therefore, O brahmin, go to the king, son of Nabhaga. Be thou happy; apologise to the king of great virtue; and thereby thou wilt have relief".

ADHYAYA 5.

Requested by Durvasas Ambarisha prays to Sudarsana and thereby Durvasas is set at liberty.

1. Sri Suka said:— Thus directed by Sri Hari Durvasas afflicted by the Chakra came back to Ambarisha and in his distress touched his (the king's) feet.

2. Perceiving his efforts to praise him and abashed at the sage's touching his feet, Ambarisha too, full of pity, prayed to Hari's weapon (Chakra).

71. *O Brahmin*. D. O blessed Brahmin!

3. Ambarisha said:— Thou art the worshipful god Agni, Surya, and Soma, the Lord of luminaries: thou art water, thou the earth, the air, the objects and the senses.

4. O Sudarsana, I bow to thee of a thousand spokes and beloved of Hari; O thou lord of mantras, capable of nullifying all other weapons, mayst thou make the brahmin happy!

5. Thou art Dharma and thou art Rita and Satya: thou art the sacrifice and thou art He who accepts the offerings and is worshipped in all sacrifices; thou art the protector of the world, Atman of all and thou art the highest energy of the Supreme Person.

6. I bow to thee, O one of beautiful centre (navel), who art the defence of all righteousness, the comet to the Asuras unrighteous by nature, to thee that art the protector of the three worlds, of unspotted splendour, quick like thought and of wonderful deeds; I sing thee.

7. By thy splendour, the embodiment of Dharma, darkness has been dispelled and light ensured to those who are great and high-souled; thy glory is unsurpassed, O Ruler of speech: this Universe of things, subtle and gross, great and small, (everything) is thy own representation.

8. When sent forth by the Lord destitute of defect, thou shinest in battle entering the army of the Daityas and Danavas, O Invincible one, and incessantly cutting off their arms, bowels, thighs, feet, and necks.

9. O Protector of the world, thou, of that tremendous power capable of resisting everything, hast been appointed by Hari (Gadabhrit) only for the destruction of the wicked; therefore to promote the welfare of our house, do thou grant the brahmin safety and it is indeed grace done to us.

10. If any thing had been given in charity, or done by way of sacrifice or if the prescribed duty had been properly done and if our house is truly known to regard the Brahmin as its deity, let this brahmin get free from fear and pain.

3. *His efforts etc.* D. *Note.* Plight.

4. *Nullifying........weapons.* V. Destroying all enemies.

Thou make........happy. D. May the brahmin be happy.

5. *Thou art........Dharma.* V. Thou art lasting courage.

D. Fortitude.

6. *Comet.* D. Again (fire).

7. *To those.* V. To the eyes of those.

D. The eyes of the great have been dazzled.

11. If thy glorious self, one abode of all excellent qualities, is gracious unto us, (D. me.) may this brahmin be free from anxiety and suffering [for the reason that every being is Atman]!

12. Sri Suka said:—As the king was thus praising Vishnu's Chakra of glorious effulgence, it subsided at the request of the king towards the brahmin whom it had been scorching on all sides.

13. (When) free from the fire of that weapon Durvasas grew easy (began to feel himself at ease), praised that king of the earth and pronounced his great blessings on him.

14. Durvasas said:— Very happy feel I to day to realise the greatness of the votaries of Ananta; for thou art, O king, thinking only of good even to those who have offended thee.

15. What is it that is difficult for the righteous or what is it that is impossible for the noble-minded to sacrifice (to give up), by whom Hari the glorious Lord of the gods is gained over?

16. Could there be anything wanting on the part of the votaries of that Lord of hallowed feet by barely hearing whose name man becomes rid of all impurity and sin?

17. O king, I have been very kindly treated by thee of a merciful disposition; for thou hast overlooked my offence and saved my life.

18. The king who, expecting the sage's return, had not taken his meals, bowed down at the sage's feet and conciliated him to accept his hospitality.

19. Having eaten of the hospitable meals of every taste brought to him with great attention and kindness, the sage became satisfied and sincerely requested the king to take his meals.

20. I am pleased, I feel favoured, for having seen, touched and conversed with a votary of the Lord (like thee) and for accepting thy hospitality offered with full devotion (D. realisation of) to the Lord.

21. This unblemished conduct of thine, celestial damsels often sing, and thy holy name this earth will celebrate.

22. Sri Suka said:—Having thus lauded the king, the delighted Durvasas took leave of him and went away through the sky to Brahmaloka [far beyond the range of Atheists].

11. *For*...... V. D. By virtue of devotion to the Omnipresent Lord.

12. *Whom*...... D. And let him.

21. V. After "sing" add "In Swarga".

23. One complete year had elapsed by the time the sage returned to him and the king longing to see him back all the time had subsisted only on water.

24. When Durvasas departed, that Ambarisha ate the holy remnant of food after its use by the brahmin; considering the affliction and release of the sage, the king thought that his virtue was only the power of that Perfect Lord.

25. Possessed of many similar excellent qualities the king, through all his multifarious duties, cherished, for Vasudeva, the Perfect and Supreme Brahman, his devotion so truly and intensely that he deemed all positions including that of the four-faced Brahma to be like hell.

26. Later on, the wise and heroic Ambarisha entrusted the kingdom to his sons who were of the same nature and disposition as he himself, and having set at naught the current of gunas, retired to the forest and concentrated his mind on Vasudeva, Atman of all.

27. He who faithfully relates this sacred story of king Ambarisha and remembers it, may become a votary of Hari.

ADHYAYA 6.

An account of the kings, Sasaada to Maandhata, descendants of Ikshwaku. Story of Saubhari a rishi.

1. Sri Suka said:— Virupa, Ketuman and Sambhu were the three sons of Ambarisha; of Virupa was born Prishadasva and his son was Ratheetara.

2. By the wife of Ratheetara who was childless, Angiras, when prayed to for an issue to continue the line, produced sons who were glowing with divine glory.

3. These born of the wife of Ratheetara were however spoken of as Angiras, as foremost among Ratheetara's descendants who were brahmins with Kshatriya energy in them.

25. *The perfect........Brahman.* V. Omit "the Perfect and Supreme Brahman.

V. After *qualities* add '*and knowledge of Parabrahman*'.

To be etc: D. To be too low to be thought of.

3. *These........Ratheetara.* D. These born of Kshatriya women.

4. When Manu was blowing his nose, his son Ikshwaku issued from it and of his hundred sons Vikukshi, Nimi and Dandaka were the eldest.

5. Out of these hundred, twenty-five sons became kings in the east (country) known as Aryavarta and twenty in the west, three in the middle and the rest in the other directions, north and south.

6. Once for the sake of an Ashtaka ceremony Ikshvaku ordered his son "O Vikushi get me the ffesh of some hallowed beast, go without dealy".

7. In obedience to his father's command he went to the forest, killed the animals fit for religious function; but fatigued and hungry, the warrior ate of a hare in an unconscious mood.

8. He brought the remainder to his father: when the father requested the priest to sprinkle it with sacred water for offering, his guru, the priest, said it was defiled and unfit for religious offering.

9. Having asertained that, as told by the priest, his son had committed that fault, the king in anger banished from the country his son who had violated the rule.

10. But he, Ikshvaku, conferred with the preceptor Vasishta, and performed righteous duties and then he, a yogin, cast off his body and attained to the highest Brahman.

11. On the demise of his father, Vikukshi returned, ruled this earth and worshipped Hari with sacrifices and became celebrated as Sasaada in the world.

12. And his son was Puranjaya who is said to have had Indra as his bearer and (therefore) known as Kakutstha: listen to the epithets (surnames).he earned by his deeds.

13. At the close of Krita age there was a war between the gods and Danu's sons and this warrior (Puranjaya) was invited to be their ally by the gods who had been defeated by Diti's sons.

14. According to the instruction of Vishnu, the most powerful Lord and Ruler of all and God of gods, Indra was desired to be the bearer of Puranjaya and so he became a great bull.

10. V. Ikshwaku performed tapas, discussed with the sage brahmin and conversed with his preceptor about it etc.

Conferred. D. Conversed with the brahmin called Japaka.

Shower of. V. Piercing darts.

15. Having accoutred himself and taken a divine bow and sharp arrows, being praised (applauded) by the gods, he rode sitting on the hump of the bull when proceeding to fight.

16. Strengthened (filled) with the glorious spirit of Vishnu, the perfect and highest Person, he (with the gods) laid seige to the city of Daityas in the west.

17. With them he had to fight a close, hand to hand and terrible battle, (which causes one's hair to stand on end) and with his Bhallas sent to Yama those Daityas who came to attack him in battle. (D. fought).

18. Having avoided the line of Puranjaya's attack, which with the shower of (V. Piercing darts) burning arrows was terrific like the fire of Pralaya, and being thoroughly beaten, the (V. other) Daityas ran away to their home (Patalaloka).

19. Having taken the city and seized all its wealth and splendour, the great king gave it all to the wielder of Vajra; and he was himself honoured with epithets as Puranjaya, Kakutstha and so on.

20. Puranjaya had a blameless son whose son was Prithu; and his son was Visvarandhi (V. Visvagandha); his son Chandra: his son Yuvanasva.

21. His son was Savastha (Savasti) by whom the city of Savasti was built; Savastha's son was Brihadasva of whom was born Kuvalayasva.

22. This Kuvalayasva being powerful and surrounded by his twenty-one thousand sons, slew an Asura called Dhundhu for the satisfaction of the sage Utanka (Udanka) (for the delight of Mukunda).

23. And he became celebrated as Dhundhumara; and all those sons were burnt by the fire that issued from the mouth of Dhundhu and only three were left alive.

24. And they are Dridhasva, Kapilasva and Bhadrasva, O Bharata. Dridhasva's son was Haryasva and his son was called Nikumbha.

25. & 26. Nikumbha's son was Barhanasva (Barhinasva) whose son was Krisasva; and his son Senajit (Sainijit) and his was Yuvanasva who had no issue and therefore in disgust went to the forest with his hundred wives and the merciful Rishis, possessed

20. (1) V. Visvagandha. D. 22. For the delight of Mukunda.

of perfect control of mind, conducted for him a sacrifice dedicated to Indra.

27. At midnight the king became thirsty and entered into the sacrificial sanctorium and, seeing all the brahmins asleep, he himself drank the water which had been consecrated with mantras.

28. When they awoke they saw the pitcher empty of water, O king, and enquired whose work it was that the water consecrated for Pumsavana (birth of a son) was drunk.

29. Then they came to know that it was drunk by the king prompted by the Supreme Deity: they all offered their salutation to the Lord, saying, 'the power of Providence is the true strength (and insuperable)'.

30. Then as the due time came, a son was born of Yuvana, splitting open the right side of his stomach and he was born an Emperor.

31. Whom would this princely babe suckle?— the child crying for milk, Indra said, "Mam dhata" (he will suckle me), O child, (D. O child that wilt suckle me) do not cry; so saying Indra extended to him his first finger.

32. And his father did not die, through the grace of brahmins and the gods; thereafter Yuvanasva (also) attained to heaven by tapas in that very place.

33. O son, Indra gave him another name 'Trasaddasyu' (he who terrifies thieves), because rogues like Ravana and others tremble at the name of Mandhata and are filled with fear.

34. In the usual course (then) Mandhata, son of Yuvanasva, of great might and imbued with the spirit of Achyuta, ruled the world of seven Dvipas as the one supreme lord.

35. The king had true knowledge of Paramatman and [by means of sacrifices with liberal dakshinas] worshipped the Supreme Deity, Yajna, who is in the form of all the gods and the Antaryamin of all, yet beyond the range of the senses.

36. Substance (materials), Mantras, Rules, sacrificial action in general, the sacrificer and priests, Dharma, place, Time,—all this is constituted of Him.

31. *He will........child.* D. O child that wilt suckle me.

37. From the point from which the sun starts to the point where he stops (breaks his journey), all that under the sun is called the land of Mandhatri, son of Yuvanasva.

38. By Bindumati, daughter of Sasabindu, the king had three sons named Purukutsa, Ambarisha, Muchukunda the yogin and their sisters, fifty in number, chose Saubhari for their husband.

39. Immersed in the waters of the river Yamuna and engaged in great tapas, this virtuous sage observed the happy state of a great fish in his sexual relation.

40. Infected with that desire the brahmin went to the king and asked for a girl; he too said, "O Brahmin, thou mayest have one in swayamvara", *i.e.*, (thou mayest marry any one who might of her accord choose thee).

41. The brahmin thought, 'I am (tactfully) refused by the king who considers me disagreeable to women, as far advanced in age, covered with grey hair and wrinkles, with an unstable-head.

42. & 43. 'I shall make myself so beautiful as to be courted even by celestial damsels; then what need be said of (my being lovely in the eyes of) human princesses?' When he had thus made up his mind, the hermit of great virtue was allowed by the king to go into the rich harem where his daughters were; lo! that *one* individual was solicited to be their husband by all the fifty princesses!

44. For this sake great was the dispute among them and they forgot their natural love to one another, when the heart of every one of them was set on him and every one said to the rest, "He is created a match, by form and beauty, only to me, not to you".

45. & 46. That sage versed in the Rigveda spent his time delightfully with those princesses in mansions decorated with invaluable tapestries, furnished by his unlimited powers of tapas, in pools of crystal water in the middle of various parks and gardens, and in the gardens of saugandhika flowers, furnished with very valuable beds, seats, dress, ornaments, baths, pigments, eatables and flowers, in places where men and women well decked in ornaments and dress met, where birds and bees sang like bards.

47. On observing that state of the householder's life, the king of seven continents was astonished and gave up his obstinate view

45. & 46. D. Glowing with unlimited splendour.

caused by his imperial fortune.

48. Having thus given his mind and heart to the householder's life and enjoying objects in various courses of pleasure, he found no satisfaction like fire with drops of ghee.

49. On a certain day when he was sitting up the great Brahmana versed in the Rig-Veda noted how he had consigned his self to oblivion as the result of his association with the fish.

50. Ah! Look at my fall, though I was a *tapaswin* of rigid vows, pious conduct, brought on by association with the acquatic creature under water! *The light* of *Brahman* which I had long enjoyed is lost.

51. *He who seeks after* release from Samsara ought by all means to avoid association with those that are given to *family life* and ought not to allow their senses to wander outside; he should be alone in seclusion and fix his mind on the unlimited Lord and betake himself only to the righteous who are devoted to Him, if at all there should be any association.

52. I was alone, engaged in tapas; but by association with the fish under water, I became fifty as it were with fifty wives, and five thousand with five thousand sons; I do not see the end of my wishes relating *to this and that world,* as my judgment is lost under the force of the gunas of Maya and I am made to think that the gross objects are the (great) things to be attained.

53. After thus spending sometime in domestic life (in the Gruhasthasrama) he felt a disgust for all worldly things, renounced them and betook himself to the forest; aud his wives regarding their husband their deity followed.

54. There he performed very austere tapas with control over his mind so as to reduce his body; and he united his self with Agnis to Paramatman.

55. Those princesses observed the attainment of their husband to Brahman by virtue of his own powers and followed him like flames with the fire that subsides.

48. V. *Reading*. Through manifold senses of his numerous forms.

50. *The light of Brahman*. D. Tapas.

51. D. Seeks to save himself from the sin of family life.

52. *Relating to this*. D. Marriage of sons and of daughters; or, to the life as man and wife.

54. *With control*.........D. With the knowledge of Atman.

ADHYAYA 7.

The story of Harischandra a descendant of Mandhatri.

1. Sri Suka said:—Ambarisha mentioned above as an excellent son of Mandhatri was adopted by his grandfather; his son Yavan-asva, (Yuvanasva) and his son was Hareetha and these are the three important members of the Mandhatri family (and they (severally) became the first of three different lines).

2. Narmada who was given to Purukutsa in marriage by her brothers, the Uragas, took him to Rasatala as desired by the king of Nagas.

3. There Purukutsa endowed with the power of Vishnu slew certain Gandharwas who deserved to be destroyed and obtained a boon from the Naga that there should be no fear of a serpent to those that remember this story.

4. Purukutsa's son was Trasaddasyu who was the father of Anaranya; his son was Haryasva (Tryarune) of whom was born Aruna; Aruna's son was Tribandhana (Tribandhura).

5. & 6. Of this last was born Satyavrata who became celebrated as Trisanku and who, under his preceptor's curse, became a *Chandala* (out-cast) and by virtue of Visvamitra's power, proceeded to Swarga with the mortal body and even to this day is seen in the heavens; for he was hurled down with his head towards the earth (downwards) by the gods, but he was made to stop in the heavens by the virtue of the same Visvamitra.

7. Trisanku's son was Harischandra on whose account there raged a war of many years between Visvamitra and Vasishta (who took the form of two birds Adi and Baka).

8. & 9. Harischandra was childless and cheerless and as advised by Narada he sought Varuna for protection, and said, "O Lord, may a son be born to me! If he be a warrior, O great king, I shall worship thee sacrificing him". Varuna said, "Be it so"; and through his grace was born his son Rohita.

10. Varuna said, "A son is born, O beloved king; worship me with him". Harischandra said, "when the sacrificial animal passes the first ten days of birth, it will be fit for sacrifice".

11. When the ten days passed, he came and said, "worship me"—

Harischandra said, "when teeth appear, the animal will be fit for sacrifice",

12. "Teeth have appeared, do thou sacrifice", said he: then Harischandra said, "When his teeth fall he becomes fit for sacrifice".

13. "The teeth of the animal have fallen, do thou sacrifice", said he. Harischandra said, "when the teeth grow again the animal becomes pure".

14. "They have grown again, do thou sacrifice", said he. Harischandra said, "when he wears armour, O king, a Kshatriya becomes pure to be a sacrificial animal".

15. Thus, through affection to his son and with a heart bound up with love, whatever time the king went on appointing to evade him, all that time the god waited.

16. Having known what his father had intended to do, Rohita took up a bow and bent into the forest to save his life.

17. When he was informed that his father was possessed by Varuna and suffering from Mahodara (a disease), Rohita was returning to the city; but Indra prevented him.

18. Indra counselled Rohita to be wandering all over the earth and visiting holy places and sacred waters; accordingly he too lived in the forest for a year (for many years).

19. Similarly in the second, third, fourth and fifth year: again and again Indra came up in the form of an old brahmin and advised him (in the same way).

20. Having spent there his sixth year also, Rohita returned to the city and (on his way) purchased Sunassepa, the second son of Ajeegarta.

21. & 22. Rohita bowed to his father offering Sunassepa to be used as the sacrificial animal in his place; then Harischandra of great renown and sung in the assemblies of the great was free from the disease and proceeded to worship Varuna and the other gods with a human sacrifice: there Viswamitra possessed of self-control became the *Hota* and *Jamadagni* (one possessed of self-control) Adhvaryu.

23. Vasishta acted as Brahma and sage Agastya sang Sama hymns. Being pleased with him Indra bestowed on him a chariot of gold.

24. & 25. The greatness of Sunassepa will be told later on; having seen the resoluteness of the king and his wife in being truthful, Visvamitra was very much pleased with him and conferred on him uninterrupted light of wisdom.

26 & 27. The king resolved his mind into Prithivi (earth), Prithivi into water and water into Agni and Agni into Anila (air) and the air into the sky and the sky into Ahankara (the course of the Bhutas) and Ahankara into the Mahattatva and contemplated in Mahattatva the intellectual aspect to be Atman, to the exclusion of its objective form; and by this contemplation he burnt down nescience and having shunned that aspect also, he stood free from bondage and in his own essential nature of absolute bliss and consciousness beyond the range of description and inference.

ADHYAYA 8.

The history of Sagara descended from Harischandra.

1. Sri Suka said:—Rohita's son was Harita whose son was Champa by whom the city of Champa was built. And Champa's son was Sudeva whose son was Vijaya.

2. Vijaya's son was Bharuka (Bheruka); his son Vrika; and his son Bahuka; this last was deprived of his kingdom by his enemies; and with his wife he betook himself to the forest.

3. When her aged husband died she prepared herself to die with him; but by the sage Aurva who knew her to be pregnant, she was prevented (from the act).

25. Latter half to. 27.

V. Harischandra contemplated that *manas* is one with Prithivi and this with Water; Water with Tejas (fire), and this with Vayu or air; Vayu with Akasa (Earth) and this with Ahankara and Ahankara with Mahat Tatva with Pradhana which contains Mahat, (then), having contemplated therein the Intelligent Principle and having by means of this burnt Ajnana (wrong notions) and thrown it off by realising the self which is of unmixed blissful essence, and cannot be described or thought of in the terms of anything of the phenomenal world, he remained quiet rid of all ties.

D. *Note.* The mind becomes very fickle on account of the food which largely consists of the principle of Earth and hence it is withdrawn into Prithivi for the purpose of attaining steadiness.

The Intelligent principle includes both Budhi, a *Jada* (not being consciousness) and the Jiva of conscious nature, as they are associated. Finally the Jiva becomes free from the environment of Budhi and remains in his purely spiritual.

4. Knowing that, her co-wives administered her poison with food; and with that poison her son was born, who was therefore called Sagara (an emperor) of world-wide reputation.

5. Sagara became an emperor and by his sons the sea was extended and came to be called Saagara; he conquered Yavanas, Sakas, Haihayas and Barbaras of long shanks.

6. & 7. However, in obedience to his preceptor's words he did not kill them but caused them to be disfigured; some were wholly shaved; some left with their beards; some were left only with the hair on their head, and some were half shaven; some ripped of under garment and some others of upper garment.

8. He worshipped the Supreme Ruler Hari who is in the form of all the Vedas and the gods by performing Asvamedha sacrifices in the manner taught by Aurva; and in one of his sacrifices Indra stole away the consecrated horse sent out (to go round the world).

9. The haughty sons of Sumati bent on doing their father's command and searching for the horse, dug the earth on all sides.

10. & 11. In the north-east direction they saw a horse near Kapila, "Here is the thief of the horse shutting his eyes, strike him, strike him, the wicked one"; saying thus the sixty thousand sons of Sagara ran towards him with their weapons upraised and at that moment the sage opened his eyes.

12. They had been first deprived of their sense by Indra, and (now) struck down by the sin of violating the great, they became instantly reduced to ashes by the fire of their own body.

13. It cannot be correct to say that the sons of the great king were burnt by the fire of the sage's wrath; for Kapila is the abode of Satva (goodness); how could *Tamas* (darkness) in the form of wrath find place in the sage who purifies the whole world, or the earthly dust in the sky?

14. It is His utterance in the form of Sankhya Sastra that forms the safe and strong vessel by means of which he, who seeks after release, is able to cross the impassable sea of life, the high road to death: how could (that) Ommiscient and Supreme Lord cherish a sense of difference (as friend and foe)?

4. *Poison with food.* D. Such poison as would at once cause death.

14. *The high road to death.* V. Fearful on account of death.

15. O king, he, who is called Asamanjasa, was the son of Kesini and his son was Amsuman who devoted himself to the achievement of his grandfather's purpose.

16. Asamanjasa exhibited himself like one wanting in good sense; but he was a Yogin in previous life and having strayed from his path of Yoga owing to (bad) association, was now born with the reminiscences of his past life.

17. He did what was reproachful in the eye of the world and what was hateful to his relations and in order to terrify the people threw into the Sarayu young children who were at play.

18. For conducting himself in this manner he was abandoned (outlawed) by his father who for that reason set aside even his natural affection. Afterwards, by virtue of his Yoga powers he brought back and exhibited the children and then retired from the house.

19. All the residents of Ayodhya [were astonished] to see the children restored to them, O king, and the king too was full of remorse.

20. Asked by the king to go in search of the (sacrificial) horse Amsuman set out following the foot-prints of his uncles and near the heaps of their ashes found the horse.

21. There he saw sitting up, the sage Kapila who was an Avatar of Vishnu: the high-souled Amsuman (a noble prince) bowed to him, joined his hands in reverence and with a collected mind offered him his praise.

22. Amsuman said:— To this day Brahma does not even now realise Thee as distinct from his own self by means of his concentration and reasoning power. How could others like us full of ignorance and produced through his mind, body and intelligence (hope to do so)?

16. D. Add at the end (avoided all association).

A *sense of etc.* D. A different mood, *i.e.*, a wrathful mood.

22. V. (*Reading*). When men who are trying by reason and power of concentration, cannot distinctly know Thee, how could we who are no Yogins and are creatures produced by Brahma and others, who are created with the mind, etc. hope to realise Thy true nature?

22. D. To this day Virincha does not directly see Thee to be an *Amsa* of Paramatman; nor does he comprehend Thee through mental powers developed by concentration. How then could those who are other than Virincha and destitute of such mental powers realise Thee? For these have to derive their light through the ear and other organs of the body, created by Marichi and other Prajapatis who are in their turn created by Virincha through his mind and body.

23. Those, who are dominated by the three gunas and have a body, perceive only the gunas or *tamas*, are alive to the objects of sense in the waking and dreaming states and are drowned in darkness in sleep. Being deprived of understanding by His maya, they do not know Thee present in themselves; for they have only external light.

24. How could I, an ignorant soul, make enquiries about Thee who art absolutely full of wisdom and fit to be contemplated by Sanandana and other sages who have naturally got rid of the gunas of Maya and their effect, *i.e.*, the delusive notion of difference.

25. We bow to Thee, the most ancient Person, who hast assumed a body for imparting knowledge, and who art unapproached by cause or effect, or merit or demerit, without a name and form and body and Karma, which are (all) caused by gunas of Maya, [O Serene One, O Lord destitute of attributes].

26. In the world created by Thy Maya creatures have their reason confounded by the passions of love, greed and jealousy and folly and are being tossed about in the house and its belongings, which they take for real objects.

27. O Soul of all beings, today on seeing Thee the strong cord of our ignorance, the main root of all the passions, actions, and senses is cut away.

28. Sri Suka said:— When His greatness was thus sung the

23. *Perceive only........sleep.* V. Remain thinking only of the objects or the gross body. But being etc.

23. D. Those that are conditioned by the gross body are of three classes as each of the three gunas Satva, Rajas and Tamas; (of these human beings who are under the domination of Rajas are intent only upon Dharma, Artha and Kama, but not on Moksha, while Asuras who are dominated by Tamas and deluded by Hari's power and full of perverse ideas are only to have their experience in the hell of blinding darkness; for they do not etc.

24. *Delusive difference.* V. *i.e.*, the perverse ideas regarding the different kinds of the body produced by Prakriti.

D. Before *full* Supply *and essentially*.

Sages who have etc. D. Sages who are free from the misapprehensions caused by Prakriti.

25. *Body and Karma.* Body which is the result of Karma.

D. *Without a name and form.* Peculiar to Prakriti and who art unassailed by Satva, Rajas and Tamas of Prakriti and destitute of activities induced by them or of the physical body, who art distinct from Brahma and Paramanu and other things and who hast taken a form (which is not physical) etc.

26. D. Maya (1) Prakriti. (2) The Lord's will. For *'real objects'* read *permanent objects*.

venerable sage Kapila blessed him from the bottom of his heart, O king, and said to Amsumat.

29. The Lord Kapila said, child, this is the horse, the sacrificial animal of thy grandfather, it may be taken; and these your fathers who lie burnt deserve to be moistened with the water of the Ganges and no other (water).

30. Having gone round him and begged of his favour, and bowed his head, he took the horse with that animal. Sagara completed his interrupted sacrifice.

31. Having entrusted the kingdom to Amsumat, and free of desires and attachments he attained to the highest goal by the way taught him by Aurva.

ADHYAYA 9.

Ganga led down to the earth by Bhagiratha. The story of Kalmashapada and Madayanti. That line down to King Khatvanga.

1. Sri Suka said:—Amsuman also performed tapas for a long time [intent on bringing down Ganga], but he was not able to do so and in course of time he passed away.

2. His son Dileepa was similarly unable to do it and ended his life (in the attempt); his son Bhagiratha performed very great *tapas*.

3. To him the Goddess Ganga revealed herself and said, "I am pleased, I shall confer the boon on thee"; being thus told the king (very) submissively acquainted her with his wish (object).

4. She further said, "would any one bear my force in my descent on the surface of the earth? Otherwise I shall be going down to Rasatala piercing the earth".

5. "Further, I would not go to the earth; for men will wash their sin into me; where could I wash off that sin myself, O king? Consider over this point".

6. Bhagiratha said:— "The righteous, the ascetics, those who have renounced the world, those wholly devoted to Brahman—all

29. *Deserve......moistened.* Require moistening.

6. V. The righteous who have given up Kamyakarma, controlled their senses, abso-

those able to purify the worlds can remove that sin (by their ablutions) the waters; for Hari, destroyer of sin, is present in them.

7. "Rudra will bear thy force; he is the supporter of all creatures; for into him this Universe is woven, warp and woof, like a cloth in its threads.

(1) ["Having heard these words of the king Ganga again told him, 'pray to God Siva for His grace, so that He may support my waters".]

8. Having replied thus, the king propitiated God Siva by his tapas; O king, God Siva was soon pleased with him.

9. Agreeing to do what the king requested, Siva, kind to all (the whole world), and mindful of his request supported on his head Ganga whose waters are hallowed with Hari's feet.

10. The great king Bhagiratha led Ganga who purifies the whole world, to the spot where the bodies of his forefathers lay reduced to ashes.

11. After the king who rode in advance in a chariot swift as the wind, she flowed on, purifying on her way the countries and she bathed the burnt-up sons of Sagara.

12. By the very contact of that water with their ashes Sagara's sons, though struck down by their sin against Brahman, were translated to celestial regions.

13. When by the contact of their body in ashes with her waters, Sagara's sons attained to Swarga, what then need be said that those, who, with faith and attentive to proper observances, worship her (bathe in her flood), go to heaven?

14. What is said here of (This virtue of) the celestial river is no great wonder; for, she is born of the lotus-like feet of **Hari**, and cuts off Samsara.

15. Having devoted in faith their mind to that Hari sages become purified, shake off the attachment to the body (the product of the three gunas) hardly otherwise possible and soon attain to the

lutely devote themselves to the worship and contemplation of Brahman and who are therefore purifiers of the world, etc.

D. Those who are constant in the Sastraic pious course of conduct, who do their duties without any thought of reward and who are pure in mind and able to investigate into the Vedas and discover the truth etc.

8. V. Begin—*'Having heard it'*.

D. Begin 'Having thus replied to the goddess Ganga.

state of being Brahman.

16. Sruta was born of Bhagiratha; his son was Nabha and his son was Sindhudwipa of whom Ayutayu was born.

17. & 18. And of this last was born Rituparna who, the friend of Nala, learnt from him Aswavidya (the secret of managing the horse) having given him in exchange the secret of dice (gambling); and Rituparna's son was Sarvakama; his son was Sudasa; his son (Saudasa) was the husband of Madayanti, O king, and he was sometimes called Mitrasaha, and sometimes Kalmashapada. Through Vasishta's curse he became a demon and was childless in consequence of his own Karma.

19. The king said:—What is the cause of the preceptor's curse on the high-souled Saudasa? We are eager to know this; may it be told us if not secret!

20. & 21. Sri Suka said:— (Once) when he went ahunting Saudasa killed a demon, and left his brother to escape alive: he went away harbouring a desire to take revenge; keeping in mind the offence from the king, he in the guise of a cook got into the king's palace, dressed and served human flesh to the king's preceptor who came there to take his meals.

22. The venerable preceptor saw clearly that it was a prohibited thing, when about to be served, and offended at it, cursed the king, "thou wilt also be thus a demon".

23. Having then understood that it was the work of a demon, the preceptor limited his curse to twelve years; the king too took water in his hand and prepared to pronounce a curse on the preceptor.

24. But prevented by his wife Madayanti he let the water charged with mantras fall on his own feet. For he saw the cardinal points, the sky, the earth and every thing, instinct with life (and would not injure any creature).

25. He became a Rakshasa and had his feet turned black (as if scorched by fire); he once saw a brahmin couple living in the forest in the act of their intercourse.

26. Pinched by hunger he seized the brahmin; the brahmin's wife helplessly pleaded, "thou art not a regular devil, but thou art a great hero born directly of Ikshvaku race.

25. *Kalmashapada*. Had a patch (on his foot) black like the wild black-gram.

27. "Thou art the husband of Madayanti, O warrior; thou oughtest not to do what is unrighteous; be pleased to restore to me eager to have an issue the brahmin my husband, who had not the fill of pleasure.

28. "This human body, O king, is capable of yielding all purposes of man; therefore, O warrior, its destruction is the destruction of every purpose.

29. "This is indeed a brahmin, learned and possessed of tapas, piety and other virtues, and seeking to worship Brahman called *Mahapurusha* (Vishnu) who lies hidden in all beings on account of the gunas,though he is present as Antaryamin in all beings.

30. "Such a great brahmin sage as he is, he does not deserve death at the hands of a great saintly king like thyself, O protector of Dharma, even as a son does not at the hands of his father.

31. "How dost thou think it right to kill that righteous sinless brahmin versed in the Vedas, (innocent like) a child in the womb, like unto a kapila cow, as esteemed indeed thou art of the righteous?

32. "If he is to be made a victim, be pleased to eat me first; I cannot live for a moment without him, so eat me as one already killed.''

33. While the brahmin woman helplessly and pitiably cried and spoke, Saudasa, deluded by the curse, prayed upon the brahmin just as a tiger preys upon a beast.

34. The woman saw her husband in that condition eaten up by a cannibal, lamented herself and in rage the chaste woman cursed the king.

35. Since my husband is eaten by thee, O sinful one, while I was love-stricken, O foolish one, know that thy death also is indicated while in the act of sexual intercourse.

36. Having thus cursed Mitrasaha and bent on attaining to the world of her husband, she gathered his bones and put them in a flaming fire and followed the course of her husband.

37. Freed from the preceptor's curse at the end of twelve years, he proceeded to enjoy his wife's company; but Madayanti

32. *If he is* V. D. *I cannot like a corpse live........without him*

34. In that condition while trying to find pleasure.

35. *Indicated etc.* D. Will unexpectedly occur.

remembered the curse of the brahmin woman and requested him not to approach her.

38. Thereafter he gave up the hope of sexual pleasure and thus by his own act he became childless; with his assent, Vasishta begot then an issue on Madayanti.

39. She grew seven years in pregnancy, but was not delivered: so he (Vasishta) hit her stomach with a stone and the son (so born) was thereby called Asmaka.

40. Of Asmaka Mulaka was born; he was protected by women; therefore he was called Nareekavacha. He became the first of the Kshatriya race when it was destroyed by Parasurama and was hence called Mulaka.

41. From him was descended Dasaratha, of whom was born Aidavida; his son was Visvasaha whose son Khatvanga became an emperor.

42. Requested by the gods the invincible Khatvanga slew Daityas in battle; when told that he had but an hour's life left, he came back to his city and concentrated his mind on the Supreme Being.

43. "My life is not dear to me more than the family Deity, namely, the Brahmin race; and my sons are not dear to me; nor wealth, nor the earth, nor my empire, nor wives are dearer to me.

44. "Even as a boy my mind found no delight in unrighteousness in any respect; I did not deem to be a really absolute thing anything other than the glorious Lord.

45. "By the gods, the rulers of the three worlds, every desired boon has been conferred upon me; but I do not welcome any object of desire, (as) I am ever thinking of the Maker of all creatures.

46. "Even the gods that may allow their senses and mind to be distracted (by other objects) do not realise the Lord who is enthroned in their own heart and who is the most beloved and the eternal supporter. What then need be said of others?

47. "Therefore I shall, by the force of contemplating the Maker

45. *I do not etc.* D. I do not welcome any one activity that may interrupt the contemplation of Hari, and may not be the way to moksha.

of the Universe, rid myself of the attachment strongly rooted by nature in the objects, creations of the Lord's Maya, and like unto Gandharva-nagara (fanciful forms), and I resort to Him alone".

48. & 49. Having thus resolved by power of his Reason, with his mind taken up with Narayana, he shunned every other thought as a wrong notion, and attained to his essential state, which is Parabrahman, very subtle, something positive, thought of as nothing and which the gods sing under the names of Bhagavan and Vasudeva.

ADHYAYA 10.

The history of Sri Rama.

1. Sri Suka said:— Of Khatvanga was born Deerghabahu; his son was Raghu of extensive glory; and his son was the great king Aja, of whom Dasaratha was born.

2. & 3. Entreated by the gods the glorious Hari, Perfect Brahman, directly became his son by His amsa of amsas in four forms, under the names of Rama, Lakshmana, Bharata and Satrughna and his work and deeds (history), O king, are listened to, and described, by sages who have realised the truth; the (glorious) history of Sita's Lord must have been often listened to by thee also.

4. May that great ruler of Kosalas protect us, he who is the wild fire to the wicked and who for the sake of his father left the kingdom and wandered through the forest on foot so tender as not

47. D. Now I resort to the glorious Lord, having by the force of devotion rid myself of the attachment naturally deeply rooted in the heart to the body, senses and other things created by the five Bhutas that are modified by the will and power of the Supreme Ruler.

48. *He shunned etc.* D. He got rid of the wrong notion of identifying the Lord with other things and fully realised His own absolute nature.

48. & 49. *He shunned etc.* V. He got himself rid of *ajnana* which turns the mind to the body and its environments and had thereupon the realisation of his own essential and pure spiritual nature of eight attributes and attained to that which is called ParaBrahman the subtlest existence, full of excellent attributes to which nothing unreal could be attributed etc.

49. The Lord of absolute nature is that which Vedantins call ParaBrahman, Yogins speak of as the subtlest like Akasa beyond the range of the senses, and some non-Vedic thinkers declare to be nothing and only a matter of misapprehension; but He is the Perfect and Supreme One whom the Pancharatras sing as Vasudeva.

2. V. *Note.* Sri Rama is directly the Avatar of Hari and Bharata and others are imbued with his Amsa—

D. *Perfect Brahman.* One that is the most important subject of all the Vedas.

to bear the touch of his beloved consort's hands, whose fatigue of the journey was soothed by Hanuman (Sugriva) and his own brother Lakshmana and who constructed a bridge across the sea that was terrified at a motion of his brows lifted in rage on the separation of his beloved one which came about on disfiguring (mutilating) Surpanakha.

5. In the course of Visvamitra's sacrifice Maricha and other great Rakshasas were beaten by him, as Lakshmana stood witnessing it.

6. In the midst of all the warriors that had assembled at the court arranged for the Svayamvara of Sita, he (Rama), like a sportful young elephant that breaks a stick of sugarcane, lifted the formidable Siva-given bow brought therein by three hundred men, strung it, drew it and broke it, O king, in the middle.

7. Thus he won Sri Lakshmi herself (now called Sita) already honoured with a place on his bosom, who was most becoming him by virtue, character, age, person and beauty; and on the way (to Ayodhya) he humbled the overgrown pride of Parasurama who had thrice seven times swept off the earth the seed of Kshatriyas.

8. He with his head (*i.e.*, in perfect submissiveness) accepted the command of his father who, though under the power of the woman, was yet bound by the cords of truthfulness; and having abandoned the kingdom, wealth, the beloved ones, friend, the dwelling (place) he with his queen went to the forest like a Yogin who, free of all attachments, departs from life.

9. He mutilated the features of the sister of the wicked-hearted Rakshasa and with an irresistible bow in his hand he slew the fourteen thousands of her relations headed by Khara, Trisiras and Dushana and went about living a hard life.

10. O king, just as Rudra cut off Daksha, so, drawn away from the hermitage by a Rakshasa in the form of a wonderful deer, Sri Rama soon killed him with an arrow, perceivivg him to be Maricha

4. D. *Begin*: Thus the glorious Lord appeared in the world under the name of 'The Ruler of Kosalas' and He is &c—

D. *Who constructed etc.*, Who knit his brows in anger on separation from His beloved consort, and after hearing of Hanuman's prowess in Lanka, constructed the bridge across the sea.

6. D. *Brought*. that could be brought etc.,

8. D. *The kingdom, wealth*. The fortune of a kingdom.

10. D. Just as Nrisimha struck down the foe Hiranya Kasipu, etc.

Omit '*Wonderful*'

who had been sent by the ten-headed Ravana whose wicked passion had been kindled on hearing the description of Sita.

11. When by the worst of Rakshasas, like a wolf, the daughter of Videha king was in his absence carried away, Sri Rama, separated from his beloved wife, wandered with his brother through the forest like an afflicted person, exemplifying to the world the life of those that are attached to women.

12. He burnt Jatayu's body, performed the funeral rites for him who was killed on his account; (then) he slew Kabandha; having made friendship (with Sugriva) and after ascertaining the whereabouts of his beloved one through the monkeys and on the destruction of Vali, Sri Rama whose feet are worshipped by Brahma and Siva, [though now in the form of a man] reached, accompanied by his brother, the sea-shore with the armies of Sugriva, king of monkeys.

13. When (in his bowels) the alligators and monstrous fishes were agitated by the force of the hero's glances darted in seeming anger, the sea was stilled through fear, assumed a human form and bore on his head articles of worship, fell at the lotus-like feet of Rama and spoke thus.

14. "We, dull-witted creatures, could not understand Thee, O Perfect One, to be the unchanging First and Perfect Person, the Supreme Ruler of the worlds; Thou art that Ruler of the gunas, under whose control the gods are created through Satva and Prajapatis through Rajas and the chief Bhutas and spirits through anger (Tamas).

15. O Lord, mayst Thou be pleased to proceed as Thou choosest and to do away with the refuse of Visravas that makes the three worlds weep, O warrior, to recover Thy consort! And here mayest Thou construct a bridge across for the spread of Thy fame, reaching which victorious kings may (in the future) sing Thy glory!

16. The foremost of Raghu's race constructed a bridge with various mountains covered with trees of which the branches were shaken off by the hands of great monkeys; and accompained by the

11. V. D. *Life of*. Happiness of.

12. This verse is not found in the D. reading.

13. D. *In 'seeming anger.'* With severity in anger.

14. D. *'The unchanging.'* The glorious and unchanging.

D. *'Under whose........are'* who hast.

16. V. *By the forcc etc.* By many such as Sugriva etc.

D. By leaders such as etc.

forces led by Sugriva, Nila, Hanuman and others and with the counsel of Vibheshana, entered Lanka already burnt (by Hanuman).

17. The city was tossed up and down like a deep pool when entered by herds of elephants; and there play-grounds, granaries, treasuries, entrances, city-gates, court-halls, roofs and balconies were completely occupied by the army of the great monkey (Sugriva), and platforms, flags, golden crests, squares were knocked down.

18. The Lord of Rakshasas (Ravana) sent (to vanquish the enemy) Nikumbha, Kumbha, Dhumraksha, Durmukha, Surantaka, Narantaka and others, his son Indrajit (his son), Prahasta, Atikaya, Vikampana (Akampana) and others; all his followers, and then Kumbhakarna his brother.

19. With Sugriva, Lakshmana, Hanuman, Ghandamada, Nila, Angada, Jambavan, Panasa, and others Sri Rama advanced towards that army of Rakshas impenetrable on account of the swords, tridents, bows, Prasas, Rishtis, Saktis, Arrows, Thomaras, and long swords.

20. Those generals of Sri Rama's armies, Angada and others, all fell on, and engaged, the opponents in a hand to hand struggle, and the army of Ravana composed of elephants, foot-soldiers, chariots, and cavalry and struck it down with trees, hills, Gadas (maces) and arrows. For their (its) lord Ravana had lost all auspiciousness (all possibility of success) on account of his offence to Sita.

21. Observing the loss of his army the chief of the Rakshas (Ravana), greatly enraged, mounted his vehicle and directly made towards Rama who was shining pre-eminent in the radient chariot of the celestial world brought down by Matali and struck Rama with knife- like missiles.

22. Then Rama said to him, "O worthless worm of man-eater, I shall, as Kala (Time) of irresistible force that bears the fruit to the author of an action, bestow on thee, a detestable creature, devoid of shame, the fruit of thy action in having stolen away like a dog (our) (my) beloved one in our (my) absence".

23. Thus reproaching him, Sri Rama discharged the shaft he had fixed in the bow; it split his bosom which was as if rivetted with Vajra; and even like a meritorious man exhausted of his merit

D. *Already burnt.* That had been in no time set on fire.

22. D. *Like a dog.* Thyself.

he fell down from his vehicle vomiting blood through his ten mouths and hurled down from Svarga, and people screamed Ha! Ha!.

24. Then along with Mandodari, came loudly wailing thousands of Rakshasa women out of Lanka and ran to the place.

25. They embraced severally their relations struck down by the shafts of Lakshmana, beat themselves with their own hand and helplessly wailed loud in tones expressive of their deep sorrow.

26. Alas! undone are we, O Lord! O Ravana! O terror of the world! To whom could this Lanka, beaten by the enemy and left by thee, go for protection?

27. O great master, swayed by the passion of love thou didst not know this great power of Sita's virtue by which thou art brought to this plight.

28. This Lanka is widowed as we have been, O joy of thy race. Thy body is made a prey to kites and thy soul fit for hell.

29. Sri Suka said:— Approved by Sri Rama, Vibheshana performed the funeral-rites for his people in the manner laid down in the rules for the purpose.

30. Then in the retreat of Asoka garden, the glorious Rama espied Sita thin and suffering from his separation and sitting at the bottom of a Simsupa tree.

31. Rama was pained to see his beloved wife in that helpless condition; now her face like unto a lotus cheered up with the joy of meeting him.

32. & 33. He placed her in the vehicle Pushpaka and himself mounted it with his brother Lakshmana and Sugriva and also with Hanuman. The glorious Lord bestowed on Vibheshana Lanka and lordship over the Rakshasa races and also length of life to the end of the kalpa. Thus having accomplished his under taking Sri Rama returned to his city Ayodhya, showered over on the way with flowers offerred by the Protectors of the world.

34. 35. & 36. His heroic deeds were (then) joyfully sung by Brahma and others; Sri Rama heard that his brother Bharata wore bark and ate food dressed with Gomutra and, being most merciful, was very much pained to hear of him as wearing matted hair and sleep-

28 D. *Thy body.* This body.

36. D. *Rama's arrival.* His elder brother's coming towards himself.

ing on naked earth. Hearing of Rama's arrival, accompanied by citizens, ministers and priests and with Sri Rama's sandals on his head, Bharata went forth [from his camp at Nandigrama] to meet his elder brother Rama with musicians singing and musical instruments played.

37. 38. & 39. With brahmins who were loudly singing Vedic hymns, with flags of gilt edges, with chariots of gold decked with beautiful flags, good horses in golden caparisons, with warriors wearing golden armours, with artists and dancing women, with servants following on foot, in well-arranged lines he brought the royal insignia and articles of various kinds, offered them, and fell on his feet with his heart and eyes melting into tears on account of his affection.

40. He placed the sandals in front of him and stood with joined hands and with eyes full of tears. Rama embraced him with his arms for a long while and bathed him with waters that flowed from his eyes.

41. Rama together with Lakshmana and Sita bowed to the brahmins (there) most worthy of respect and he was also bowed to by his subjects.

42. At the sight of their lord who returned after a long absence the people of Uttara Kosala country waved their upper cloths, showered him with flowers and danced in joy.

43. Bharata bore the sandals; Vibheshana and Sugriva waved the chamaras and the fan and Hanuman held the white umbrella (over Sri Rama).

44. Satrughna bore the bow and the quivers, Sita the jar of water, Angada the sword, and Jambavan, king of bears, the golden shield.

45. Seated in the Pushpaka Vimana, attended by maid-servants, praised by bards, the glorious Lord shone, O king, like the rising moon in the midst of planets.

46. & 47. Welcomed by the brothers he (gladly) entered the festive city and on entering the palace he duly honoured the wife of

37. D. *With flags of guilt edges.* With elephants equipped with golden straps.

38. V. *Servants following.* Servants bearing the articles to be offered as presents.

D. Ever vigilant to do their master's bidding.

45. D. *Begin*—Sung by bards who were also in the Pushpaka.

46. D. Read. the wives of preceptors.

47. V. *Younger brothers.* Attendants.

the preceptor, his own mother, preceptors, friends, and younger brothers and received honour done to him; Sita and Lakshmana also behaved as they ought to do.

48. (Then) their mothers severally received their sons like the bodies their returning souls and placed them on their laps, showered them with the flood that flowed from their eyes and forgot their grief.

49. Preceptor Vasishta, together with the elderly members of the family, caused the *jatas* (matted hair) to be untied and performed for him, like unto Indra, the *abhisheka* of coronation with the waters brought from the four seas and other holy sources.

50. Thus bathed in holy waters, dressed in clothes, adorned with wreaths of flowers and princely ornaments with his well-adorned and well-dressed brothers and wife beside him, he shone foremost.

51. When his brother (Bharata) bowed down and requested him he took his seat on the throne and like a father protected his subjects, constant in their respective duties peculiar to their Varna and Asrama (caste and order) and they also regarded him as their father.

52. Though it was *Treta Yuga*, the time was like *Krita Yuga* when Rama with deep insight into *dharma* was the king and brought happiness to all beings.

53. Forests, rivers, mountains, sub-continents, continents, the seas and all-yielded every thing desired by the people, O bull among the Bharatas.

54. Anxieties, diseases, old age, fatigue, pain, (hunger, thirst) grief, fear, and loss of strength found no place; and when Sri Adhokshaja as Rama was reigning, even death did not overtake the people when they did not welcome it.

55. Firm in his vow to have but one wife, living a life of piety like great Rishis, he himself observed and taught the world the round of proper duties of a householder.

56. By her affection, obedience, pious character [by her intelligence (fearfulness) and modesty] the virtuous Sita suppliant with devotion understood the disposition of her lord.

ADHYAYA 11.

Sri Rama performs a sacrifice. His administration described.

1. Sri Suka said:— Helped by priests the glorious Lord Rama himself performed sacrifices on the highest scale and in the best manner, in worship of the Supreme Lord who is in all the gods and no other than himself.

2. At the conclusion of the sacrifices, he gave all the eastern portion of his empire to Hotri, the south to Brahman, the west to Adhvaryu and the north to the priest that sang *Sama* hymns.

3. To his preceptor he gave the remaining portion of the land at the centre, thinking that only the brahmin free from desires deserved it all.

4. Thus he was left with his personal ornaments and clothes remaining; so also the queen Vaidehi had only her Saumangalya left remaining.

5. But they perceived that it was the common attribute of their lord ever devoted to brahmins who were affectionate to him and with their melting heart returned to him all the gifts and said.

6. "What is it that is not given us by Thee, O Lord, O Ruler of the world, when having entered our heart Thou dispellest the darkness therein by Thy light?

7. "We bow, O Rama, to Thee, the Deity favourable to brahmins and of unchanging intellect (unlimited wisdom); O foremost one among those that have achieved the highest glory, and whose feet are worshipped by sages".

8. One night, desirous of knowing the state of the world, Rama went unnoticed about, and heard somebody talking in disguise about his queen Sita:—

9. "I would not have thee again, the wicked and unchaste one for having lived in another's house; I am not Rama who, fond of the woman, may have Sita; but I would not".

10. By her lord who was afraid of the many-tongued world at large, though it was ignorant and not to be easily satisfied, she was sent away and came to the hermitage of Valmiki.

1. V. *Helped by priests.* and conducted by the great sages like Vasishta.

5. V. After *Brahmins* add 'and how he esteemed the righteous'.

11. Being pregnant she was in time delivered of twins who were called Kusa and Lava and for them the sage performed the necessary religious functions.

12. Lakshmana's sons were called Angada and Chitraketu; Bharata had two sons named Thaksha and Pushkala, O king.

13. So Subahu and Srutasena were the two sons of Satrughna; during his victorious expedition in all the directions Bharata put down millions of Gandharvas.

14. He brought all their wealth and offered it to the king; Satrughna vanquished a Rakshasa called Lavana, son of Madhu, and in the forest of Madhu he caused a city to be built called Mathura (D. converted Madhuvana into the city of Madhura).

15. Exiled by her lord Sita entrusted her sons to the sage (Valmiki) and contemplating the feet of Rama entered into the bowels of the earth.

16. On hearing of that, the glorious Rama, the Supreme Ruler, though he tried to govern his grief by force of reason, was not able to control it as he remembered her various excellent qualities.

17. The relation between man and woman is such as always brings affliction and fear, even in the case of world's rulers and what need be said of a poor (common) creature that gives his mind to the domestic life (that leads a householder's life)?

18. Thereafter (also) the Lord continued his celibate life and performed sacrifices, maintaining the sacred fire without interruption for thirteen thousand years.

19. Having left [in the heart of the contemplatists] his tender feet that had been injured by the thorns of the Dandaka forest, Sri Rama of self-light retired from the world.

20. It is no great praise of Sri Rama who sportfully assumed a human form at the request of the gods, [for, he is of that nature and essence to which there is nothing equal or superior] that he slew the Rakshasas with his arrows and caused a bridge to be constructed across the sea. To Him armed with the bow were monkeys a help in vanquishing his enemy?

12. V. Chandraketu D. Chakraketu.

16. D. Has not this verse.

19. *That were........forest.* D. That shone like lotus just blossoming under the sun's rays.

20. D. Omit 'at the request of the gods'. [for He is the Almighty Lord of absolute blissfulness, and eternally blessed.]

21. I resort to that foremost son of Raghu's race as my protector, whose pure fame, glorious like the ornament of the elephants of the eight cardinal points, and capable of removing all sin, sages even now sing in the courts of kings and whose lotus-like feet are worshipped with the crowns of celestial rulers and rulers of the earth.

22. All the people of Kosala country by whom he was touched, seen, approached, (well known) or followed, attained to that place to which Yogins attain.

23. A man treasuring up (in his mind) the story of Rama through his ears with perfect control of his passions, is released, O king, from the bonds of Karma.

24. The king said:— How did Rama conduct himself, how did the glorious Rama treat his own brothers, (and relations), how they were obedient to him and how his subjects and citizens were disposed towards their ruler (please tell us in detail).

25. Sri Suka said:— After his coronation he, the Lord of the three worlds (gods), ordered his brothers to subdue (protect) the countries in all the directions and he himself being accessible to his attendants, he looked after the city.

26. —The city which had its streets and roads moistened with perfumed waters and the rut juice of proud elephants and which, on the return of its Lord, looked as if very much intoxicated (over-joyed),

27. —The city decorated with the golden crests set on mansions, towers, courts, ramparts, shrines, temples and other buildings and with flags,

28. —The city where were put up auspicious festoons formed with palm trees (areca nut) and decorations made with bunches of fruits, and plantains, of fancy flags of cloth, with mirrors, canopies and wreaths.

29. At various points the citizens approached and welcomed him with presents in their hands, pronounced their blessings and prayed, "Protect this earth lifted up formerly by Thyself".

21. D. 'I resort to those lotus-like feet of Raghava which are worshipped with the crowned heads of etc.

24. V. How did Rama meet his subjects at large as well as his brothers? etc.

26. *And which........intoxicated.* V. That seemed to be mad.

28. *With bunches........plantains.* V. With plantains surrounded by arecanut trees.

30. On seeing their Lord returning after a long time, the people left their houses, men and women climbed up (to the top of) their mansions with unsatiated eyes, showered flowers on the Lord of lotus-like eyes.

31. & 32. Then having entered his own palace occupied by his own forefathers, rich in unlimited (domestic) treasures of every kind, furnished with invaluable furniture, decorated and beautiful with doors of which the frames were made of coral, provided with posts in rows of Vaidurya (cat's eyes), with mirror-like floors paved with emeralds, with walls of brilliant diamonds, (ivory and crystals).

33. & 34. With wreaths of various colours, with *pattikas,* with cloths, jewels and amsukas (*rays*) and with pearls bright like intelligent beings and furnished with all charming objects of desire, with lights and fumes of fragrance; with decoration of flowers and attended by men and women like unto the gods who enchanced the beauty of the ornaments.

35. In that city the glorious Rama, the Lord of wise men who find delight in their self, spent his time happily indeed with his loving and beloved wife Sita.

36. Sri Rama whose feet tender like shoots are contemplated by the wise, enjoyed for very many years all pleasures in their proper time (as he chose) without in the least violating righteousness.

ADHYAYA 12.

An account of the kings of Rama's line in the past and in the future.

1. Sri Suka said:— Kusa's son was Atithi whose son was Nishadha, his son Nabha and his son Pundareeka, of whom Kshemadhanva was born.

2. His son was Devaneeka whose son was Aneeha (Heeva) of whom Pariyathra was born; his son was Balasthala and his son Vajranabha imbued with an amsa of Surya.

35. *Wise men.......self.* D. Those who are sporting in gardens like Paradise.

3. & 4. Vajranabha's son was Khagana and his son Vidhriti; of this last was born Hiranyanabha who became a pupil of Jaimani and the teacher of Yoga system, from whom the sage Kausalya Yagnavalkya received instruction in Yoga relating to Atman, which is the way to attaining great powers and having the knot of the heart cut off.

5. Hiranyanabha's son was Pushya of whom Dhruvasandhi was born; his son was Sudarsana; his son Agnivarna; his son Seegra; and his son Maru.

6. Having attained perfection in Yoga this Maru is at the village of Kalapa; at the end of the age of Kali he will revive the interrupted solar-race.

7. Of Maru Prasusruta (Prasnuh, or, Susrutah) was born, his son was Sandhi, his son Amarshana (Marshana) and his son Mahasvat (Sumahan) of whom Visvasaahva was born.

8. Of this last Prasenajit was the son who will again be born as Takshaka; and his son was Brihatbala who was killed in battle by thy father.

9. & 10. These are the kings of Ikshvaku race in the past and now listen to the names of those that will be in time to come; Bhrihatbala will have a son named Brihadrana; his son will be Urukriya; (Urukhsata, or, Urukshaya) his son Vatsavriddha; his son Prithivyoma; his son Bhanu; his son Divaka; and his son Vahineepati.

11. His son will be Sahadeva, the warrior; his son Brihadasva; then Bhanuman; then Prateekasva, then Suprateeka.

12. Then Marudeva (Merudeva) will be born; then Sunakshatra; then Puskara (Rikshaka, or, Rukshaka); his son will be Antariksha; his son Sutapas (Sutapta) and his son Amitajit.

13. And his son will be Brihadraja; (Brihadbhoja or Brihadvaja) his son Barhis and his son Kritanjaya (Dhananjaya); his son Rananjaya and his son Sanjaya (Srunjaya).

14. Then Sakya will be born; of him Suddhoda of whom Laangala will be born; then Prasenajit of whom Kshudraka will be born.

15. And of this last will be born Ranaka (Konaka); his son will be Suratha; his son Sumitra who will be the last of the line; and

these are the kings to be born of Brihatbala's line.

16. Thus the dynasty of Ikshvakus will terminate in Sumitra. When he becomes the king, Ikshvaku's race will come to an end in the age of Kali.

ADHYAYA 13.

The story of Nimi and his line.

1. Sri Suka said:— Nimi, son of Ikshvaku, invited Vasishta to be his priest; after having commenced his sacrifice Vasishta told him, "I am already requested by Indra (to be his priest)".

2. "Having finished his sacrifice I shall return, till then wait for me". The host, the landlord (Nimi), kept silence and Vasishta too attended the sacrifice of Indra.

3. Nimi, a wise man, thought life was transient and proceeded with his sacrifice with other priests before his preceptor returned.

4. Coming down on finishing Indra's sacrifice and observing the violation of his disciple preceptor Vasishta cursed him; "Let Nimi's body fall, for being proud of his knowledge (for his conceitedness as a learned man).

5. Nimi also pronounced a curse on his preceptor who violated *dharma*, "Let thy body also fall for not knowing *dharma* on account of greed".

6. Having pronounced this curse, Nimi, thoroughly versed in the lore relating to Atman, cast off his body; and the great-grandfather (Vasishta) was born of Urvasi as a son to Mitra and Varuna.

7. The great sages preserved his (Nimi's) body in balms and when the sacrifice was completed, they said to the gods that were present there:—

8. "May this body come back to life if the Lords are pleased"!. When they said, "Let it be so", Nimi said, "Let me not be imprisoned in a body".

9. "Sages afraid of separation (or decay) do not like the relation to a body; but they devote themselves to the lotus-like feet of Hari.

3. D. *Begins*: Being foremost among those that had the full knowledge of Satra, (sacrifice), Nimi etc.

10. "I *do not* like to go into this body which leads to pain, grief (delusion) and fear; for, it is everywhere (always) open to peril as fishes are in water.

11. The gods said:— Without body do thou freely live in the eyes of embodied creatures, indicated by the rise and fall of the eye-lids, taking thy place in the body itself.

12. The great sages perceived the fear of anarchy on the part of men and churned the body of Nimi whence a son was born.

13. By birth he was called Janaka and, being born of a body occupied by no Jiva, he was called Vaideha (or Videha) and also Mithila being born by churning; and by him the city of Mithila was founded.

14. His son was Udavasu whose son was Nandivardhana; his son Suketu (Sukesa) and his son Devaratha, O king.

15. Of the last was born Brihadratha of great power, father of Sudhrit; of Sudhrit, Drishtaketu was born; his son was Haryasva and of this last Maru was the son.

16. Maru's son was Pratipaka (Prateendhaka) and from him descended Kritiratha, (Kritaratha), of whom was born Devameedha whose son was Vistruta (Vidhruta) whose son was Mahadhriti.

17. & 18. His son was Kritirata whose son was Maharoman; his son Svarnaroman who begot Hrasvaroman: from him descended Seeradhvaja; when he ploughed the earth for the sake of sacrifice, Sita was obtained at the point of the ploughshare and hence he is known as Seeradhvaja.

19. His son was Kusadhvaja and his son Dharmadhvaja. The latter had two sons named Kritadhvaja and Mitadhvaja.

20. (Of the two) the elder begot Kesidhvaja and the younger Khandikya; Kritadhvaja's son was, O king, deeply learned in Sastras relating to Atman.

21. Khaandikya versed in the true knowledge (sastra) of karma (action) ran away afraid of Kesidhvaja; he had a son called Bhaanuman and his son was Sudyumna.

22. His son was Suchi whose son was Sanadvaja; Sanadvaja's son was Urdhvaketu (Urjaketu) who had a son called Purujit (Kurujit).

23. His son was Arishta Nemi; his son Sruthayu; (Sutayu) his

son Suparsvaka (ga); and his son was Chitratha who begot Kshemadhi (Kshemadri) the lord of Mithila.

24. Of this last was born Samaratha (Hemaratha) whose son was Satyaratha (Krityaratha) and his son was Upaguru who had a son called Upagupta endowed with an amsa of Agni.

25. His son was Vasvanata (Svasana or Vaivasvata), his son Yuyudha (Suvarcha or Yuyudha) whose son was Subhashana; his son was Sruta; his son Jaya; his son Vijaya; and his son Rita.

26. His son was Sunaka; his son Vitahavya (Veerahavya or Veetihavya) and his son Dhriti; Dhriti's son was Bahulasva (Vipulaswa) whose son was Krithi possessed of great self-control.

27. These are indeed, O king, princes of Mithlia, all versed in the lore relating to Atman, and through the grace of the Lord of Yogas they were all free from the conflicting passions such as pleasure and pain, though they were leading a domestic life.

ADHYAYA 14.

Details of Lunar race.

1. Sri Suka said:— Now most usefully listen thou to the description of the hallowed race of Soma (Moon) of which Ila and other kings of hallowed reputation are sung.

2. Brahma, born from the lotus of the navel deep like a pool of the Almighty Lord of thousand heads, had a son called Atri equal to his father in qualities.

3. Out of (the joyful tears of) his (Atri's) eyes was born a son called Soma, embodiment of nectar, who was appointed by Brahma as the king of brahmins, plants and herbs and the hosts of stars.

4. He conquered the three worlds and performed a Rajasuya sacrifice; and it is said that in his pride he seduced by force Tara, the wife of Brihaspati.

5. Though he was constantly requested by the preceptor of the gods, he did not through pride give her up; on that account a great war ensued between the gods and the asuras.

6. On account of his jealousy towards Brihaspati, Sukracharya together with asuras took the side of Soma; and the god

Siva together with all his Bhutas took the side of Brihaspati on account of his affection for him as his preceptor's son.

7. With all the hosts of the gods Mahendra followed Brihaspati and the result was a war which led to the destruction of the gods and asuras for the sake of Tara (wife of the Guru).

8. Then acquainted with the matter by Angiras, the father of (Brihaspati), Brahma (the creator of the world) threatened Soma and restored Tara to her husband, who then perceived her to be in the way.

9. "Give up soon, give up, O wicked one, get, from my ground, rid of what is placed there by others; I would not burn thee, as thou art a woman; and I am eager to have an issue, O good one. (V. D. and as there is no heir to continue the line). [Of her was born a son of golden hue, capable of destroying rogues].

10. Overcome with shame, she set aside the child brilliant like gold (like his father); but both Brihaspati and Soma conceived a love for the child (a child brilliant like gold was born of her).

11. "It is my child, not thine", so the two loudly disputing, the gods and the rishis asked her; but in shame she did not answer.

12. The angry son said to the mother, "Why dost thou not in false bashfulness tell the fact, thy own fault, O one of unrighteous conduct, tell me soon".

["I would not reduce thee to ashes for concealing thy fault". But Brahma threatened in her presence the son who questioned the mother].

13. Brahma called her separately and consoling her, asked her about it. She slowly in a low tone said, "Soma's". So Soma took him.

14. Brahma gave him the name of Budha, O king, who by his sublime thoughts gave joy to his father, the lord of stars.

15 & 16. Of Budha and Ila Pururavas was born as already mentioned. Having heard of his beauty, excellent qualities, generosity, character, affluence and exploits that were being sung by Narada in the palace of Indra, Urvasi afflicted by the arrows of *Smara* betook herself to his presence.

17. & 18. Having been reduced to the state of a human being

under the curse of Mitra and Varuna and, having heard of the great person who was like unto Manmatha in flesh and blood, the woman took courage to approach him (with a request) and live with him. On seeing her the king became overjoyed and with his cheerful wide open eyes, spoke to her in winning accents with his hair standing on end.

19. The king said:—Hail thee! O paragon of beauty! Take thy seat; what shall we do for thee now? Be happy with me here and we shall have delight for endless years.

20. Urvasi said:— O beautiful prince! whose mind or eye could not be drawn to thee? For, having once gained a view of thy bosom it would not, eager after pleasure, turn from it.

21. O king, please take care of these two sheep as my pledges; O respectful one, I shall enjoy life with thee. (For) it is said that he becomes the object of women's choice who is worthy by his qualities.

22. O heroic one! my food is clarified butter; I should not see thee naked except in our intimate relations; these are my conditions", said she; the noble-minded king accepted them and said.

23. What beauty! What sentiment! (what emotion) that infatuates the mortal world! What man would not attend to thee a goddess that has come of thy own accord?

24. Along with her who afforded him all delight worthy of him, that extraordinary king freely sported in the gardens of the gods, namely, Chaitraratha and the like.

25. Enjoying life with this queen whose person was fragrant like lotus filaments, and captivated by the fragrance of her face, he spent many years in great rejoicing.

26. Not seeing Urvasi in his court Indra questioned (requested) them to get her back (the Gandharvas), "My court is not charming without Urvasi".

27. They came down at dead of night when it was very dark, and stole (V. cunningly) away the two sheep pledged with the king by his queen.

28. & 29. When she heard her two sons (pledges) crying as

20. *Latter half*. V. For Rama (the Muse of Beauty), having sought after joy there, would not depart from thy person.

D. For it is seen that that Hari is thy support (fills thee with His presence) from whom Rama (Lakshmi) is never separated.

they were being carried away, she screamed out, "I am undone by a bad master who is wanting in manliness and only a conceited hero! for having put faith in him [I am despoiled of my children by thieves] and he, timid like a woman, sleeps in the night and looks a male only in the day".

[Leave, leave me, (at once), get away; remove thy arms that encircle my person. Really a great coward art thou; thou art cunning and only abandoned to vulgar pleasure. (He is afraid of leaving me; and goes to me eager for vulgar pleasure)].

30. Thus pierced with the arrows of (harsh) words, like an elephant struck with goads, he snatched his sword and in the dead of night ran out naked under the impulse of anger.

31. Those Gandharvas let off the sheep and shone like lightning. Just then strokes of lightning revealed them. When he returned with the sheep she found him naked.

32. The son of Ila not finding his queen in his bed, became very disconsolate, thought only of her, in bewilderment lamented her and wandered over the earth like a mad man.

33. He saw her and her five companions of cheerful face in the river Sarasvati (V. in a solitary place) at Kurukshetra and he spoke sweetly to her.

34. "O wife, stop, stop, O cruel one, thou oughtst not to abandon me without giving me some pleasure; (our private conversations are not yet finished) even now let us have some conversation.

35. Let this excellent body (now) fall off here, O queen; it has been drawn away too far by thee; now wolves and kites will eat it; there will be no occasion for thy favour.

29. (*Latter half*). V. Just as a woman, terror-stricken, might sleep by day, so does he by night.

D. Like a woman who is full of fear in the night and active like a male in the day) he sleeps by night in great fear and is a male only by day.

(*Sukadevo*) Though a male both by day and by night he (like a woman) sleeps terror-stricken by night.

35. *Begin.* This excellent body drawn away too far by thee, (now) falls off here, and now wolves etc.

Note. If the reading '*Sudevoyam*' etc. be adopted then he is to be taken as addressing the Intelligent Being in his own body: wolves are the senses that afflict the Jiva; the word 'Gridhra' is an adj and means *voracious*'. *Thy favour*— her favour.

D. *Note.* The reading with the word '*Sudeva*' is nearer the Rik— which is here interpreted by the verse.

Sudeva. Is the body useful as a means of developing knowledge.

Here— In the Kurukshetra.

36. Urvasi said:—Do not die; man thou art; these wolves cannot eat thee; never trust to friendship with women or the heart of wolves.

37. Indeed women are pitiless, cruel, impatient, fond of adventure and cruel action; even for a trifling purpose they kill the confiding husband or even a brother.

38. They create false confidence in ignorant persons and set aside (all) friendly feelings; the inconstant women would have every moment a new object of love, and are wayward in their conduct.

39. At the end of a year thou wilt spend one night with me, O king, and thou wilt have other sons.

40. He perceived the queen to be in pregnancy and returned to the city; then again, at the end of the year he met Urvasi as the mother of a hero.

41. Rejoiced to meet her (again) he spent a night with her; then to the helpless king anxious about separation Urvasi said;

42. "Do thou wait upon these Gandharvas, they will give me to thee". Pleased with him that offered praises the Gandharvas gave him a vessel to keep fire; he regarded that to be Urvasi and while wandering in the forest he opened his eyes (and saw it was only a vessel).

43. He left the vessel in the forest, went home and lay contemplating her in the night; then Treta Yuga set in and to his mind Trayi the threefold Veda revealed itself.

44. Now he went to the spot where he left the vessel and there found Asvatha in the midst of Sami trees; so he took two pieces called Arani of the wood with the hope of finding Urvasi.

45. Pronouncing the mantras he contemplated Urvasi to be the lower piece of the wood and himself the upper piece and the piece between them to be the child.

46. By his churning thereof Fire was produced; hence Fire is called Jatavedas guided by the threefold Vedas (and the method of its use); the king adopted that fire in three forms as his son.

47. In seeking after the world of Urvasi, with that fire he

42. *He regarded etc.* V. he regarded the pot as the means of recovering Urvasi.

43. *Trayi.* The three Vedas which contained full instruction regarding the performance of sacrifices.

worshipped the Almighty Lord, the Lord of sacrifices, who reveals Himself to men of self-discipline, and who is Hari that pervades all the gods.

48. Formerly there was but one Veda in the form of the sacred syllable encompassing all speech, there was one God Narayana and no other; there was but one Fire and one caste (called Hamsa).

49. It is from Pururavas that in the biginning of Tretayuga the Trayi (the threefold Veda) was derived, O king. By virtue of maintaining the fire that was his son the king attained to the region of Gandharvas.

ADHYAYA 15.

(1) Descendants of Pururavas. (2) Gadhi descended from Vijaya. (3) Parasurama's birth. Kartaveeryarjuna put down.

1. Sri Suka said:— Pururavas had by Urvasi six sons, O king, namely Ayu, Sruthayu, Satyayu, Raya, Vijaya and Jaya.

2. Sritayu's son was Vasuman; Satyayu's son was Srutanjaya; of Raya Eka; of Jaya was Amita.

3. Vajaya's son was Bhima whose son was Kanchana who begot Hotraka; his son was Jahnu who sipped up the whole flood of Ganga; Jahnu's son was Puru whose son was Bataka and his son was Ajaka.

4. His son was Kusa who had four sons Kusambu, Murtaya, Vasu, Kusanabha and Kusambu's son was Gadhi.

5. The brahmin sage Richeeka solicited the hand of his daughter Satyavati; but Gadhi, thinking him not suitable, said to Richeeka.

6. Let a fee be paid for the girl, of a thousand horses which are bright like the moon and have one black ear. We belong to Kusika race.

7. Thus replied to, the brahmin understood his mind, approached Varuna, brought and delivered horses of the required description and married the beautiful princess.

8. Requested by the wife and also by his mother-in-law for the sake of a son, the sage prepared a *charu* (offering) with mantras required (severally) for both and he went out to bathe.

9. Meanwhile solicited by the mother and considering it as superior, Satyavati gave the charu meant for herself to her mother and herself swallowed what was meant for her mother.

10. On knowing the fact the sage told his wife, 'thou hast done a very bad thing; thy son will be a formidable punisher and thy brother will be one foremost among those that realise Brahman.'

11. Being prayed to by Satyavati that it might not be so, Bhargava said, "then thy grandson will be such"; Jamadagni was then born.

12. That Satyavati afterwards became transformed into the river Kausiki that purifies the world. (It is said) Jamadagni married Renuka, daughter of Renu.

13. By her the Rishi of Bhargava race had Vasumat and other sons; and of these a younger son became celebrated as Rama.

14. They say he is an *amsa* of Vasudeva and he was the destroyer of the race of Haihayas; twenty-one times he swept Kshatriyas out of this earth.

15. The haughty and wicked Kshatriya race becoming a burden to the earth and inimical to brahmins, he destroyed it. He did away with every Kshatriya who was full of *Rajas* and *Tamas*, even if he had committed the smallest fault.

16. The king said:— What is that sin or offence given to the worshipful sage by Kshatriyas who had no control over their mind, that repeatedly led to the destruction of the Kshatriya race?.

17. Sri Suka said.— The king of Haihayas named Arjuna, a foremost Kshatriya, propitiated Datta, an avatar of Sri Narayana, by acts of earnest worship.

18. He thereby secured a thousand arms and irresistible power in the front of enemies and undiminished (and insuperable) power of the senses, splendour, wealth, majesty, energy, prowess, reputation and strength.

19. He also obtained mastery in *yoga*, supreme powers and excellent attainments of anima and the like and like wind coursed through the worlds in unobstructed marches.

20. Surrounded by the most beautiful women he, intoxicated with pride, sported in the waters of the Narmada, wore the wreath of

Vaijayanti, and obstructed the flood of the river with his thousand arms.

21. When his camp was flooded with the waters of the river flowing upwards, the ten-headed Ravana thinking himself to be the one hero, grew impatient at his (Arjuna's) strength and power.

22. When he offended Arjuna, Ravana was playfully seized in the presence of women and imprisoned at Mahishmati like a monkey and afterwards let go.

23. & 24. Once he (Arjuna) went ahunting in an impassable forest and by chance came to the hermitage of Jamadagni. To him as a king, the sage, rich in tapas, offered a welcome reception and did honour and extended his hospitality to all his army, ministers and animals through the help of his Kamadhenu.

25. On seeing what surpassed his lordly state that Haihaya warrior conceived a desire for the Kamadhenu and did not relish the hospitality of the sage.

26. Then he commanded his men to carry away the Kamadhenu of the sage and they by force took the screaming Kamadhenu and her calf to his capital Mahishmati.

27. After the king had gone Rama came to his hermitage; having heard of his (Haihaya's) wicked conduct he waxed full of rage like a serpent that is hit.

28. Taking a formidable axe, a bow with quivers and a shield, irresistible Rama pursued him just as the lordly lion pursues the king elephant of the herd.

29. As he entered the city, Arjuna saw rushing with great force the foremost of Brighu race bearing a bow, arrows and an axe for his weapons, clad in deer-skin and wearing matted hair, brilliant like the sun.

30. (To resist him) Arjuna at once sent forth seventeen most formidable Akshauhinees of army with the necessary chariots, horses, and infantry, armed with gada, swords, arrows, *Rishtis*, *Sataghnis*, and *Saktis*; and the single Rama, the Almighty Lord, vanquished them (all).

31. In whatever direction Rama, capable of destroying enemies, quick as thought and Vayu, went about striking with his axe, (in all those places) enemies fell down on the earth with their arms, thighs,

necks, severed, their charioteers and animals slain.

32. When he saw his army laid low in the field rendered miry with the streams of blood and with their shields, flags, bows and body cut to pieces by Rama's axe, sword and arrows, the king of Haihayas rushed forward in rage.

33. At once Arjuna took up five hundred bows in five hundred hands and simultaneously aimed and discharged arrows at Rama; but Rama, the foremost bowman of all that ever wielded weapons, had but one bow and [with his shafts] cut them all down at the same time.

34. He again picked up mountains and trees with his hands to fight with and rushed forward to attack in battle; but Rama made haste and cut down, like the hoods of a serpent, all his arms with his axe of hard and sharp edge.

35. When his arms were cut, Rama cut off his head like the crest of a mountain; (and) when the father was slain, his ten thousand sons ran away in fear.

36. The vanquisher of warrior-enemies brought back Kamadhenu with her calf and, coming into the hermitage, he offered to his father the distressed cow.

37. Rama described his action to his father and to his brothers; on hearing that, Jamadagni said.

38. "O Rama, Rama of mighty arms, thou hast committed a sin, because thou hast in vain killed the protector of men who is the embodiment all the gods.

39. "We are indeed Brahmanas, O son, and through patience and endurance we have become worshipful, just as Brahma, the father of the world has attained to the Supreme Position.

40. "The brahminic splendour becomes brilliant through patience like the splendour of the sun; the Almighty Lord Hari is soon pleased with those that are forbearing.

41. "The killing of a crowned king is a heavier sin than killing a brahmin; therefore devote thy mind to Achyuta and get rid, O child, of thy sin by bathing in holy waters,".

ADHYAYA 16.

Parasurama's career wholly described.

1. Sri Suka said:— Advised by his father, O best of Kurus, Rama agreed to do so and spent one year in pilgrimages to holy waters and returned to the hermitage.

2. Renuka once went to the Ganges and there saw the Gandharva king (called Chitraratha) adorned with garlands of lotus-flowers sporting with Apsaras women.

3. Renuka who had gone there to fetch water stayed looking on at the sporting king and forgot the time of *homa*, having just conceived a passing passion for Chitraratha.

4. Perceiving that she might be too late and afraid of the sage's curse, she returned and placing the pitcher of water in front of him, she stood with folded hands.

5. On perceiving his wife's violation the sage waxed very angry and said, 'kill her, O sons, kill the sinful one'. Thus ordered his (other) sons did not do his bidding.

6. Urged by the father, Parasurama slew his mother and brothers together; for, he fully knew the great power of the sage, of his concentration and *tapas*.

7. Jamadagni, son of Satyavati, was very much pleased and desired Parasurama to ask for any boon; and Rama too requested the boon that those killed by him might revive and not remember as having been slain.

8. They rose hale and healthy as if risen from sleep; Rama, who fully knew the strength of his father's *tapas*, slew his brothers.

9. Those sons of Arjuna who had fled remembered the slaughter of their father, and overcome by Rama's prowess, found peace nowhere.

10. On one occasion when Rama with his brothers had gone into the forest, they found an occasion for them and came in order to wreak revenge.

11. Determined on doing sinful acts they found the sage sitting in the shrine of fire with his mind concentrated on the most glorious and omnipotent Lord, and killed him.

12. Though entreated by the helpless mother of Rama those

most cruel ruffians of wretched kshatriyas severed his head by force and took it away.

13. The virtuous Renuka screamed out 'Rama, Rama, O son', (V. come soon) and beating herself with her hands, and drooping under the weight of pain and sorrow.

14. Hearing that voice of distress crying 'Rama', from a great distance, Rama (the sons) hastened back to the hermitage and found his (their) father slain.

15. Overpowered and confounded with pain, anger, impatience, distress, sorrow of great intensity he (they) cried, out 'O father, O most virtuous one, O righteous soul, thou art gone to heaven leaving us here'.

16. Having lamented thus and entrusted his father's body to the care of his brothers, Rama took up his axe and resolved upon extirpating the race of Kshtriyas.

17. Rama went to Mahishmati whose splendour had been lost through the sin of slaying brahmins and there made he a big mountain of their heads, O king, in the middle of the city.

18. With their blood he caused a river terrible to those who are inimical to brahmins (who violated the brahmin race); for, on account of their killing his father, he was enraged at the Kshatriya race of wicked deeds.

19. And thrice seven times he swept the Kshtriya race off the earth and caused nine pools of blood at a place called *Syamanta-Panchaka*.

20. He brought and joined the head with the body of his father and (placing it on *darbha grass*) he worshipped the god who pervades all the gods by means of sacrifices.

21. He gave all the east to Hotri, the south to Brahma, the west to Adhvaryu and the north Udgatri.

22. The intermediate points to others and the centre to Kasyapa; he gave Aryavarta to Upadrashtra and what lay beyond it to Sadasyas (Judges).

23. Then absolved from all sin by performing the concluding ablutions called Avabhrita in the Saraswati the Vedic river, he shone like the sun free from clouds.

24. Jamadagni obtained his own body characterised by memory:

he became the seventh in the sphere of the sages and was honoured by Rama.

25. The glorious Rama, son of Jamadagni, having lotus-like eyes, will be a director or presiding authority over the Vedas, O king, in the coming Manvantara (i.e. will become one of the seven sages).

26. Having laid down his rod of punishment and keeping his mind serene, he is even now on mount Mahendra and Siddhas, Gandharvas and Charanas are singing in praise of his deeds.

27. The Almighty and Supreme Ruler Hari, the Atman of all, thus made an Avatar in the Bhrigu family and put down most of the kings who formed the heavy burden of the earth.

28. Of Gadhi was born a son of very great power, brilliant like the flaming fire, who by his tapas rose from his Kshatriya state and attained to the glory of the brahmin (sage).

29. And he Visvamitra had one hundred and one sons, of whom the middle son was Madhuchchandas; and all of them were known by the same name Madhuchchandas.

30. Having adopted Sunassepa, Devarata of Bhrigu family, as his son, Visvamitra asked his sons to adopt and treat Sunassepa, son of Ajeegartha, as their eldest brother.

31. It is that Sunassepa who was purchased as a substitute for a sacrificial animal in the sacrifice of Harischandra and who was, by praying to the gods and to Prajapatis (Varuna) and others, freed from the bonds.

32. He who was (protected) given by the gods in a sacrifice was known as Devarata in the family of the Gadhis and was known as Sunassepa when in the family of the Bhrigus.

33. Those fifty Madhuchchandasas, the elders, did not think it proper: so the sage Visvamitra became angry and cursed them, "O wicked men, do you become Mlechchas".

34. Thereupon the middle son Madhuchchandas with the younger fifty, said, "we will be unto him that relation in which thou wouldst have us".

35. They adopted Sunassepa as their eldest brother, the seer of mantras, and said to him, "we are all thy younger brothers"; then Visvamitra said to his sons, "Be you blessed with children as you have maintained due respect (by your obedience) for me and have thus made me a father having (true) sons".

36. O sons of Kusika race, this Devarata is one of you as my son and do you follow him. Visvamitra had also other sons, namely, Ashtaka, Hareeta, Jaya, Kratumat and others.

37. Thus the Kausika family came to fall into different divisions through the sons of Visvamitra and it had a change of pravara, since this arrangement of adoption was introduced.

ADHYAYA 17.

The line of Ayu, son of Pururavas.

1. Sri Suka said:— Ayu, son of Pururavas, had five sons, Nahusha, Kshatravridha, Rajee, Rambha and Veeryavat.

2. & 3. O great king, hear of the line of Kshatravridha, (the sinless); his son Suhotra had three sons named Kasya, Kusa and Gritsamada and Gritsamada's son was Sunaka, and his son Saunaka, a sage most important of the followers of Rig Veda.

4. Son of Kasya was Kasi whose son was Rashtra, father of Deerghatamas, whose son was Danvantari, the founder of the Ayurveda.

5. Dhanvantari is an amsa of Vasudeva who accepts all sacrifices as being His worship and who destroys all disease and affliction for merely remembering his name; his son was Ketuman and his son was Bhimaratha.

6. Bhimaratha's son was Divodasa whose son was Dyumat known as Pratardana and he was also Satrujit, Vatsa and Ritadhvaja, and also Kuvalayasva; of this Dyumat Alarka and other sons were born.

7. & 8. O king, no other king than Alarka retained his youthfulness and ruled the earth for sixty-six thousand years. To Alarka was born a son called Santati (Sannati) of whom Suneetha was the son; and of this, Suketana; his son was Dharmaketu of whom Satyaketu was born.

9. Satyaketu's son was Dhrishtaketu and his son was Sukumara, the king; his son was Veetihotra; his son Bharga; and his son Bhargabhumi became a king.

10. These are kings of Kasya's branch belonging to the line of

Kshatravriddha; Rambha's son was Rabhasa and his son Gambhira and his Akriya.

11. Of his wife Brahma was born and so hear of the line of this sinless king; his son was Suddha; his son Suchi of whom was born Trikakut, also called Dharmasarathi.

12. Of this last was born Santaraya who, being wise, became accomplished of his purpose; Raji had five hundred sons of boundless prowess.

13.—15. Solicited by the gods he vanquished the Daityas and restored the celestial region to Indra, who however gave it back to Raji. Indra afraid of Prahlada and other enemies fell at his feet and placed himself in his hands. When the father died, his sons did not return Swarga to Indra who asked for it and appropriated to themselves the sacrificial offerings intended for Indra when Bhruhaspati was pouring offerings into the fire.

16. He (Indra) destroyed to the last man the sons of Raji as they went astray from the path of right. Kusa, son of Kshatravriddha begot Sanjaya whose son was Jaya.

17. Jaya's son was Krita, his son was Haryavana the king; thence Sahadeva was born; his son was Heena and his Jayasena.

18. And his son was Sankriti; his son was Jaya possessed of the character of Kshatriyas and was a great warrior; the princes of the Kshatravriddha's line have been mentioned; next hear of the line that grew from Nahusha.

ADHYAYA 18.

Nahusha's line of which Yayati and others were born.

1. Sri Suka said:— Yati, Yayati, Samyati, Ayati, Viyati and Kriti were the six sons of Nahusha, and they were like the six senses of a Jiva invested with a body.

2. Yati did not like the kingdom offered by his father; for, he knew its end. That one that falls into it is not alive to Atman.

3. When on account of the offence he gave to Indra's queen, his father was made to fall from his position by the sages and condemned to be an Ajagara (boa-constructor), Yayati became the ruler.

4. The elder brother (Yayati) married the daughters of Sukra and Vrishaparvan, appointed his younger brothers to govern the country in the four directions and himself protected the earth (remaining in the capital).

5. The king said:— The venerable Sukra is a brahmin sage and Nahusha's son Yayati is but a Kshatriya prince; how did this irregular marriage relation between a Kshatriya and a brahmin come about?

6. & 7. Sri Suka said:— Once accompanied by a thousand companions and by her preceptor's daughter, Devayani, Sarmishta, a girl of imperious nature and daughter of the great Asura Vrishaparvan, was wandering in the garden (near the city) full of trees laden with flowers and charming with sweetly humming bees, lotus-beds and sands.

8. Those maidens with eyes like lotus flowers came to a pool of water, left their clothes on the bank and sported in it, dashing waters at one another.

9. On seeing Siva with his queen on the back of his bull passing that way, they hastily came up to the bank and in shyness put on their dress.

10. In ignorance Sarmishta put on the cloth of the preceptor's daughter thinking it her own; thereupon Devayani becoming enraged, spoke thus.

11. "Ha! look at the impropriety of this slave; she has put on our dress, just like a dog carrying away the offering in a sacrifice.

12. "(We are brahmins) of brahmins who created this by their tapas, who form the very mouth of the Supreme Being, by whom the light of God in the world is kept burning and the auspicious way in the Veda is exhibited;

13. "Whom the great gods, protectors of the world and even Almighty Lord who is the Atman of all, the most purifying One and the abode of Lakshmi praise and worship.

14. And among them we are Bhrugus; her father, an Asura, is our disciple; she, a wicked girl, has put on our clothes just as a sudra should interfere with the Veda".

15. To her preceptor's daughter who was thus reproaching her, Sarmishta retorted. She bit her lips, sighed in rage, like a serpent,

when thus severely attacked and spoke (as follows).

16. Not knowing thy own condition, O beggarly creature, thou prattlest much: dost thou not like the crow wait at our door?

17. Having thus in various harsh words derided the good daughter of her preceptor, Sarmishta stripped her of her clothes and in rage hurled her down into a well.

18. When she had gone home, Yayati, who had been wandering in the forest on a hunting expedition, came there by chance to find water in the well and saw her in it.

19. The king gave his upper garment to her who was in nakedness and full of mercy took her hand with his and lifted her up.

20. The daughter of Usanas spoke to the warrior in words brimming with affection, 'O king, my hand has been taken by thee, O Victorious one.

21. 'No one else should again take my hand, when I am once taken by thee, O warrior; this is a relation between us brought about by the Almighty Lord, not by human effort.

22. 'Since I have had this sight of thee while fallen in the well, O warrior of long great arms, a brahmin is not to be the suitor to my hand: (and that) on account of the curse of Kacha, Brihaspati's son, on whom I had formerly pronounced a curse'.

23. Yayati saw that it was a thing, not at all thought of by him, but brought about by Providence, and seeing that his heart also was (now) with her, he accepted her proposal.

24. When the warrior king was gone, she remained there crying and told her father of all that was said and done by Sarmishta.

25. The venerable Sukracharya, troubled at heart, condemned the priesthood and, commending the life of the Kapota (a bird that gleans grains of corn scattered in the fields and lives on it), he went out of the city along with his daughter.

26. On knowing this which his enemies welcomed most, Vrishaparvan fell on his preceptor's feet on the road, and placed his head on them in order to appease him.

27. The venerable Sukra, whose anger lasted but half a minute, said to his disciple, "Let the wishes of my daughter be granted, O king. I cannot bear to leave her here".

28. "Let it be so", said Vrishaparvan; thereupon Devayani expressed what she had in her mind; "wherever I go, being given in marriage by my father, she should follow me there at my back with all her attendants".

29. On considering that difficulty of his own people and the importance of their purpose, Sarmishta rendered service to Devayani like a slave along with her thousand attendants.

30. Sukracharya gave Yayati his daughter together with Sarmishta and told nim, "never do thou share thy bed with Sarmishta".

31. Seeing Devayani blessed with children, Sarmishta who was in season secretly courted the affection of her friend's husband.

32. Solicited by a princess for the sake of progeny and considering the rule of Dharma as one versed in it, though he remembered in time Sukracharya's words, he decided upon the course indicated by Providence (and granted her wishes).

33. Devayani bore two sons named Yadu and Turvasu; and Sarmishta, daughter of Vrishaparvan, had three sons Dhruhyu, Anu and Pooru.

34. Devayani understood that the Asura's daughter had been favoured by her own lord and she was pregnant. She went in wrath away to her father's house.

35. The loving husband followed her and tried to reconcile her with appropriate words and promises and even with shampooing her feet; but he was not able to please her.

36. The enraged Sukra said to him, "O false man addicted to women, let old age which disfigures men overtake thee, O dull creature".

37. Yayati said:— O sage, I have not yet now become satiated with the enjoyment of pleasures in the company of thy daughter; so please change thy curse, so that I may at will exchange my old age with the youth of any other prepared to receive my old age.

38. Having secured this condition he said to his eldest son "Yadu, my child, take this old age caused by thy grandfather from me and give me thy youth".

39. "O child, I am not yet satiated with the objects of sense; let me enjoy some years more with thy youthfulness".

40. Yadu said:— I cannot bear to live, putting on thy old age that may suddenly overtake me; for, without an actual experience of vulgar pleasure, a man cannot get rid of his thirst for it.

41. Then Turvasu, Druhyu and Anu were each requested by the father; all refused, not knowing the secret of Dharma and mistaking the transient things for permanent objects.

42. Lastly he asked his son Pooru who was by age the youngest but by qualities the foremost of his sons and said, "O child, it is not fit for thee to refuse like thy elder brothers".

43. Pooru said:— Who could (fully) requite his father, O king, who is the author of his body in the world and by whose grace one may attain to the highest?

44. "He is the best son who would do what the father *thinks* of and he is a middling character who does what is expressly told by him and he is the lowest who does the father's bidding with indifference and he who refuses to do is his father's refuse".

45. Thus Pooru was rejoiced to accept the old age of his father and the father too with his youth enjoyed pleasures as he liked.

46. As the lord of the seven Dwipas he like a father protected his subjects well and also to his heart's content, enjoyed pleasures with his senses unimpaired.

47. The beloved Devayani too tried every day to give him satisfaction by her thought, word and deed and other things and secretly bore him the highest affection.

48. Yayati also performed sacrifices with liberal *dakshinas* and worshipped the Lord of *yagna,* the lord of all the gods, Hari, the one spoken of by all the Vedas.

49. — Hari on whom this Universe is produced as the clouds are in the sky, appears to be and to be different and (when the senses are closed) ceases to be, like dream, illusion and fancy.

50. Contemplating only that Vasudeva abiding in every heart, as also enthroned in his heart, the most subtle Narayana, he worshipped Him without any wish for blessings. (D. without seeking after the course of self-denial).

51. Though trying thus to find pleasure through his six bad senses including the mind for thousands of years, the emperor did not become satiated.

ADHYAYA 19.

Yayati renounces pleasures and retires to the forest having installed Puru on the throne.

1. Sri Suka said:—The king who, fond of woman, thus enjoyed pleasures, opened his eyes to his having ignored the welfare of self, and full of renunciation, he related an *Ithihasa* (parable) to his wife.

2. Listen to this *Ithihasa*, O Devayani, of one like myself on the earth, for whom wise men in the forest as well as those in the town feel sorry.

3. A certain sheep going in quest of his beloved thing in the forest saw a she-goat fallen through its karma into a well.

4. The sheep, full of passion, considered how to lift her and created an outlet for the water by digging into the bank with his horns.

5. When she came out of the well, that beautiful she-goat loved that very sheep; on seeing him chosen by her, many she-goats, in quest of mates, resorted to him as he was stout, wore good beard, looked most lovable, and capable of fulfilling their desires and of gratifying the fair sex.

6. That one proud sheep was capable of delighting those many female companions and possessed by the devil of love, he sported with them and ceased to think of himself.

7. That she-goat which had suffered in the well was jealous to see him associated with another love and did not bear with him for his act.

8. Having left that wicked hearted lover in the guise of a friend, professing love for a moment only and given to the gratification of his senses, she went away in distress to her own lord (father).

9. Being infatuated with his passion for women and poor of wisdom, he too went after her in order to win her grace (again); but on the way with all his erotic eloquence, he did not succeed in conciliating her.

10. There her brahmin master in anger castrated him and again, versed in expedients, sewed back the (cut off) limb for his own purpose.

11. And having his limb well restored he too spent a very

long time with that love he found in the well, O happy one, and he is not yet satisfied with pleasures.

12. Similarly I, a creature of poor sense, O beautiful one, remain fettered with thy affection and deluded by thy charms, I do not understand what myself is.

13. Anything on the earth, viz. rice, barley, gold, cattle or women (or anything else), cannot yield delight to the person who is a slave to passion and desire.

14. Never does desire subside through enjoyment of its objects, just as fire does not subside with the offerings thrown into it; on the other hand it grows more intense.

15. To that person who does not cherish an evil thought (like or dislike) towards any being, and who is of equal vision, all the directions (ways) richly promise happiness.

16. He who is bent upon finding eternal happiness ought to shun that thirst which is productive of endless misery and is not easy for the evil-minded to give up; for it does not wither out, though the man gets worn out with age.

17. No one ought to sit on the same seat (share the same seat in privacy) with his own mother or sister or daughter; the wonderful troop of the senses lead astray even a learned man (wise man).

18. It is a complete thousand years since I began to enjoy incessantly the objects of life: still every hour my thirst for them is growing.

19. Therefore, I shall (now) dismiss her (thirst) and set my mind on the Supreme Being and free myself from the opposite passions and notions of I and mine and shall with deer (and other beasts) (D. with the wise who are in quest of Truth) roam about.

20. For, a man should see that both what is seen aud what is heard are unreal, and should not think of, or associate with, them; and he becomes the seer of Atman who realises in them the source of samsara and the ruin of Atman.

21. Having said this to his wife Yayati returned to Pooru his youth and received his own old age, as he shook off (all) desires.

20. *What is.........heard.* V. & D. All the objects in actual experience in this world and all those promised in the Vedas to be realised in Svarga and other celestial regions (are but transient).

22. He appointed Druhyu as ruler in the south-east direction and Yadu in the south, Turvasu in the west and Anu in the north.

23. And he installed on the throne Pooru, the most worthy of them, as the Lord of the whole earth and of the subjects (directions), placed his elder brothers under his control and repaired to the forest.

24. Like a full-fledged bird that leaves the nest, he in a moment cast off the six-fold passion for the wordly objects which he had been pursuing many, many years.

25. Free from all attachments, and having, by virtue of self-realisation, shaken off the subtle body of three gunas, the famous king obtained the divine attainment (intense devotion) in the Perfect Brahman, Vasudeva, untouched by any defect or impurity.

26. Hearing the story, Devayani understood it as an indirect ridicule of herself and as a joke uttered on account of fainting love between man and woman.

27. & 28. Realising that the creatures under the control of the Supreme Lord meet together as arranged by the force of His maya, just as friends in the course of their journey do in an inn (where they find water to quench their thirst), Devayani too rid herself of all attachments which she realised to be like dreams, devoted her mind to Krishna and shook off her body.

29. Salutation to Thee, the Almighty glorious maker, Vasudeva, that is the abode of all beings, and abides in all beings, yet tranquil, perfect and all-pervading. Salutation to Thee.

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25. Self-realisation. V. Contemplation and worship of Brahman, Vasudeva, the final goal.

D. Direct vision of Brahman.

Obtained etc. V. Was nearing the state of Moksha, for he is said to have been in Swarga after departing from that body.

D. By virtue of the direct vision of the Supreme Brahman, the king became free from all attachments and the threefold misery caused by the three gunas, and in the attainment of wisdom he reached the state of mukta.

27. *Maya.* D. The Lord's will and Prakriti directed by His will.

ADHYAYA 20.

Pooru's line, Bharata's birth as a son of Dushyanta and Sakuntala.

1. Sri Suka said:— I shall (now) give an account of Pooru's line in which thou art born, O Bhaarata, and in which saintly kings of regular descent and also *Brahmanas* were born.

2. Pooru's son was Janmejaya whose son was Prachinvan; his son was Praveera; his son Namasyu; and his son was Charupada.

3. His son was Sudyu of whom Bahugava was born, his son was Samyati and his son Ahamyati and his son was known as Raudrasva.

4. Of this last were born Riteya, Kuksheyu, Sthandileyu, Kriteyuka, Jaleyu, Santateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu the youngest.

5. These ten were his sons by an Apsaras woman called Ghritachi and they were like the ten organs of Mukhyaprana, the soul of the world.

6. Of Riteyu was born Rantibhara who had three sons, O king, namely Sumati, Dhruva and Apratiratha and Kanva was the son of Apratiratha.

7. Of Kanva Medhathathi was the son from whom Praskanva and other brahmin classes had their orgin; Sumati's son was Raibhya whose son was known as Dushyanta.

8. & 9. Going out a-hunting Dushyanta came to the hermitage of Kanva; there, having seen a young woman seated and like Rama adding beauty by her brilliancy to everything, the king, at once infatuated as if at the sight of the divine Maya, and attended only by a few servants, spoke to that beautiful damsel.

10. Rejoiced at her sight and refreshed from all his fatigue, and urged by passion, he smilingly asked her in soft words.

11. Who art thou, O beautiful one? Whose art thou, O charming one? What wouldst thou do here in this uninhabited forest?

12. Evidently I perceive thee to be a princess, O beauty! for, the heart of Pooru kings does not at any time find delight in the unrighteous course.

13. Sri Suka said:— I am only the daughter of Visvamitra,

abandoned by Menaka in the forest; the venerable Kanva knows this; O hero, what shall we do for thee?

14. Take thy seat, O beautiful prince; accept our hospitality and eat of our Neevara and stay here if it pleases thee.

15. Dushyanta said:— O beautiful one, this is but proper for thee that art born of Kusika family; maidens do of their own accord choose their suitable partners.

16. When she agreed to it, he married her righteously on the Gandharva system, as the king knew what was fit to do at a given time and place.

17. The great king of fruitful strength left her imbued with his force and on the next morning he returned to his city— and she in time was delivered of a son.

18. Kanva performed in the hermitage the appropriate religious rites in behalf of the new born prince and the daughter; the boy soon played with lions caught hold of by him with tremendous power.

19. That excellent woman (went to the presence of her lord) with that child of unsurpassed prowess born with a remote amsa of Hari.

20. When the king did not accept them, the faultless wife and the son, a voice in the heavens said in the hearing of all beings.

21. Mother is a mere receptacle, the son belongs to the father of whom he is born; for, the father is the son (he is no other than himself); O Dushyanta, receive thy son; do not neglect Sakuntala.

22. O king, a son capable of continuing the race leads his father out of Yama's abode; thou art the author of this child; Sakuntala speaks the truth.

[(1) Nourish thy son Bharata born with an amsa of Vasudeva, benefactor to brahmins, true to his word, capable of knowing and appreciating excellent qualities and enhancing thy glory. (2) Possessed of great energy, liberal, grateful, willing to wait upon the aged. Hearing this heavenly voice he accepted his son].

23. When his father passed away he also became an emperor of great renown; and born with an amsa of Hari, his glory is being sung on the earth.

24. He had the mark of chakra in his right hand and the mark

of a lotus-bud on his two feet; being installed as a supreme lord with *mahabhisheka* he performed sacrifices,

25. With fifty-five horses in the regular order, on the banks of the Ganges, with Dhirgatamas for his purohita (chief priest) and also on the banks of the Yamuna.

26. He used seventy-eight sacrificial horses, distributing his wealth liberally among brahmins; the fire of Bharata, Dushyanta's son, was set up in a very hallowed place. During his sacrifice a thousand brahmins obtained each thirteen thousand eighty-four cows.

27. He tied to the sacrificial post thirty-three hundred horses and astonished the kings of the world; Dushyanta's son surpassed the gods in point of wealth, since he had Hari's amsa in him.

28. During his sacrificial course he gave fourteen lakhs of dark elephants, all having white tusks adorned with gold.

29. Other kings of the past did not attain to the eminence of Bharata in respect of sacrificial duties and the future kings too will never, just as one cannot climb up to heaven with his arms.

30. During his victorious marches he brought down all these different classes of people, viz. Kiratas, Hunas, Yavanas, Andhras, Kankas, Khasas, Sakas, in fine, all Mlechchas.

31. Formerly certain Asuras had conquered the gods, had carried away the celestial women to Rasatala and these women were brought back along with their attendants.

32. Heaven and earth showered all the desired things on his subjects and he held the reins of government in all the directions for thrice nine thousand years.

33. That emperor felt that the lordship called the guardianship of the world and the imperial splendour and an unmolested kingdom and even life are false and withdrew himself from the world.

34. He had, O king, three wives of Vidarbha origin, all very agreeable; these killed their own sons, through fear of being abandoned, when he said that they were not worthy of him.

35. When his line was thus cut off and he performed a sacri-

31. V. Some powerful Asuras had vanquished the gods and got possession of Rasatala to which they had carried away certain damsels, and this king got them back, (by sending his messengers).

D. That king (Bharata) who vanquished certain *asuras* and enabled the gods to return to their celestial abodes, recovered also the women that had been carried away to Rasatala by the *asuras* called Panis.

fice for the sake of children by means of Marutstoma, (a particular form of sacrifice) Maruts granted him Bharadvaja as his son.

36. When his brother's wife was pregnant, Bhrihaspati approached her under the force of passion; but being prevented, he cursed the child in the womb and let go his seed.

37. Towards Mamata (the wife of Bhrihaspati's brother) who was thinking of abandoning the new child, afraid of being divorced, the gods sang the following verse which gives the derivation of his name.

38. "O foolish one, nourish him who is born of two"; "O Brihaspati, nourish him who is born of two"; Having so said the parents went away; hence he is called Bharadvaja.

39. Though thus directed by the gods she thought him to be a useless son, and abandoned him. The gods called Maruts nourished him and he was given to Bharata whose line had become interrupted.

ADHYAYA 21.

Rantideva's history, Mudgala, Saradvat and other brahmins born of the race.

1. Sri Suka said:— Vitatha's son was Manyu who had five sons, namely, Bhritakshatra, Jaya, Mahavirya, Nara and Garga and Nara's son was Sangati (Sankriti).

2. Guru and Rantideva were born of Sankriti, O joy of Pandus! and the glory of Rantideva is sung here and there (in the higher world).

3. & 4. As he gave away at once the wealth which he got without any effort (as if it were the commonplace), seeing it is transient, though he was himself hungry and, thus being penniless and suffering hardship with his family and yet full of fortitude, forty-eight days passed, during which he did not drink even water or eat of butter, and other preparations brought to him in the morning.

5. Just when with his family in sheer distress he was shivering with hunger and thirst and was about to break his fast, a brahmin guest came up to him (at the time).

36. *Note.* Brihaspati's brother was Utathya; the child in the womb was Dirghatamas and it is the child that prevented Brihaspati who cursed it to become blind.

6. He welcomed the guest and gave him the food with faith and willingness, for he saw Hari everywhere; and the brahmin ate and went away.

7. Next when he was going to partake of the remainder, O king, another guest came in: contemplating Hari the king gave a portion of it to the second guest who was a Sudra.

8. When the Sudra was gone, another guest came in, surrounded by hunting dogs and said, 'O king, give food to me and my followers who are all hungry'.

9. The king received them kindly and respectfully, gave them what remained and bowed to the hounds and to the master of the hounds.

10. & 11. There was but some water left and it was sufficient only for one. When he was about to drink it a Pulkasa (chandala) came in, "please, give me water though I am not a pure creature", Hearing that pitiful request indicating great fatigue and overcome with pity, he spoke these nectar-like words.

12. "I do not seek from the Supreme Lord Moksha attended with the attainment of eight powers or even the absolute release. I would like to be present in all beings and undergo the sufferings for them, so that they may become free from misery.

13. Hunger, thirst, fatigue, loss of strength in my limbs, distress, languor, grief, disappointment, delusion-all these states of my helpless self have disappeared by giving water to one that was eager to support his life.

14. Having thus spoken, the heroic king, who was almost losing his life through thirst and naturally full of mercy, gave it to the chandala.

15. The Rulers of the three worlds, who bestow fruits on those that desire them, revealed themselves unto him, and made him understand that they had come in the said illusory forms under the direction of Vishnu.

16. The king free from all attachments and desires, bowed to them and with devotion to Lord Vasudeva, bowed to Him (present in them all) and did not ask of them any boon.

17. In the case of that king who rested his heart on the Supreme Lord and courted no other fruit, the Maya produced by the

three gunas vanished, O king, like a dream.

18. By virtue of association with him the yogins who followed the foot-steps of Rantideva became all devoted to Narayana.

19. From Garga was descended Sini from whom Gargya; thus there was a brahmin race proceeding from the Kshatriya race; Duritakshaya was born of Mahavirya and of him there were three sons, named Thriyaruni, Kavi, and Pushkararuni.

20. And these struck into the path of brahmanas; Bhrihatkshatra had a son called Hasti after whom Hastinapur was named.

21. Ajamedha, Divimidha, Purumidha were the three sons of Hasti. Purumidha and other brahmins are the descendants of Ajamidha.

22. Ajamidha had another son called Bhrihadhishnu whose son was Bhrihadhanu; his son was Bhrihatkaya and his son was Jayatratha.

23. His son was Visada of whom Senajit was born; his sons were Ruchirasva, Dhridhahanu, Kasya and Vatsa.

24. Ruchirasva's son was Para whose son was Prithusena; Para's son was Neepa who had a hundred sons.

[Among them one was called Anuha and Satyaka was the eldest of all, O king].

25. Neepa had by Krithvee, Suka's daughter, a son called Brahmadatta; Brahmadatta, a yogin, had by his wife "*Go*", (Sarasvati) a son called Vishvaksena.

26. Having received precepts from *Jaigeshavya* he composed a work on Yoga system; his son was Udaksvana and his was Bhallada and these are the descendants of Bhrihadishu.

27. Yavinara was the son of Dvimidha and Kritiman is known to be his son, and his son was Satyadhriti; his son Dridhanemi, father of Suparsva.

28. Of Suparsva Sumati was born and his son was Sannatiman; his son Kriti who learnt yoga from Hiranyanabha and he sang the six earlier samhitas of Sama-Veda.

29. His son was Neepa surnamed Ugrayudha; his son was Kshemya; his son Suveera and his son Ripunjaya.

30. His son was Bahuratha. Purumedha was childless; by Nalini Ajamedha had a son called Neela of whom Santi was the son.

31. Santi's son was Susanti and his son Puruja and his son Arka; his son was Bharmyasva who had five sons, Mudgala and others.

32. Yavinara, Brihadishu, Kampilya, and Sanjaya were the other four sons; Bharmyasva said to them, 'these five sons are quite fit for protecting the five countries and hence they were called Panchalas'.

33. From Mudgala proceeded a Brahmin family known as Maudgalya.

34. Twins were born of Mudgala, Bharmya's son; and of them Divodasa was the male and the girl was called Ahalya who bore Satananda to Gautana.

35. Divodasa had a son called Satyadhriti well versed in the Dhanurveda; his son was Saradvan, born at the sight of Urvasi.

36. (For) His seed escaped into the clumps of reed and there a pair (a male and a female) was produced; they were found by Santanu who was hunting in the forest, and he took them home out of pity; the male child was therefore called Kripa and the female called Kripi who (afterwards) became the wife of Drona.

ADHYAYA 22.

The lines of Drupada, Jarasandha. Birth of Santanu and of Dhartarashtras and Pandavas.

1. Sri Suka said:— Devodasa's son was Maitreya; his son was Chyavana, O King, his son Sudasa; his son Sahadeva; his son Somaka, the father of Jantu.

2. Somaka had a hundred sons of whom the youngest was Prishata; his son was Drupada; he had a daughter called Draupadi and sons called Dhrishtadyumna and others.

3. Dhrishtadyumna's son was Dhrishtaketu; and these with the descendants of Bharmya are the Panchalakas. Ajamedha had another son called Riksha, of whom Samvarana was born.

4. Of Samvarana by Tapati, daughter of Surya, was born Kuru, the lord of Kurukshetra who had four sons named Parikshit, Sudhanus, Jahnu, Nishadhasva.

5. The son of Sudhanusha, Suhotra, his son Chyavana; his son Kriti; and his son was Uparicharavasu whose sons were Brihadratha and others.

6. & 7. Kusamba, Matsya, Prathyagra, Chedipa and others, kings of Chedi country were his sons; of Bhrihadratha Kusagra was born; his son was Rishabha; his son Satyahita; his son Puspawan and his son Jahu; by another wife Bhridadratha had two parts born to him.

8. Those two parts were cast away by the mother, but united by Jara who sported with them, saying "Live, live": thus the son Jarasandha was born.

9. & 10. His son was Sahadeva; and his son Somapi whose son was Srutasravas. Parikshit was childless and Suratha was the son of Jahnu; his son was Viduratha and his son Sarvabhouma; his son Jayasena; his son Radhika and his son was Ayuta.

11. Ayuta's son was Krodhana whose son was Devatithi who had a son called Rishya; his son was Deelipa and his son Prateepa.

12. His sons were Devapi, Santanu and Balhika. Devapi gave up the ancestral kingdom and went to the forest.

13. Santanu who bore the name of Mahabisha in a previous life, became the king; whomsoever he touched with his hands, would turn into a youthful man if he were in old age.

14. And that person attained complete cure (of all his ailment) and on account of this (virtue) he was called Santanu. When Indra did not send down rain on his kingdom for twelve years together,

15. Santanu was told by brahmins that he, being the younger, unjustly enjoyed the kingdom first; he should soon give it up to the firstborn (eldest brother) for the prosperity of his city and kingdom.

16. & 17. Thus advised by the brahmins he conciliated the eldest brother and requested him to assume the kingdom; but Devapi, who had been already made to stray from the path of the Vedas by the brahmins sent by his ministers, spoke impeaching the Vedas and the Vedic religion; then Indra sent down showers. Devapi having taken to the yoga course took up his adode in the village of Kalapa.

18. When the lunar race is to be out off in the kaliyuga, he will again establish it at the commencement of the kritayuga. Balhi-

ka's son was Somadatta who had three sons, named Bhuri, Bhuri-sravas and Sala.

19. & 20. Santanu had by Ganga a son called Bhishma who, possessed of self-control, was foremost among those who knew *dharma*; he, a great devotee of Sri Hari, a wise and learned man, also the foremost warrior by whom even Parasurama was gratified in the art of fighting. Santanu had by a fisher-woman a son called Chitran-gada.

21. And also a younger son called Vichitraveerya; Chitrangada was killed in battle by a Gandharva of the same name. Of the same fisher-woman Parasara, a direct amsa of Hari, appeared as the son (called Krishnadvaipayana).

22. —The sage Krishna (Dwaipayana), protector of the Vedas, from whom I learned this. In preference to his disciples, Pila and others, the glorious Badarayana taught this most secret Bhagavata to me, his son possessed of a serene mind.

23. & 24. Then Vichitraveerya under compulsion married two daughters of Kasirajah, Ambika, and Ambalika, gained in a swayam-vara (by Bhishma), but being too much attached in his heart to them, Vichitraveerya suffered from pthysis and died.

25. On the wife of his brother who died childless Badarayana, as requested by his mother, begot three sons, Dhritarashtra, Pandu, and Vidura.

26. By Gandhari Dhritarashtra had one hundred sons, O king, of whom Duryodhana was the eldest and also a daughter called Dus-sala.

27. To Pandu prevented by a curse from having sexual inter-course, three great warriors, Yudhishtira and others, were born of Kunti by the favour of the gods, Dharma, Vayu and Indra.

28. Nakula and Sahadeva were born of Madri through the grace of Aswins; and these five brothers had five sons by Draupadi, who did not (in their turn) become fathers. (who were Pitris in their previous life D.)

29. Yudhishtira's son was Prativindhya, Bhimasena's son Srutasena, Arjuna's son Srutakirti, and Nakula's son Sataneeka.

30 & 31. Sahadeva's son was Srutakarman, O king. There were also other sons of Pandavas. Yudhishtira had Devaka by Pauravi,

Bhimasena Ghatotkacha by Hidimba and by Kali he had another called Sarvagata. Vijaya the daughter of Parvata bore Suhotra to Sahadeva.

32. By Karenumati Nakula had Niramitra; and so Arjuna had Iravan by Uloopi and Babhruvahana by the daughter of the king of Manipoora; but this Babhruvahana was adopted by his maternal grandfather as his son.

33. And thy father Abhimanyu (Arjuna's son) was born of Subhadra; he was a warrior that vanquished all the great warriors called Atirathas and thou art born of Abhimanyu and Uttara.

34. When the members of the Kuru family were destroyed by the power of Asvatthaman's Brahmastra, thou wast rescued alive from Yama by Sri Krishna's supreme power.

35. And these are thy sons, O child, Janamejaya and others namely, Srutasena, Bhimasena, Ugrasena the heroic.

36. On knowing of thy end at the hands of Takshaka, Janamejaya, from anger, will make serpents fall into the fire of his serpent sacrifices.

37. After conquering the earth on all sides, for his priest he will take Tura of Kausha Gotra and perform Aswamedha as well as other sacrifices.

38. His son Sataneeka will learn the three Vedas and obtain a knowledge of religious duties from Yajnavalkya; the knowledge of the Supreme Self from Sarnaka; and skill in the use of missiles under Kripacharya.

39. His son will be Sahasraneeka and his son Aswamedhaja; his son Aseemakrishna (Visrambha Krishna) and his son Nemichakra (Nischakra).

40. When Hastinapura is to be washed away by the river, he will dwell in Kausambi; Nemichakra's son will be Chitraratha, his son Kaviratha (Suratha).

41. Kaviratha's son will be Vrishtiman; his son Sushena; his son Mahipati; his son Suneetha; his son Nrichaksha whose son will be Sukheenala.

42. His son Pariplava; his son Sunaya and his son Medhavi; his son Nripanjaya; his son Durva; and his son Timi.

31. *By Kali etc.* D. Kali bore him a son called Sarvagata (Sarvatrata).

43. Timi's son will be Brahadratha and his son Sudasa and his son Sataneeka, his son Durdamana and his son will be Bahinara.

44. Dandapani, Nimi, and Kshemaka will be next in order. (Thus) the line of Brahmin Kshatriyas, (i.e.,) the lunar race highly regarded by the gods and Rishis, has been (thus) described.

45. When Kshemaka becomes the king, the family (race) will come to an end in the age of Kali; [by repeating the names of these many a sin is removed]: next I (shall) tell thee of the future kings of Magadha family.

46. & 47. Sahadeva will have a son called Marjari whose son will be Srutasravas; his son Ayutayu; his son Niramitra; his son Sunakshatra, whose son will be Bhrihatsena, the father of Karmajit; then Suchi will be born of Vipra, the son of Sritanjaya.

48. His son will be Kshema, his Suvratha and his son Dharmasutra and his son Sama, his son Dyumatsena; his son Sumati and his son Subala.

49. Suneetha, then Satyajit, then Visvajit, then Ripunjaya will form the links of the line; the kings of Bhrihatratha line will reign for a thousand years.

ADHYAYA 23.

The lines of Dhruhyu, Anu and Turvasu of Yadu.

1. Sri Suka said:— Anu's sons were three, namely Sabhanara, Chakshus, and Paroksha; Sabhanara' son was Kalanara and his son Srinjaya.

2. His son was Janamejaya; his son was Mahaseela; and his son Mahamanas; Useenara and Titikshu were the two sons of Mahamanas.

3. Sibi, Vana, Sami, and Daksha were the four sons of Useenara; Vrishadarbha, Suveera, Madra and Kaikeya were the only four sons of Sibi.

4. Titikshu's son was Rusadratha and his son Hema; Hema's son Sutapa and his son Bali.

5. From Bali of prolonged tapas by wife, Dheergatamas, were

descended the races of Anga, Vanga, Kalinga and others, also those known as Suhmas, Pundras and Andhras.

6. They established themselves in six eastern territories named after them; Khanapana was born of Anga, and of him Diviratha.

7. His son was Dharmaratha and his son Chitraratha childless; he was known as Romapada and his friend was Dasaratha.

8. He gave his daughter Santa in adoption to Romapada and Rishyasringa married her. When Indra withheld rain, beautiful women brought him (Rishyasringa) who was the son of Harini,

9. By amusing him with their dancing and music, instrumental and vocal, and by their charming behaviour, embraces and presents. The Rishi superintended the Ishti, performed to propitiate Indra, of Dasaratha who had no issue, and bestowed the blessing of having an issue on Dasaratha.

10. By that blessing the childless king had issues. Romapada's son was Chaturanga and his son Pruthulaksha.

11. The last had three sons, Brihadratha, Brihadkarman and Brihadbhanu; the son of the eldest was Brihadmanas and his son is called Jayadratha.

12. He had by Sambhuti a son called Vijaya of whom Dhriti was born; his son was Dhritavrata and his son Satkarma and his son Adhiratha.

13. While sporting on the banks of the Ganges the last mentioned found a child in a box, abandoned by Kunti and born of her while yet a girl without attaining age. Being childless he brought him up as his son.

14. Vrishasena was the son of that Karna who (also) became a king. Dhruhyu's son was Babru, his son Setu.

15. His son was Arabhda; his son Gandhara, his son Dharma, his son Dhruta, Dhruta's son Durmanas, his son Prachetas; the hundred sons of Pracheta became the leaders of Mlechchas and went away to the north.

16. Turvasu's son was Vahni whose son was Bharga and his son Bhanuman.

17. His son Tribhanu and his son the noble-minded Karandhama; his son was Maruta who, being childless, regarded as his son Dushyanta of Pooru's family.

18. That Dushyanta again returned to his own line for the sake of the throne, O great king, the family of Yadu, the eldest of the sons of Yayati.

19. I now describe the line of Yadu, the eldest son of Yayati, a line of great merit capable of removing all sins of men; for, a person having heard of Yadu's line, becomes absolved from all sins.

20. In this line the Almighty Lord appeared in a human form. Yadu had four sons known as Sahasrajit, Kroshta, Nala and Ripu.

21. Sathajit was the son of the eldest and he had three sons called Mahahaya, Venuhaya, and Haihaya.

22. Haihaya's son was Dharma and his son Netra who was the father of Kunti; Kunti's son was Sohanji; his son was Mahishman and his son Badhrasena.

23. His sons were Durmada and Dhanaka, the father of Kritaveerya, Kritagni, Kritavarman and Kritaujas.

24. Kritaveerya's son Arjuna became the ruler of the seven continents and he attained great merit of Yoga which he learnt from Dattatreya, an amsa of Hari.

25. Certainly other kings will not (cannot) take the course of Kritaveerya in respect of sacrifices, charitable gifts, tapas, yoga, learning, energy, victory and other glorious attributes.

26. For eighty-five thousand years with undiminished strength, [and remembering Hari, always governed the kingdom] he enjoyed inexhaustible objects of the six senses without loss of wealth or memory.

27. Of his thousand sons only five were left alive in battle namely Jayadhwaja, Surasena, Vrishabha, Madhu and Urjita.

28. Jayadhwaja's son was Talajangha who had a hundred sons; the Kshatriya line known as Talajangha was brought to a close by the power of Aurva (through Sagara).

29. Of the sons of Talajangha Vitihotra was the eldest; (his son was Vrishni and his son Madhu) his son was Madhu who had a hundred sons of whom Vrishni was the eldest from whom the line extended and became famous.

30. O king, they are therefore known as Madhavas, Vrishnis and Yadavas. Yadu's son Kroshtu had a son called Vrijinavan.

31. His son was Svahi, his son Aruseku, his son Chitraratha,

his son Sasabindu, the great Yogin, of great parts, & the great (by his qualities.

32. He was in possession of the fourteen excellent jewels and was an invincible emperor of great glory; and he had ten thousand wives.

33. And by them he had ten lacs of thousands of sons; of them six were important; and of these six, the son of Prithusravas was Dharma.

34. Dharma's son was Usana who performed one hundred Asvamedha sacrifices; his son was Ruchaka who had five sons; listen (to this description, O king).

35. They are Purujit, Rukma, Rukmeshu, Pruthu and Jayamagha; and Jayamagha, who had married Saibhya, was childless and could not take another woman to wife as he was afraid of the first wife.

36. & 37. He brought a girl of the Bhoja family from the enemy's house; but Saibhya saw her on the chariot and in anger, said to her husband. "Who is this girl, O deceiptful one, who is given my place in the chariot? On being replied to, "This is thy daughter-in-law", she smiled and said to her husband.

38. I am barren; there is no co-wife; how could there be a daughter-in-law to me. The king said, this will be for the son yet to be born of thee.

39. This utterance of the king, Visvedevas and Pitris approved saying "Amen." In time Saibhya conceived and was delivered of a splendid son; he was called Vidarbha and married the chaste young woman already appointed as daughter-in-law.

ADHYAYA 24.

The lines of Vidarbha and Chedi indicated and the birth of Krishna, Rama and others.

1. Sri Suka said:—By her Vidarbha had at first two sons, Kusa and Kratha and the third, Romapada, the joy of Vidarbha family.

36. *A girl... ...family.*— A girl that had been left on the battle-field in confusion.

2. Romapada's son was Babhru, his son Kriti, his son Uska, his son Chedi, from whom were descended Chaidya and others.

3. Kratha's son was Kunti, his son Vrishti (Vrishni), his son Nirvriti, and his son Dasarha by name, and his son was Vyoma.

4. His son was Jeemuta, his son Vikrithi and his son Bhimaratha, his son Navaratha, his son Dasaratha.

5. His son was Sakuni whose son was Karambhi and his son Devarata, his son Devakshatra and his son Madhu and his son Kuruvasadan (his son Kuruvasa and his son Anu).

6. Anu's son was Puruhotra whose son was Ayu; his son was Satvata who had seven sons, namely Bhajamana, Bhajivya, Vrishni, Devavridha, Andhaka and Mahabhoja, O esteemed king.

7. & 8. Bhajamana had by one wife the sons named Nimlochi, Kinkina and Dhrishti and by another wife three other sons named Satajit, Sahasrajit and Ayutajit, O king.

9. Babhru was the son of Devavridha and these two verses are sung in praise of them, "just as we hear from a distance, so we see in our presence." (from near.)

10. Babhru is the foremost of all men and Devavridha is equal to the gods; men who attained to the immortal state through the precept and grace of Babhru and Devavridha are in number five and sixty, six thousands and eight.

11. Mahabhoja also was a righteous soul and in his family Bhojas were born.

12. Vrishni's son was Sumitra, his son Udhajit, O warrior, his son was Sini and his son Anamitra whose son was Nimna.

13. Nimna had two sons Satrajita and Prasena; another Sini son of Anamitra had a son called Satyaka.

14. Satyaka's son Yayudhana, his son Jaya, his son Kuni, his son Yughandhara and Anamitra had also another son Vrishni.

15. His sons were Swaphalka and Chitraratha and Swapalka had by Gandini twelve famous sons of whom Akrura was the foremost.

16. & 17. They are:— Asanga, Sarameya, Mrudura, Mruduvit, Giri, Dharmavriddha, Sukarma, Kshetropeksha, Arimardana, Satrughna, Gandhamada, Pratibahu and they had a sister called Sucheera. Akrura had two sons called Devavan and Upadeva.

18. Chitraratha's sons were Prithu and Viduratha and others many in number, descendants of Vrishni.

19. Kukura, Bhajamana, Suchi, and Kambalabarhisha were the sons of Andhaka. Kukura's son Vahni, his son Viloma.

20. His son was Kapotaroman and his son was Anu whose friend was Thumburu; Anu's son was Andhaka, his son Dundubhi, his son Daridyota, his son Punarnasu.

21. He had a son called Ahuka and a daughter called Ahuki and Ahuka had two sons Devaka and Ugrasena and Devaka had four sons.

22. Namely Devavan, Upadeva, Sudeva, and Devavardhana; and these had seven sisters, Dhritadeva and others, O king.

23. Namely Santideva, Upadeva, Srideva, Devarakshita, Sahadeva and Devaki whom Vasudeva married.

24. Ugrasena's sons were Kamsa, Sunama, Sanku, Suhu, Rashtrapala, Srishti and Tushtiman.

25. Kamsa, Kamsavati, Kanka, Soorabhu, and Rashtrapalika were the daughters of Ugrasena who married the brother of Vasudeva.

26. Vidhuratha's son was Soora and his son was Bhajamana; his son was Sini, his son Swayambhoja and his son was Hrideka.

27. Devabahu, Satadhanu and Kritavarma was the sons of Hrideeka; Devamedha of the Sura family had the wife called Marisha.

28. & 29. By her he had ten sons of faultless character namely Vasudeva, Devabhaga, Devasravas, Anaka, Srinjaya, Syamaka, Kanka, Sameeka, Vatsaka and Vrika. They call Vasudeva Anakadundubhi who became the recipient of Sri Hari's grace, because the divine Dundubhis and Anakas were blown at the time of his birth.

30. And their five sisters were Prutha, Srutadeva, Srutakirti, Srutasravat, Rajadhidevi.

31. Soora gave his daughter Pritha in adoption to his friend Kunti who was childless.

32. From the sage Durvasas pleased by her services she obtained certain mantras to invoke the gods. In order to try the virtue of the mantras she invoked the brilliant sun.

33. Having seen the god who at once stood before her, she was astounded and said, 'only for the sake of trial I made use of the

precept, O god, please return and excuse me.

34. O lady, the sight of a god cannot turn fruitless. I shall confer a son on thee and I shall see to it that thy maidenhood is not affected thereby, O good woman.

35. And having thus placed a child in her woomb Surya returned to the sky; that very moment a son was born brilliant like a second sun.

36. Afraid of the world she reluctantly consigned the child to the flood of the river. Pandu, thy great-grandfather of true prowess, married her.

37. Vriddhasarma of Karusha family married Srutadeva; Dantavaktra cursed by the sage and a son of Diti was born of her.

38. Dhrushtaketu, son of Kekaya, married Srutikirti of whom Santardana and others, the five Kaikayas, were born.

39. By Rajadhidevi Jayasena had two sons called Vinda, and Anuvinda. Damaghosha, king of Chedis, married Srutasravas.

40. Sisupala was the son of Srutasravas and Damaghosha and thus his origin is described. Devabhaga had two sons Chitraketu and Bhrihadbala by his wife Kamsa.

41. By Kamsavati Devasravas had two sons Suvera and Eshuman. By Kanka Anaka had two sons Satyajit and Purujit.

42. By Rashtrapali Srinjaya had Vrisha, Durmarshana and other sons, also Harikesa and Hiranyaksha by Soorabhumi and Syamaka by Misrakesi, an apsaras.

43. Also Vatsaka had Vrika and other sons; by Durvaakshi Vrika had Taksha, Pushkara Sala and other sons.

44. Sudamini bore to Sameeka, Sumitra, Arjunapala and others; by Karnika Kanka had two sons named Rutudhama and Jaya.

45. Pauravi, Rohini, Bhadra, Madira, Rochana, Ela, Devaki and others were the wives of Anakadundubhi (Vasudeva).

46. By Rohini Vasudeva had Bala, Gada, Sarana, Durmada, Vipula, Dhruva, as well as Krita and others.

47. Subhadra, Bhadravaha, Durmada and Bhadra, these and Bhuta and others were the twelve sons by Pauravi.

48. Nanda, Upananda, Kritaka, Soora and others were the sons of Madira; Kausalya bore a son called Kesin, the delight of the family.

49. By Rochana, Vasudeva had Hasta, Hemangada and other sons; and by Ela he had Uruvalka and others, foremost among Yadus.

50. Anakadundubhi had one son called Viprishta by Dhrutadeva; O king, Santideva's sons were Srama, Pratisruta and others.

51. Kalpavarsha and other princes were the ten sons of Upadeva; Vasuhamsa, Suvamsa and others were the six sons of Srideva.

52. & 53. Devarakshita had nine sons, Gada and others; and Vasudeva further begot eight sons on Sahadeva of whom Puruvisruta was the most important; just as god Dharma begot the eight Vasus, Vasudeva had eight sons by Devaki.

54. Namely Kirtimat, Susena, Bhadrasena, Ruju, Sammardana, Bhadra and Sankarshana who is the lord of serpents (Adisesha).

55. The eighth son of Vasudeva and Devaki was Sri Hari Himself that appeared to them of His own accord (but not born of their womb); and Subhadra, the most fortunate, thy grandmother, O king.

56. Whenever Dharma wanes and unrighteousness waxes, the Almighty Lord Hari reveals Himself.

57. For the appearance of Hari or His actions, O king, there is no cause other than His own maya (will), since He is all-pervading, perfect and witness of all and not attached to anything.

58. The activity of the Lord through His Maya leads to the birth, preservation and destruction of the Jiva, and also to his release from samsara and attainment of Moksha; therefore it is really, Lord's grace bestowed on Jiva.

59. He now came in to remove the burden of the earth which was being trodden down by Asuras in the guise of kings leading Akshauhinis of armies.

60. The glorious Lord Madhusudana together with Sankarshana (Balarama) wrought deeds, which cannot be comprehended even in thought by the great gods.

61. He spread His hallowed glory in the world for the benefit of His devotees and for the sake of dispelling the darkness, pain and grief of those that will be born in Kaliyuga.

62. Having but once tasted with His hand of the stream of His glory which is nectar to the ears of the righteous, a person skakes off all the tendences of Karma sticking to him.

63. With His work ever praised by Bhojas, Vrishnis, Andhakas, Madhus, Surasenas, Dasarhas, Kurus, Srinjayas and Pandus;

64. With His lovely smiles, looks, and thereby most sublime words, with sportful exploits and with a personality charming in every point He brought joy to the human world.

65. Men and women immersed in joy did not become satiated, though constantly drinking the charm of His face, most happy with the brilliant cheeks and ears winning with their makarakundalas, brightened with sportful smiles, eternal seat of joy and they were angry with their eyelids.

66. He revealed Himself in His divine form; but having then assumed the human form He went to Vraja from His father's house, made it prosperous, destroyed the enemies, had many wives and hundreds of sons; he performed sacrifices worshipping Himself in order to show to the people the Vedic way towards Him.

67. Intending to reduce the burden of the earth by means of internal discord among the Kurus, He sapped, by His mere glance on the battle-field, the strength of the armies led by kings, gave Arjuna the reputation of victory, told Uddhava secrets of His Supreme Self and withdrew Himself from the view of the world.

[Thus ends the 9th Skandha.]

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THE

SRIMAD BHAGAVATAM

TENTH SKANDHA.

ADHYAYA 1.

Introductory. The Avatar of Sri Krishna.

1. The King said:— Pleased thou hast been to narrate a (detailed) account of the Lunar and Solar dynasties in their full extent and the highly wonderful histories of the kings of both;

2. And especially of the dynasty of Yadu of pious character, O great among the Sages. Further may thou be pleased to tell us of the great deeds of Vishnu who in an Amsa of His appeared in human form in that (family),

3. Pray describe in detail whatever deeds the glorious Lord, having made an Avatara in Yadu's house, the Atman of all and the Maker (Protector) of all beings, wrought.

4. Whoever, being a *man* other than a butcher (or one that would kill the pure Jiva untouched by sorrows) would feel reluctant to listen again and again to the recital of the excellent attributes of the most glorious Lord (Hari),— constantly sung by the Muktas (those absolutely free from desires), the (one) remedy for Samsara (for those who seek after release) and the most entertaining to the ear and the mind (even of those that are addicted to worldly objects).

5. — Of Him (Sri Krishna) who was my grandfather's raft to sail in and who turned, as small as the foot-print of a calf, the sea

2. D. Dharma is the Lord-Seela-concentration; i.e., Yadu who was given to contemplating the Lord.

3. *Visvatma*. V. (1) The indwelling guide of the Universe; (2) to whom the Universe is the body.

D. All—pervading Omnipresent.

4. *Feel reluctant.........attributes.* V. Renounce or refuse the nectar of repeatedly listening to or singing the excellent attributes.

Pasughna:—V. One of bestial disposition and conduct.

A—pasu—ghna. V. One that does not correctly or rightly understand.

Other than a butcher. D. Other than one who is full of misapprehension.

By Muktas—D. By those that are completely rid of desire for worldly objects.

of Kaurava forces, made impassable with the whales of the great warriors, namely Bhishma and others who vanquish the immortals in battle, and crossed it.

6. — Of Him (Sri Krishna) who, present in the womb of my mother that sought His shelter, and, armed with his Chakra, protected this, my body, the one seed of the Kuru and Pandava races, and which was burnt by the missile of Drona's son.

7. O Sage, be pleased to discourse (for my benefit) on the glorious powers and deeds of that Krishna who has at His own will assumed a human form and who, in the forms of Purusha and Kala, pervades, in and out, all embodied beings, and leads them to death as well as Moksha.

8. Balarama, an Avatar of Sankarshana, was by thee mentioned as son to Rohini: how without a change of the body was he connected with the womb of Devaki?

9. Leaving His father's house why did the glorious Mukunda go to Vraja? Where did He, the Lord of Satvatas (the gods, or, a section of the Yadavas), reside with His kith and kin?.

10. What did He do while dwelling in Vraja as well as in the city of Mathura and why did He kill Kamsa, His mother's brother, (uncle) undeserving of it?

11. In the human form for how many years did He dwell with His kinsmen, Vrishnis, in the city of Yadus? And how many were the consorts of the Omnipotent (Krishna)?

12. Of this and everything else of Krishna's work, O Sage perfect in wisdom, be pleased to tell me in detail as I am very eager to hear and know of it.

13. Me this unbearable hunger does not afflict, though I keep (fasting) without even water, (as I am) drinking the nectar (honey) of Sri Hari's stories that flows from the moon (lotus) of thy face.

14. Suta said:— Having listened, O Saunaka, to the laudable inquiry, the worshipful son of Vyasa, foremost among the votaries of Hari, complimented Parikshit (on his disposition) and immediately began to discourse on the life and doings of Sri Krishna, which re-

7. *Who has.........human form.* V. Who has been in the guise of a man.

As well as Moksha. D. As well as happiness free from sorrows of mundane life.

Death. D. The sorrowful mundane life and also the hell of darkness at the end of Pralaya.

move the sin of Kali.

15. Sri Suka said:— O great and saintly king, thy mind has been well directed, since thou hast the firmest devotion to the stories of Vasudeva (accounts that prove the supreme nature of Sri Narayana).

16. For, the enquiry about the Lord Vasudeva's stories purifies three (different) persons, like the water that washes (flows from) His feet (Ganga or Salagrama), namely, Him that describes them, him that enquires about them and those too that listen to them.

17. Overrun by millions and millions of Daityas in the form of pampered and arrogant kings and groaning under the unbearable weight, the Earth sought refuge with Brahma.

18. Assuming the form of a cow with her face flooded with tears and piteously and in great distress crying aloud, she approached him and told him of her grievances.

19. Brahma realised it (her complaint). Then followed by her and the gods he set out with the god Siva to the shore of the Sea of milk.

20. On arrival there, Brahma with a serene mind prayed in terms of the Purushasukta to the Perfect Person, Vishnu, the God of gods and the Lord of the Universe who is absolutely blissful and blesses the righteous.

21. While contemplating the Lord, a voice that spoke in the sky Brahma heard and gladly said to the gods (thus): "O immortals, do you hear (know) from me the words of the Perfect Person and speedily act as directed by Him. Let there be no delay.

22. "Even before this (our representation), the Lord knew the affliction (fever) of the Earth. Be you born in your Amsas among the Yadus (and stay there), till the Supreme Ruler of rulers walks Himself on the Earth for reducing her burden through His own power (in the form) of Time.

23. "In Vasudeva's house the most glorious and Perfect Person, Hari, will in person manifest Himself (as one born on Earth). For the purpose of delighting Him let celestial women take birth on earth.

18. *Grievances.* How she is ill used in various ways.

23. *Delighting him.* V. worshipping him.

(1) V. Let Rishis also be, under His command, made to assume the form of cows so that they may propitiate Vishnu by way of yielding Him milk.

24. "To do what pleases the Lord Hari, the brilliant god Ananta of thousand faces and endowed with an Amsa of Vasudeva, will first be born on the earth.

25. "Vishnu's consort, the most powerful Durga, by whom the Universe is deluded, will, under His orders, take her birth (make her appearance) by an Amsa with the purpose of carrying out His will".

26. Sri Suka said:— Having thus directed the numerous gods the lordly Brahma, the head of Prajapatis, consoled the Earth with his words and returned to his exalted region.

27. In former times, Surasena, the great Chief of the Yadus, resided in the city of Mathura, and governed the territories of the Mathuras and the Surasenas.

28. Thenceforward the city of Mathura became the capital for all the kings of the Yadava dynasty and in that city the glorious Lord Hari is always exhibiting His presence (in a special measure).

29. On a certain occasion, on the celebration of his marriage with Devaki, Vasudeva, Soora's son, started in a chariot with his newly wedded bride on a procession (through the city).

30. For the pleasure of his sister, Kamsa, son of Ugrasena, took the reins of the steeds in his hands and he was surrounded by hundreds of golden cars.

31. A dowry of four hundred elephants decked in gold, ten thousand horses and eighteen hundred chariots;

32. And of two hundred young women adorned with gold ornaments as her maid-servants, Devaka, in his great affection for his daughter, (Devaki), gave her, when she went to her husband's house.

33. Just at the commencement of the procession of the bride and the bridegroom, the conch, the trumpet, the drum and the dundubhi were all simultaneously sounded in the most auspicious manner.

24. *Svarat.* V. Not subject to the influence of Karma.

D. Who shines in association with the Supreme Lord Hari.

27. D. After *Governed* Supply "As an independent Ruler."

34. On the way a voice from the welkin addressed Kamsa that held the reins of the horses and said, "O foolish one, the eighth child of the womb of her (thy sister) whom thou now conductest will be thy slayer."

35. When thus told, that wicked and sinful Kamsa, the disgrace of the family of the Bhojas, seized with sword in hand, his sister by her braid to kill her.

36. In conciliating and consoling words Vasudeva of great merit pleaded to Kamsa who was cruelly inclined, deviod of compunction and intent upon the detestable action.

37. Vasudeva said:— Thou art possessed of qualities worthy of being praised by heroes (warriors), and art the glory of the Bhoja family: how would such a one (thou) kill (thy) a sister, a woman, on the festive occasion of her marriage?

38. O warrior, for creatures that are born, death is born along with the body, now or at the end of a century: death is indeed inevitable to them all.

39. The body dissolved, the Jiva in the body gets under the force of Karma which is beyond his control, and obtaining (mentally) another, leaves the old one (that is about to fall off).

40. Just as a man walks with one foot fixed while the other is advanced and just as the leech, taking hold of a piece of straw, moves on, so also does an embodied Jiva thrown into the current of Karma.

41. Just as in a dream a person perceives a body similar to this by virtue of his intellectual faculty that is strongly coloured with the fancies in relation to what is seen and what is heard in the waking hours, so also a person, constantly thinking of something that is heard, attains to it, forgetful of his previous state (or body).

42. To whatever modification of the five Bhutas created by his own maya, his mind, impelled by his fructifying Karma, bends its course at the hour of his death, the Jiva in the body, identifying himself with it, is again born with that body (which is intensely thought of at the last moment).

43. Just as that luminary (the sun or the moon) reflected in water or other liquid forms of earth, is seen as if differently changed by the force of the wind, so also the Jiva, placed in the midst of

bodies produced by his Maya and seized by (filled with) his passion for them, becomes deluded.

44. Therefore ought a person so conditioned not to do wrong to any one if he seek after his own welfare: for there is fear surely for the evil-doer from without (in the other world).

45. This is thy helpless younger sister (fit to be treated) as thy own daughter (or as a life-less wooden doll): being kind to the distressed, thou oughtest not to make short work of her that is going through an auspicious ceremonial. Thou art kind to the helpless and the distressed.

46. Sri Suka said:— Though thus counselled in soft words, and with reasons for fear, the cruel Kamsa, who was addicted to the path of cannibals (Daityas), did not, O son of the Kuru race, change (his mind).

47. Vasudeva perceived his strong determination and to counteract the hour, he thought of this opportune expedient in the matter.

48. Every thoughtful person should to the utmost strength of his wisdom endeavour to escape Death. So long as dawns the power of his wisdom, so long should death be aviođed by a wise person. If however it could not be averted, it is no fault of (his) (there is nothing to blame on his part).

49. Making an offer of the sons (that may be born of her) to death, *i. e.*, to be killed by Kamsa, I shall rescue this helpless young lady. If sons should be born, there might be no death at all, if in the meanwhile he should die (in course of time).

50. Or might not the contrary take place (*i. e.*, might he not suffer death at the hands of my sons)? For, the course of Providence is inviolable: and what has approached may turn away and what has been averted may occur again (reappear).

51. Just as in the case of the fire in a forest there is no cause other than the (force of) unseen (Providence) for its coming into contact with the trees or for its being distanced therefrom, so also in the case of a Jiva the cause of his being joined to a body or separated therefrom is indeed beyond our thought.

52. Having thus well considered to the best of his intellectual powers, Vasudeva, with great esteem, honoured that wicked person.

53. Putting on a cheerful countenance he (Vasudeva) with a heart full of pain, spoke smilingly to the relentless ruffian thus:

54. Vasudeva said:—O gentle Kamsa, doubtless nothing thou hast to fear from her, as the voice in the air conveyed: I shall (as soon as they are born) put into thy hands her sons thou art afraid of.

55. Sri Suka said:— Perceiving the significance of his words Kamsa desisted from killing his own sister and pleased at it Vasudeva too extolled him and entered his own dwelling.

56. Then when the time came, Devaki, who was devoted to the Almighty Lord and imbued with the presence of all the gods, brought forth year by year eight sons and a daughter.

57. Vasudeva gave over with difficulty to Kamsa his first born son called Kirtimat, as he felt greatly perplexed to act untruthfully.

58. What is there which the righteous could not endure? Is there anything which the wise long for? Is there anything that the wicked (those of base spirit) would not do and what sacrifices could not be made by those who (have a resolute mind) cherish Hari in their heart? (They will rise equal to the occasion).

59. At seeing Vasudeva's equanimity and firmness of truthfulness Kamsa was rejoiced, O king, and laughingly said thus:

60. Let this child go, there is no fear of him to me (I have no fear of him): indeed my death is predicted at the hands of your eighth child.

61. In compliance therewith, Vasudeva returned with his son: still he did not feel joy at the words of the wicked man who had no control over his mind.

(1) Then the divine sage Narada, son of Brahma, came to Kamsa and meeting him privately, spoke to him thus:

62. Nanda and other Gopas who dwell at Vraja and their women; Vasudeva and other Vrishnis; Devaki and other women of Yadu's family;

63. All these of both the families are indeed mostly the gods, O Bharata, as also the cousins, relations and friends: those who are the followers of Kamsa,

(1) Are indeed all Asuras capable of afflicting the world.

53. D. *Begins* Putting on a new face of cheerfulness for the time.

When Vasudeva had left him, the venerable Narada, who is always for the good of the gods

64. Apprised Kamsa of all these, as of well as of the endeavours made for the destruction of the daityas who formed the burden of the earth.

65. On the departure of the sage, Kamsa believed that the Yadavas were the gods and that the son to be born of Devaki was Vishnu intent upon his own destruction.

66. So Devaki and Vasudeva he kept fettered in the house and he killed every son born of them, suspecting him to be Vishnu.

67. Full of greed and thirsting after the life of others, kings mostly kill their own mother, father, brothers and all friends.

68. And knowing himself to be the great Asura Kalanemi, once killed by Vishnu and born here again, he cherished enmity to the Yadavas.

69. Possessed of great strength he placed under restraint his own father Ugrasena, the Lord of Bhojas, Yadus and Andhakas and himself took up the reins of government over the country of Surasenas.

ADHYAYA 2.

Balarama's birth. Brahma and other gods pray to Krishna present in the womb of Devaki. The gods commend Devaki.

1. Sri Suka said:— Aided by the Asuras, Pralamba, Baka, Chanura, Trinavarta, Agha, Mushtika, Arishta, Dvivida, Putana, Kesin, Dhenuka;

2. By other Asuras in the form of kings such as Bana, Naraka and others and having formed an alliance with the king of Magadhas, the powerful Kamsa harassed the Yadus.

3. And molested by him they betook themselves (in disguise) to different countries, *viz.*, Kurus, Panchalas, Kekayas, Salvas, Vidarbhas, Nishadhas, Videhas and Kosalas.

4. Some, his relations, submitted to him and continued to serve him (*viz.*, Akrura and others who were residents of Mathura) when Kamsa, the son of Ugrasena, had killed six children of Devaki,

5. The seventh was a ray of Vishnu known as Ananta and this conception was a source of both joy and grief to Devaki.

6. But cognizant of the fear (troubles) caused by Kamsa to the Yadavas who sought Him alone as their Lord, the all-pervading Lord deputed His Yoga Maya (Durga) and said to her thus:—

7. "O my most gracious queen, do thou go to Vraja, adorned with (very attractive with) the residence of cowherds and cows. At Nandagokula there dwell Rohini and other wives of Vasudeva, who, afraid of Kamsa, live concealed in out-of-the-way localities.

8. "In the womb of Devaki there is my Force called Sesha: do thou transfer it to that of Rohini.

9. "Then shall I by an amsa of Mine become the son of Devaki, O my gracious queen: thou shalt also make Avatara as the daughter of Yasoda, wife of Nanda.

10. "With *dhupas,* offerings and other courses of worship, men will propitiate Thee as supreme dispenser of powers to gain all the things desired by them.

11. "On the earth men will erect edifices for Thee and worship Thee under various names as Durga, Bhadrakali, Vijaya, Vaishnavi,

12. "Kumuda, Chandika, Krishna, Madhavi, Kanyaka, Maya, Narayani, Isani, Sarada, Ambika, and so on.

13. "From the circumstance of having been removed from the womb (of Devaki) he is called Sankarshana in the world. He is also known as Rama on account of His giving delight to the world, and as Bala on account of His great strength".

14. Thus commanded by the glorious Lord, she agreed to do as He bid her, went round Him and, getting down to the earth, acted accordingly.

15. When the child in the womb of Devaki was (thus) removed to that of Rohini by Yoganidra, citizens widely talked about it

5. *Source of both etc. SR.* V. Grief through fear of Kamsa and joy in the hope of having a powerful son.

D. Prospect of a son and the probability of abortion were the causes of joy and grief.

7. *In.........localities.* V. & D. In mountain caves.

9. *Having several Amsas.* Sridhara explains this phrase in various ways so as to impress the reader with the idea that Sri Krishna is an avatar exhibiting perfect powers as the Supreme Being.

V. Translates. Then with Sankarshana an Amsa of My Amsa I shall become the son etc.

D. Then shall I by an Amsa of My own Amsa become the son etc.

in sorrow thus, 'Alas!' the pregnancy has proved abortive!

16. And the glorious Lord, Ruler of the Universe, the asylum of His devotees, entered the mind of Vasudeva in all His powers and glory.

17. Imbued with the glorious presence of the Supreme Person, brilliant like the Sun, Vasudeva appeared inaccessible and unassailable to all other creatures.

18. Thereafter queen Devaki bore in her mind, even as the cardinal points bear the delightful moon, the amsa transferred to her by Vasudeva (Sura's son), of Achyuta, the indweller of all, already dwelling in herself and most auspicious for the world.

19. That Devaki who now became a special biding place of the Lord in whom all the Universe dwells, did not shine best, (was not a source of delight to the world at large), as she was imprisoned in the house of the Bhoja king, like the flame of fire under a cover and like great learning in a narrow-minded man who would not impart it to others.

20. When he saw that Devaki of pure smiles, filled with the presence of Ajita (Vishnu) illuminated the palace with the lustre of her person, Kamsa said to himself, "This is Hari who aims at my life and has certainly resorted to this cave (is present in her womb); for never before looked she so brilliant as now.

21. "What should now be done without loss of time by me in this matter? For, Hari, bent on accomplishing the purpose of the

16. *Entered the mind.* Sr. *Note.* That the Lord exhibited Himself only in the mind of Vasudeva, but was not conditioned like jivas subject to a body of flesh and blood.

With all his powers and glory. V. *Note.* This phrase is taken as an attribute to Vasudeva who being a god is said to be imbued with an Amsa of the Lord.

18. *With an Amsa of Achyuta. Note.* According to Sri dhara this phrase should be translated thus,-the Almighty Lord whose powers and glories never suffered diminution or change or the Almighty Lord who though Omnipresent reveals Himself in a limited personality for the sake of His devotees.

V. The Lord whose wisdom is unlimited.

19. *A narrow-minded man.* V. One whose views are opposed to the Vedas and hence wicked.

D. (Reading different) In a gambling house etc.

20. *To this cave.* D. To the cave of the heart and mind.

21. The second foot is further explained by Sridhara thus: But no person bent on achieving his purpose would allow his own energy and activity to be interrupted and go to waste.

V. (Translate) What should now be done by me so that Hari bent on.........gods might not render my powers useless?

'For ever'. V, In every life (to come).

D. What should I, now, without any losse of time, do to harm Him, since I must achieve

gods, would not slacken His energetic work. And this murder of a woman, my sister, in pregnancy, would for ever wreck my reputation, prosperity and (my lease of) life.

22. A dead man while alive is he indeed who lives a life of gross cruelty (atrocities). Even common people curse him while alive: and when the body is dead he will certainly go to the hell of blinding darkness appointed for the sinful. That man who regards his body as his self shall go to the hell of blinding darkness when his body falls dead.

23. Having thus within himself reasoned, the powerful Kamsa desisted of his own accord from the cruel purpose of killing her: but cherishing his feeling of hatred he remained awaiting the birth of Hari.

24. Sitting, lying, standing, eating, going about the world, (V & D. Drinking), he incessantly thought of Hari and saw that the whole world was full of Him.

25. Brahma and Siva together with Narada and other sages went thither with the gods and their attendants and offered their praises in winning words to the Lord who showers all the desired blessings.

26. The Gods said:— "As our protector we have resorted to Thee whose thought is real, to reach whom truthfulness is the best means, and who exists in the three divisions of time, who is the source of Prithivi, Appu and Tejas as well as Vayu and Akasa, who abides in them all as the Antaryamin, who is the truth of truths (the

my end; so that Hari bent on securing to the gods their purpose might not render my energy (life) useless, (or just as a man attentive to his own object would not allow his power or prowess to go to waste)?

22. *And when the body etc.* D. And when the body falls off of that man who regards it as his very self, his purposes, viz. ('Dharma) Artha, Kama, his place in Svarga, his pure glory (meritorious name), wisdom and even moksha are surely lost for him.

23. D. *Purpose.* Act.

Cherishing.........hatred. Cherishing intense hatred and also some affection.

25. *The Lord.........blessings.* V. The omniscient Lord.

26. V. We have sought Thee as our protector,-Thee whose thought is real, who art distinct from the real world of Prakriti and Purusha; i. e. relating to whom, as a body, the three entities, Time, Prakriti and Purusha are real; who art the cause of the real Universe of Prakriti and Purusha (the intelligent and the unintelligent); who abidest in the highest Akasa; who art the true one of the true (jivas); who directest the Moon and the Sun (the practice of righteousness and truthfulness); and who art the truth (being absolutely free from change).

26. D. We have sought Thee who art essentially distinct, being an embodiment of Perfect Wisdom and Blissfulness; far different from

real of the reals): who directs the operation of true and kind speech as well as equality (impartiality) to all: *i. e.*, the character of seeing everything to be equal and who is the embodiment of Truth.

27. "That primordial tree (*viz.* the Universe) rests upon one thing (Prakriti), bears two fruits (happiness and misery), has three roots (Satva, Rajas and Tamas), yields four kinds of sap (Dharma, Artha, Kama and Moksha), possesses five attributes (the sense organs): six waves (states, *viz.*, vestures or characteristic points) and seven barks (constituents of the body), eight branches (five Bhutas, mind, Budhi and Ahankara): nine hollows (gates of the body), ten forked leaves (Pranas), and two birds (Jiva and God).

28. "Thou alone art the cause of this phenomenal world, also its final resort as well as its benefactor (protector); those that have their understanding obscured by Thy Maya (power) and are thus devoid of wisdom, deem Thee as many: but the wise do not (so know Thee).

Prithivi and other Bhutas; the real and main purport of the *three* Vedas; the efficient cause of the real world; the dweller as Antaryamin in the real world; the giver of highest wisdom and happiness to the real world as well as its director and the Supreme protector and destroyer of the real world.

27. V. The eternal tree (eternal i.e. having no beginning in the form of a current), i.e. the corporeal body rests on the one Supreme Brahman (Principle of Prakriti-*Sukapakshiyam*)-five-roots descending from the branches, i.e. the five subtle principles of Bhutas; eight branches, i.e., hands, feet, head, neck, chest and stomach, the ten objects of sense or the ten Pranas (the six senses including the mind).

27. D. (1) Coustrue by supplying '*on whom*)' thus: we have sought Thee on whom stands this tree of the Universe constituted of one Prakriti (both intelligent and unintelligent), bearing two fruits of Pravritti and Nivritti, the five roots of the five objects of sense: the eight branches of Deva, Gandharva, Danava, Rakshasa, Pisacha, beasts, human being and the immobile creation, the nine openings and the ten leaves, the ten organs (of sense and physical activity) occupied by two kinds of birds (jivas in the Pravritta and Nivritta marga).

Note. Adi-Vriksha. It is called a tree, for it is to be cut with Adi, i.e. with the force of wisdom which is the first and foremost means of attaining Moksha; or it is a tree under the power of Adi, i.e., Hari, the First Great cause.

(2) By this verse are further brought out the eternal character of the Universe, and its being ruled by Vishnu. Hari is its one support, it bears two fruits, viz., Punya and Papa (merit and demerit); it has three roots (in the three states, Vyahritis or Vedas).

The four results Svarga, Moksha, Naraka and Tamas; the five special roots-Prana, Apana, etc: the six natural affections hunger; thirst; grief and delusion, old age and death, the seven metres are represented by the seven custituents; the eight branches are the five Bhutas, manas, Budhi and Ahankara the nine organs or the 18 languages, 'the ten organs and their objects are the leaves-the jiva and Paramatman are the two birds attending the tree which is fit to be devoured or destroyed by Hari-thus the Supreme nature of Hari is indicated.

28. *Phenomenal world.* D. Real world.

Final resort etc. D. Its support and resort, the one protector, etc.

29. "Constituted of nothing but Intelligence, Thou Thyself assumest forms for the welfare of the mobile and immobile world. Those forms consist purely of Satva, bring happiness to the righteous and often inflict punishment on the wicked.

30. "On Thee, O Lotus-eyed Lord, the one abode of all powers of goodness, centering their mind by meditation, some have, after the example of the great, adopted Thy feet as their raft and they hence find the sea of Samsara to be a mere hollow left by the hoofs of a calf.

31. "Having themselves crossed the impassable and terrible sea of Samsara, those devotees that have unlimited love for Thee, O Lord of self-luminous nature, have here left behind the vessel of Thy lotus-like feet; for Thou showest Thy grace only to the righteous (Thy devotees).

32. "O Lord of lotus-like eyes, those others who fancy that they are Muktas and have no pure and correct understanding, through want of devotion to Thee, having with great difficulty attained to the highest place, fall down, because they have no regard for Thy feet.

33. "Not thus do Thy devotees swerve from the path, O Madhava, for they have conceived a deep love for Thee: protected by Thee, they fearlessly go about, O Lord, setting their foot on the heads of those that lead the army of obstructions and impediments.

34. "During the time of protection Thou assumest a form of absolute purity (Satva), which leads to the attainment of the desired good and with which people endeavour to worship Thee by studying the Vedas, active Yoga practices, penance, and concentration: (without an objective body there is no possibility of performing Thy worship).

35. "If this Satva were not Thy body, that wisdom could not spring up which can wipe out the notions of difference engendered by ignorance: Thou art inferred to be in the light afforded by the Gunas according as a particular Guna becomes in a particular manner, a source of light or wisdom to any one.

36. "Thy name and form cannot be comprehensively known or described by (enumerating) Thy attributes, deeds and births: for Thy course is only to be inferred, but not to be directly cognised and

Thou art the witness of mind and speech: still, O brilliant Lord, those who are engaged in the performance of devout acts, i.e., in contemplation and worship realise Thee!

37. "He who, by listening to, or singing, or causing others to remember, or contemplating Thy auspicious names and forms and while performing his various duties, devotes his mind to Thy lotus-like feet, has not to sink in Samsara again.

38. "Happily, O Hari, the burden of this earth, Thy foot, has been removed by Thy very birth thereon, O Lord: and we would gladly see the earth and heaven, the object of Thy pity, marked to our great joy with Thy charming pretty foot-steps.

39. "O Omnipotent Lord, for Thee that art the Unborn, there is no cause, we think, other than Thy pleasure to be born (to assume a human form) in the world: for, O Lord that art beyond all fear, that art the one support of all and ruler of all from within, creation, destruction and preservation are brought about only by Avidya in respect of Thee (as Jivatman).

40. "Just as Thou protectest us at other times, taking Avataras as Matsya, horse, tortoise, Narasimha, Varaha, Hamsa, kshatriya, Brahmins and the gods, so be Thou pleased now also to protect us and the three worlds and remove the burden of the earth, O foremost son of Yadus. We make our salutation to Thee.

41. "Fortunately, O mother Devaki, the Supreme Person has by an Amsa entered thy womb: He is no other than the omnipotent Lord come for the sake of our welfare: let there be no more fear of Kamsa, the chief of Bhojas, who stands at the brink of destruction: and thy son will be the protector of all the Yadus".

42. Sri Suka said:— Having thus duly offered their praises to the Perfect Lord, whose nature is quite distinct from that of (all) this (Universe), the gods, headed by Brahma and Rudra, returned to their celestial region.

ADHYAYA 3.

(1) Avatar of Sri Krishna. (2) Vasudeva's prayer. (3) Sri Krishna taken to Gokula and Yasoda's daughter brought instead.

1. Sri Suka said:— Now came the time of all favourable aspects and most auspicious, when it was the Star of Rohini under which Prajapati was born, when all constellations, planets and stars wore peaceful aspects;

2. When all the directions were peaceful, when the sky was covered with countless clusters of stars shining unobscured: when in the cities, towns, villages, hamlets and other places the earth revelled in her rejoicings with auspicious observances;

3. When the rivers flowed with crystal waters and pools shone lustrous with beautiful lotuses: when rows of trees in the woods bore clusters of flowers with howering swarms of humming bees and singing birds;

4. When the wind blew delightful to the sense of touch, pure and wafting welcome fragrance: when the smouldering fires maintained by the twice-born then burst into flames;

5. When the minds of the good bent on the fall of Asuras as well as the gods grew serene; when in the celestial regions celestial drums were being beaten at the approaching Avatara of the Unborn;

6. When Kinnaras and Gandharvas sang, Siddhas and Charanas offered praises and Vidyadhara women along with Apsaras damsels danced;

7. When filled with joy the sages and the gods let fall flowers in showers and the clouds, while the sea roared, rumbled at a low pitch.

8. At mid-night, in the thickest darkness, Vishnu who dwells in every heart, revealed Himself, in His full glory like the full moon in the East, in His own supreme divine form, out of Devaki who was like unto a goddess, at a time when the people were being put to greatest afflictions.

1. *Rohini.* The star under which the Lord made His appearance as Sri Krishna.

Favourable aspects. That is, when the several planets occupied most favourable positions with beneficent relations.

5. V. When the hearts of the righteous and the gods or enemies of Asuras became serene etc.

8. *When the people etc.* When the prayers of the righteous were about to be realised etc.

9. That most wonderful child of lotus-like eyes, of four arms, bearing aloft Sankha, Gada, and Chakra (and other weapons), having the mark of Srivatsa (on his breast), with Kaustubha hanging graced by the neck, clothed in golden cloth (pitambara) and shining like the rain-bearing cloud,

10. With profuse locks of hair bathed in the bright rays of His crown and ear-rings set with invaluable gems; and radiantly charming with His most valuable and brilliant zone, angadas, bracelets and other ornaments— Vasudeva beheld.

11. With eyes dilated from amazement Vasudeva looked at Hari appearing as his son and transported with delight on the joyous occasion of Krishna's Avatara, bathed then and gladly, in his mind, gave ten thousand cows to brahmins.

12. Well aware of the greatness of the Lord who brightened the house of His birth with His own lustre, Vasudeva realised Him to be the Perfect and Supreme Person, O son of Bharatas, and then fearlessly, and with folded hands, with a pure heart and with his body bent in humility, offered his praise.

13. Vasudeva said:— "Already known to me Thou art, the very Supreme Person far higher than, and distinct, from Prakriti, and art the embodiment of absolute wisdom and blissfulness and the seer (witness) of all minds.

14. "Really of the above-said absolute nature Thou didst in the beginning create this Universe of three gunas through Thy own Maya. Thou hast not indeed entered into it: yet Thou art looked upon as having entered it.

9. *And chakra.* V. & D. And other weapons held up.

Shining like. D. Of bewitching beauty like the rain-bearing cloud.

12. *Vasudeva.* D. Vasudeva of cultured mind realised Him.

13. V. *Note.* By the term Prakriti should be taken both the intelligent and unintelligent Prakriti.

By Sayeva etc. it is indicated that the Lord is distinct and far higher than all the jivas whether in bondage or in Moksha.

14. *Through Thy own Maya.* V. Through Prakriti (in all its forms) forming Thine own body.

Thou hast not etc. V. Though Thou hast entered it in the very beginning of creation Thou seemest to be outside it, since Thou art not affected by the changes of creation.

13. D. *Note.* By the term *very* is conveyed that Vasudeva's statment is not mere praise but it is perfect truth.

14. D. The Lord is said to have not entered the Universe because He is not limited by the extent of the Universe and He is beyond it also; and He is said to have entered it because He is Perfect and Omnipresent.

15. "Just as these, Mahat and other principles of unmodified essence, exist in the beginning and, along with their modifications severally of different properties, combine together and give rise to the Brahmanda;

16. "Having thus brought about the Universe by their combination, they seem to have entered into it: but they do not enter it, since they exist as causes before creation;

17. "Similarly, though present along with the objects cognised by the senses which are in themselves known by way of inference from perceptions, Thou art not directly cognised along with those objects: for Thou hast no such distinction as within or without, because Thou art the Atman of everything, Thou art everything, and the All-pervading and absolutely true Essence.

18. "He who concludes that, in the objects perceptible by Atman, there exists a real entity separate from Atman, is really an

15. V. *With their modifications.* With the gross Bhutas, the senses and the presiding deities.

'*Severally*'—by this it is to be understood that each of them cannot by itself do anything but stands apart; when He enters them and mixes them in different proportions, they evolve some effect.

15. D. These unmodified principles, viz. *Mahat* and others, along with the gross products (such as Prithivi and with Kama, Karma, etc), work in combination to produce the Brahmanda and therefore seem to have entered into it; for they exist outside it also, separate with their distinctive properties, their presiding deities also having severally limited powers; and they are all Thy abode (and it is only Thou that canst bring them together to act).

16. V. Having come together and combined, (and thus produced the Brahmanda. Thy abode) they appear to be into it; but since they exist before it they are not the products within it.

D. *Note*. Mahat and other principles are not modifications; but since they manifest themselves in Brahmanda, they are said to enter into it.

17. V. Though Thou art within all creatures and associated with all the products of *gunas*, full of characteristics that can be perceived by force of reason and senses, Thou art not affected by their qualities and power; for Thou art not covered, i.e. conditioned, i.e. Thou art of unlimited intelligent nature; and there is nothing as 'in and out' for Thee that art all (as their cause), ruling all as Thy body and the independent antaryamin or master within all.

D. Thou, that combinest the things and rulest the deities, createst everything as a body and art still untouched by any defects before or after creation, art perfect in Thy attributes of 'omnipotence, absoluteness and the like that can be perceived through the power of understanding developed by the experience gained through the senses in relation to their objects; and Thou art perceived as one that gives the senses their power of perceiving; for there is nothing to interrupt Thy vision and nothing as 'in and out' for Thee; as Thou art the Perfect Lord, the destroyer of all, and of self-abiding essence.

18. V. Being Omniscient and eternal Thou realisest Thyself to be distinct and unaffected though present in the products of the three

ignorant man: for, the objective world, when investigated into, is nothing more than a matter of words, having no other essence at its bottom: hence is really a dunce the person who takes to be distinct and real, what is not, .

19. "The birth, the existence (preservation) and destruction of the Universe, say they, proceed from Thee that actest not, O Lord, art untouched by the gunas and subject to no modification; and this view is not incompatible in Thee, the Perfect Brahman and Supreme Ruler; for (their activity) by the (active) gunas which depend upon Thee only is attributed to Thee.

20. "Thou of this glorious nature assumest indeed through Thy Maya, this pure white form for the protection of the three worlds, for their creation a red glowing form full of Rajas, and for their destruction a dark form through Tamas.

21. "O Lord, Supreme Ruler of all, Thou hast, with the purpose of protecting this world, made an Avatar in my house. Thou wilt put an end to the hosts led by innumerable *Asura* chiefs that go by the name of *Kshatriyas.*

22. "Learning that Thou wilt be born in our house this villainous person has killed, O god of gods, Thy elder brothers, and he will certainly now rush in with his drawn sword, directly he is informed by his servants of Thy Avatara.

23. Sri Suka said:— Next Devaki of happy smiles saw her son

gunas, but the notion of the jiva such as "I am a child or a youth or a God or a man" is a mere matter of words; it is not true, it is only stating something to be refuted.

D. That on account of Thy presence in the body, the senses and the like, Thou art concluded by the unwise to be one with them is not admissible in the absence of the Vedic support; for the perfect Lord Vishnu has revealed to the world the true word (testimony *i.e.*, Vedas) that clearly dispells doubt.

19. V. This statment involves no contradiction in respect of Thee that art Brahman and Supreme Ruler, Perfect in all excellent qualities and absolute powers. The whole creation is said to be Thine, because Thou art its support through the intelligent and unintelligent existences that form Thy body.

19. D. *The birth etc.* Proceed from Thee that has no labour to do, etc, and this is not incompatible in Thee that art the Supreme Ruler and of absolute and unlimited powers and Thou createst the world with the instrumental gunas that depend upon Thee, since they cannot act for themselves and on that account Thou art spoken of in a secondary sense as one possessed of Satva and other gunas.

20. *Through Thy Maya.* V. & D. Through Thy own will.

21. D. *Add at the end.* And wilt bring happiness to the righteous.

22. *This villaionus person.* V. This wicked person unfit for the assembly of the good.

D. This person constituted of Tamas i.e. the embodiment of hatred to Thy devotees.

to be the Snpreme Person by His characteristics and, through fear of Kamsa, prayed to Him as follows.

24. Devaki said:— Truly that Supreme Lord Vishnu who art Thou, gives light to the mental faculties, whose essence, the wise say, is unmanifest, who is the first Cause, Perfect Brahman, intelligence, and destitute of gunas and modifications, of all attributes and of all activity and who is of mere existence.

25. When, at the close of the period called Dwiparardha, *i. e.* (the full length of the life of Brahma), the Universe, when the great Bhutas are absorbed into the first and subtle Bhuta and this subtle Bhuta, also an effect, is withdrawn into the unmanifest Principle by the velocity of Time, alone dost Thou remain with Thy consciousness, abiding in Pradhana which constitutes (enters into the constitution) [*i. e.*, conscious that all things merge into Him and also as to when they should be awakened into life].

26. That Time as described is, O eternal Ruler of Prakriti, Thy own sportful activity, say the wise, by which activity the Universe is maintained in its cyclic moving state;— mighty Time commencing from a winking of the eye to the end of a Parardha--I resort to Thee that art the Supreme Ruler and the abode of security.

27. Afraid of the serpent of death and running about all the worlds, the mortal man failed to find a place void of fear and, having, O first Being, by chance, (by Thy own will) reached the lotus of Thy feet, he rests in peace and security and Death has fled from him.

24. *Gunas etc.* V. Satva, Rajas, and Tamas; free from all changes of state, all attributes of Prakriti from the activities that entail merit or demerit and who is light to Himself.

D. Unmanifest i.e., revealing Himself of His own accord and through His own grace.

D. *Brahman etc.* Perfect in all excellent attributes.

The Supreme light. And intelligence.

Mere existence. D. Embodiment of all excellence untouched by any defect or anything inauspicious; he has no *Visesha* or one higher than Himself; He is without that kind of activity which creates false attachment but ever active.

Adhyatma Dipa. D. He is the light that illumines the body, the senses etc.

25. *The first Bhuta.* V. Ahankara.

D. Mahat.

Abiding in etc. V. Hence Thou art called Sesha the remainder.

Asesha Samjna. D. Denoted by all the names and terms of the Vedas.

26. *The Ruler of Prakriti.* V. Support of Prakriti.

D. The one real and supreme support of all.

28. Thou art the Supreme Lord and the one rescuer of Thy servants from fear; protect us, afrighted persons, from the cruel son of Ugrasena. And this form of Thine is of supreme nature, and worthy of being contemplated, pray, do Thou not make it manifest to the gross eyes of men (the eyes of flesh).

29. Let not this sinful Kamsa know of Thy birth of me, O Madhusudana; naturally timid I tremble at the name of Kamsa for Thy sake.

30. May Thou, O Atman of the Universe, withdraw this superhuman form (from human sight), so superb with the brilliance of Sankha, Chakra, Gada and Lotus and the four arms.

31. Thou art that Perfect Person who in His own personality holds all this Universe in fullest extent at the end of the night (during Pralaya); that the Almighty Lord was in my womb is a most wonderful act of imitating the mortal world.

32. The Lord said:—In the previous life in the Swayambhuva period, your were Prisni, O chaste lady, this Vasudeva was then a Prajapati called Sutapas, free of faults.

33. To propogate the species you were, indeed, both commissioned by Brahma and thereupon, having controlled your senses, you practised very great tapas.

34. Enduring in due course, rain, storm, severe sun, snow, heat, all peculiarities of the seasons, getting rid of every impurity of your mind by means of controlling your breaths:

35. Living on withered leaves and on mere atmospheric air, with minds full of tranquility and actuated by a desire to obtain your wishes (for offering) from Me, you were always busy worshipping Me.

36. Thus passed away a twelve thousand divine years as you were with a mind wholly devoted to Me: performing austere and most difficult tapas in that manner.

37. & 38. Then, O sinless one, contemplated at heart in constant tapas, faith and devotion and highly delighted with you, did I, the foremost dispenser of boons, reveal Myself, in this very form, to bestow on you the object of your desire. When prompted to ask for a boon, a son like me was desired by you.

28. *Of men.* D. Of those like us.

31. *In fullest extent.........night.* D. As it is during the night to the possible extent

39. Inexperienced in the pleasure of vulgar, cammonplace objects of the world and having no issue, you, husband and wife, did not pray to Me for Moksha, as you were deluded by the Divine Maya (by My grace) which filled you with a desire to caress Me as your child.)

40. When I withdrew Myself from your view you, having obtained the boon of a son like me and having thus accomplished your purpose, gave yourselves to the common pleasures.

41. Seeing that no other in the world was like unto Me in nature, greatness and other qualities, I Myself was born your son and became known as Prisnigarbha.

42. And again of you both, as Aditi and Kasyapa, I was born as son, well-known as Upendra and also as Vamana by Thy dwarfish stature.

43. Now for the third time in the same form indeed have I now appeared unto you and you are both no other than Aditi and Kasyapa: thou hast, O chaste one, spoken the truth.

44. This form, to you I have revealed to remind you of My birth of you in former times: for, otherwise true recognition of Myself is not possible through the human form.

45. By constantly contemplating Me as your son and also as the Perfect, Supreme Being and bearing love towards Me as such you will attain to the highest state in relation to Me.

46. (1) If thou art afraid of Kamsa, take Me then to Gokula and thence bring at once My consort Maya that is there born of Yasoda.

46. Sri Suka said:—Having thus spoken, the glorious Hari became silent and by His own supreme power and will He was again like a common child instantly before the eyes of His parents.

47. Thereupon as commanded by the Lord, Vasudeva took his son from the house of delivery and when he was about to step out Maya was, though birthless, born of Nanda's wife.

48. By Her the sentinels were deprived of all sensibility and sense of perceptions and also the citizens steeped in sleep; all the gates that had been closed with impregnable and huge doors and made fast with iron bars and chains flew off, on the approach of

39. *Divine Maya.* V. & D. By My own wonderful power.

Vasudeva with Krishna in his arms like gloom at the advent of the Sun.

49. Then Parjanya (cloud) in suppressed tones of thunder, gently rained and Adisesha followed, warding off water with his hoods spread out over His head.

50. As Indra frequently sent down showers of rain the sister of Yama (the river Yamuna), rolling swiftly her deep flood throwing off waves and covered with foam, and marked with hundreds of fearful whirlpools, made way for Vasudeva like the sea to the Lord of Lakshmi in the past.

51. Vasudeva arrived at Nanda's Vraja, found there gopas cast (by Maya) in deep sleep, placed his son on the bed of Yasoda and, taking her daughter, returned home.

52. Vasudeva arrived, placed the daughter on the bed of Devaki and, putting on the chains on his feet, remained shut up as before.

53. And Yasoda, Nanda's wife, had only a vague notion of something born of her: but, with her memory suspended through sleep in her fatigued state she possessed no clear perception of its sex.

ADHYAYA 4.

Having heard of the child Kamsa proceeds to kill Devaki's daughter. The female babe escapes from his hands into the sky. And having learnt from Her the birth of his enemy somewhere else, Kamsa orders the slaughter of all children born in his kingdom.

1. Sri Suka said:—All the entrances on the outer as well as in the inner apartments got closed as before; then hearing the cries of the infant, did the gaurds of the palace awake.

2. And in haste they sped and told Kamsa the king of Bhojas of the news of Devaki's delivery of a child, which he was expecting with fear and anxiety.

3. Up from his bed instantly started he (thinking), "It is just time to kill" [or "He is my Yama",] and in great bewilderment ran in haste with tottering steps and dishevelled hair to the room of confinement.

4. In her wretched plight the virtuous Devaki pitifully said to her brother, "This is thy daugter-in-law, O blessed brother, it is not fit that thou killest a female child".

5. "Many children like unto fire have been killed, O brother, by thee impelled by Providence; let this one daughter be left to me".

6. "O powerful (warrior), am I not thy younger sister, helpless and deprived of all the sons? Dear brother, kindly let me have this last child, unfortunate as I am!"

7. Sri Suka said:—(Though) thus entreated by Devaki who cried like a most helpless creature, pressing the child to her bossom, the ruffian threatened her and snatched away the child from her hands.

8. Having seized the new-born babe, his sister's daughter, by the two feet, all his affection eradicated by his own (cruel) purpose, he dashed it on a rock.

9. At once out of his hands she flew into the sky, and now as a sister of Vishnu, became visible with her eight long arms with eight weapons.

10. Adorned with celestial garlands, apparel, pigments, jewelled ornaments and armed with the bow, the trident, the arrow, the shield, the conch, the chakra and gada.

11. Siddhas, Charanas, Gandharvas, Apsaras-women, Kinnaras and Nagas offering their presents and praises, she spoke thus.

12. "O fool, what wouldst thou gain by killing me? Thy destroyer is indeed born somewhere (else) and he is thy former enemy: do not in vain kill helpless creatures."

13. Having thus spoken to him, the highly glorious Goddess Maya (vanished out of sight). Now she bears many names and is worshipped in many different shrines of fame.

14. On hearing what she said, Kamsa was quite astounded, set Devaki and Vasudeva at liberty and in humility said to them.

15. "Alas! O sister! O brother! by me, a wicked creature like a cannibal eating his own child, many sons have been slaughtered.

16. "For being such, for being destitute of mercy, for having despised my relations and friends and for having been so wicked I am dead while alive: what hellish regions I shall like a murderer of a brahmin have to fall into!

17. "Not only mortal men, but the Deity, too speaks untruth trusting to whose word I, the sinful creature, killed the babes of my sister!

18. "O blessed brother and sister, do not sorrow for the sons that are lost: for, creatures enjoy the fruit of their own action and they are not always together in the same place: for they are ever in the power of Providence.

19. As the earthly creatures on earth come and go, so does not Atman undergo change, though present in them.

20. Of that person who does not perfectly understand it in this way and consequently thinks of difference contrary to the nature of Atman, the death and the birth in relation to the body and the Samsara (series of sufferings) do not come to an end.

21. "O my blessed sister, therefore do not grieve for thy sons though killed by me; for, every one inevitably reaps the fruit of his own action.

22. "A person remains attached to his body in his ignorance and the subject or object of wrong-doing, so long as he does not see his own real self and thinks himself the killed or a killer.

23. "O righteous persons, affectionate to those who are of poor sense, do you forgive me for my wickedness"; so saying, flooding his face with tears he took hold of the feet of his sister and brother-in-law.

24. Having recovered his confidence at the words of the female babe, he released Devaki and Vasudeva, taking off the chains and showing his affection for them.

25. Devaki had her anger pacified towards her brother who was full of regret and penitent and gave him leave to go; and Vasudeva laughed and said to him.

26. O blessed one (O most wicked one), it is even so as you say; Ahankara on the part of creatures has its origin in ignorance

19. *The earthly creatures.* V. & D. The particles of dust tossed by winds.

Atman. V. Jiva. D. Paramatman who is absolute and omnipresent.

20. V. When this distinction between the body and Atman is not conclusively known there is the mistaking of the body for Atman and in that condition the Samsara does not come to an end, even though bodies are attained and lost.

21. *Inevitably.* V. Not independent but dependent on his own Karma, good or bad.

D. As dependant on the Lord.

22. *Does not see his real self.* V. & D. Identifies his self with the body.

and it is the cause of the notion of difference as "Mine" and as "Another's".

27. Men wanting in correct knowledge, being full of sorrow, joy, fear, hatred, greed, folly and pride do not see the self-existent Lord who puts an end to things through their mutual action prompted by those feelings and passions.

28. Sri Suka said:—Thus truthfully spoken to by Vasudeva and Devaki free from anger, Kamsa took leave of them and retired into his palace.

29. When that night passed, Kamsa called his ministers together and told them all that had been said by Yoganidra (Durga).

30. On hearing what their Chief said, the enemies of the gods, cherishing deep revenge towards them and having no ripe sense, all being the sons of Diti, said to him.

31. "If it is so, O ruler of Bhojas, we shall now kill all children, even babes of ten days or less, dwelling in cities, towns, villages, hamlets and other places.

32. The gods are cowards on the battle field; what could they do with all their endeavours? They are always full of fear, especially when they hear the twangings of thy bow.

33. When you discharged arrows (from thy bow), the gods beaten on all sides, and anxious to escape with life, took to flight.

34. Some of the gods in their wretched plight stood with joined hands before him, laying down their weapons and missiles; some had not tied up their cloth and hair falling in disorder; and some full of fright spoke as follows.

35. Thou dost not strike at those who forget the use of their weapons, or fall from their chariot, or, are in a state of fear, or attending to something else, or stand with their weapons broken, not offering to fight.

26. D. (The latter half). The perception of difference between one-self and the supreme Lord who is the dispenser of His very life and existence removes all the sufferings which creatures undergo through ignorance.

27. *Men wanting.........knowledge.* V. Those who feel attachment to the body which is different from Atman.

D. Men possessed of an understanding that obstructs a true perception of the Almighty Lord.

By.........passions. V. With the lifeless instruments such as a sword.

34. *Wretched plight,* V. & D. Greatly frightened.

35. *In a state of fear.* D. Bent with fear

36. Why should there be any fear of the gods who are heroes in peace, boastful in places other than the battle field? What attention does Hari who lies in concealment, or Sambhu (dwelling in the forest) deserve? Of what account is Indra of poor strength or Brahma given to *tapas*?

37. Still we think the gods are not to be neglected being enemies by nature; therefore command us, thy obedient servants, to pull them by the root.

38. Just as a disease in the body, if neglected, strikes deep roots and becomes impossible for men to cure; just as the senses if neglected become unmanagable, so the enemy if neglected grows in strength and becomes difficult to be shaken.

39. Vishnu is indeed the root (main support) of the gods and where He is, there the eternal Dharma thrives; and the root of that Dharma are the Vedas, cows, brahmins, *tapas*, the sacrificial performances together with *dakshina*.

40. Therefore, we shall by all means, O king, slay brahmins versed in the Vedas, those that are engaged in *tapas* and sacrificial duties and the cows that yield all the material for offerings.

41. Brahmins, cows, Vedas, tapas, truthfulness, control of senses, serenity of mind, faith, kindness, endurance, sacrificial acts are all bodies (the abode) of Hari.

42. He is indeed the Supreme Lord of all the gods, hater of Asuras, present in every heart; and on His support stand all the gods with the great rulers, the four-faced also included: this is indeed the means of getting rid of him; i.e., the persecutions of Rishis.

43. Sri Suka said:—Having thus conferred with his wicked councillors, the evil-minded Kamsa, an Asura caught in the net of Yama, thought the slaughter of brahmins to be the most effective course.

44. Having given orders for freely harassing the righteous to the Danavas, who are naturally fond of war and capable of putting on any guise, Kamsa retired into his palace.

45. Constituted they are indeed of Rajoguna with their sense clouded by Tamoguna and their own death imminent they did

39. *Dharma*. D. Vishnu.

cherish intense hatred towards righteous people.

46. The lease of life, prosperity, glory, righteousness, the regions to be attained to and other blessings also and all successes of man are cut short by the violation of the great.

ADHYAYA. 5.

Nanda does jatakarma for Sri Krishna; goes to Mathura to pay his tribute and meet Vasudeva; advised by Vasudeva Nanda soon returns to Gokula.

1. & 2. Śri Suka said:—The noble-minded Nanda was rejoiced at the birth of a son, invited brahmins and astrologers, bathed, cleansed, adorned himself, made them repeat auspicious vedic texts and pronounce their blessings and duly performed the jata karma to his son as well as the worship of pitris and the gods.

3. He bestowed on brahmins two-hundred thousands of well-adorned cows and seven heaps (mounds) of tila (gingely seeds) together with many precious stones and covered with golden cloths.

4. Several things get purified under several circumstances or processes, to wit, some by time, some by bathing or washing, some by special rites, or by *tapas*, or by sacrificial performances; some by charitable gifts, some by contentment; so also the jiva by the contemplation and knowledge of the omnipresent Lord.

5. Brahmins uttered blessings and Sutas, Maghadas and Vandins auspicious words; and musicians sang; drums and kettle-drums were frequently sounded.

6. The whole of Vraja was well swept, moistened at all its entrances, enclosures, as well as the interiors of houses and was decorated with flags of different colours, banners, wreaths, cloths, and festoons of tender sylvan shoots.

1. *And astrologers.* V. Versed in Vedas

3. *Adorned with etc.* D. With precious stones and pieces of gold secreted in them and covered with cloths.

4. D. Not found in D. *reading*.

5. D. *Sutas.* Sing panygerics of their own composition; *magadhas* sing the composition of others and Vandins read books on the subject.

6. D. (All) the people had their houses well swept and washed at entrances, enclosures and the interior; and adorned them with flags etc.

7. Cows, oxen, heifers and steers were besmeared with saffron and oil, various colours and decked with feathers and garlands and clothes and gold chains.

8. Adorned with very valuable clothes, ornaments, coats, and turbans, *gopas* came in, O king, bringing several presents in their hands.

9. On hearing of the birth of a son to Yasoda, gopa women were filled with joy and dressed themselves in holiday constume, wore ornaments and painted their eyes with collyrium and so forth.

10. These gopa women of charming faces like the lotus having crimson filaments in its fresh-blown state, took presents and went quickly inspite of their heavy hips and heaving bosoms.

11. Wearing ear-rings set with cut jewels and ornaments of gold about their neck and pitambaras of various patterns, their path covered with a shower of flowers from their braid, with bangles on their wrists, the gopa women, hasting to Nanda's house, shone most charming with their rocking ear-rings and heaving bosoms adorned with wreaths of pearls.

12. Pronouncing their benedictions on the child saying, "Be thou our protector for ever", and sprinkling water mixed with oil and saffron powder on one another, they all sang in loud tones the praises of the unborn.

13. On that great occasion of festivity, when Sri Krishna, the Supreme and unlimited Lord of the Universe, came to the Vraja of Nanda, various and wonderful instruments of music were played.

14. The joyous gopas sportfully assailed one another by sprinkling with curd, milk, clarified butter, and water and by besmearing one another with butter and dashing it on.

15. The liberal Nanda presented them all with cloths, ornaments, cows, gold and silver, as also to Sutas, Maghadas, and Vandins and to such others as made their living by their skill in the art.

16. With a joyful heart he honoured the visitors and others by giving them such things as pleased them for the propitiation of Vishnu and for the prosperity of his son.

11. *Rocking ear-rings.* V. flowing curly locks.

13. V. After '*came*' add 'by an' *amsa*.

17. The blessed Rohini also welcomed by Nanda and other Gopas adorned with celestial clothes, wreaths, necklaces was busily going about Nanda's palace (on this occasion).

18. From that moment the Vraja of Nanda was at the height of prosperity in every respect and became the pleasure-park of Sri Lakshmi on account of the happy qualities due to Hari's residence there, O king, and also her own.

19. O best of Kurus, having asked gopas to take care of Gokula, Nanda went to Mathura in order to pay his annual tribute to Kamsa.

20. Informed of the arrival of his brother Nanda and learning that he had paid his tribute, Vasudeva went to his lodgings.

21. He saw him and at once rose to his feet like the body when the soul or vitality returns to it and, rejoiced and overcome with affection, he embraced his most beloved brother with his arms.

22. Honoured and comfortably seated he made earnest enquiries of welfare and, his heart yearning after his own sons, he said this (as follows), O king.

23. Fortunately, O brother, thou hast been blessed, since in this advanced age, when you had given up all hope of getting an issue, a child has been born to thee.

24. Fortunately almost like one born again, thou art met today in this cycle of Samsara: for it is a very rare gain to have the pleasure of seeing friends beloved.

25. There is no possibility of having the desired company at the same place of friends and well-wishers who are under the force of various lines of Karma, just as there cannot be a gathering of rafts that are being tossed far and wide by the strong current of a river.

26. Is thy Brihadvana, where thou dwellest in the company of thy friends, favourable to cattle? Are they free from disease and furnished with abundant water, grass and plants and herbs?

27. O brother, does my son with his mother get on well in thy Vraja, thinking thee to be his father and caressed by you both?

18. *On account of.........there.* D. Appropriate to Sri Hari's presence there.

20. *Went.........latter.* D. Went to see him.

22. D. After *'enquiries'* add *'from the very beginning'*.

24. *Almost rebirth.* D. *'Of endless births'*.

28. The three-fold purpose laid down for the pursuit of man is indeed meant to interest all his friends also; for, when they are in distress the three-fold purpose attained by one man may not contribute to his happiness.

29. Nanda said:—Alas! thy sons by Devaki, many of them, were put to death by Kamsa and one daughter that was left alive flew away into the heaven.

30. Certainly this creature of the world has its end in the unseen and has its prosperity also solely resting on the unseen; therefore he who knows that the truth of Atman is of unseen nature gets never bewildered.

31. Vasudeva said:—The tribute has been paid to the king and we have met; you should not stay here long, for evil omens are seen at Gokula.

32. Sri Suka said:—Thus advised by Vasudeva Nanda and other gopas took leave of him and returned to Gokula riding in the carts drawn by bullocks.

ADHYAYA 6.

Sri Krishna kills Pootana sent by Kamsa.

1. Sri Suka said:—On his way Nanda thought Vasudeva's words might not be untrue and suspecting portents (at Gokula), sought Hari (mentally) as his refuge.

2. Sent by Kamsa the fearful Putana, the killer of infants and children, went about making short work of babes in cities, villages, Vraja and other places.

28. V. The three-fold purpose, viz. Dharma, Artha, and Kama, is really gained by a man when it is shared by his own kith and kin; for etc.

D. The three-fold purpose permitted by Vedas is certainly gained by a man by virtue of the good wishes of disinterested friends; for etc.

30. V. Certainly every creature ends in the 'unseen' (with all its happiness and misery) and the unseen is its Supreme and ultimate Ruler; and he is not bewildered (in prosperity or adversity) who thus realises the truth of his own existence or life, (or how Atman is distinct from the body and other gross environments).

D. Certainly, the common world is devoted to the gross visible things and does not see the Unseen to be Supreme; and he is not confounded who understands the unseen subtle character of Atman.

2. *Pura.* (sities) D. Palaces.

3. Wherever, in the performance of their duties, people fail to listen to the accounts of the Lord of devotees (gods), which destroy evils, there indeed do these devilish women find their way.

4. Coursing through the air on a certain day entered Nanda's Gokula the notorious Putana concealing herself through her magical powers in the guise of a beautiful woman; for she could assume any form and go anywhere she pleased.

5. On seeing her whose braid was interwoven with Jasmine flowers, who was full about the hips and in the breasts and slender at the waist, who wore splendid cloths, whose face was set off with the ringlets of hair made lustrous by the radiant ear-rings in motion,

6. Who as a beautiful woman captivated the minds of the residents of Vraja by her side-long looks accompanied with sweet smiles and who had in her hand a lotus blossom, Gopa women took her to be Lakshmi herself come to see her Lord.

7. The she-devil, persecutor of young children, in her search after infants, came by chance to Nanda's house and there saw the infant who was death to the wicked and who lay in His bed with His natural and immeasurable glory hidden like fire in ashes.

8. Knowing her to be the devil that kills children the Supreme Ruler of the mobile and the immobile creation remained with His eyes closed (lay quiet without opening His eyes).

> [Though the Supreme Ruler, the Lord behaving like a babe, uttered nothing at all; but the nocturnal spirit was ignorant that He was Hari who naturally and directly knows the activity of the Universe].

She placed the unlimited Lord Ananta, her death, on her lap, like a foolish person who might treat a serpent on his lap, mistaking it for a rope.

9. On suddenly seeing her in their house, who looked such an excellent lady and behaved herself in a very charming fashion (like a mother) though possessed of a cruel heart like unto a sword concealed

4. D. Concealing her true character etc.

5. D. *the ringlets of hair* V. ear-rings.

8. D. Though the same supreme Ruler even on earth, the ever blessed Lord etc.

in a smooth charming sheath, both the mothers Yasoda and Rohini, overpowered by her brilliancy, kept looking on (without questioning or preventing her).

10. There, the child Krishna she placed on her horrid lap and suckled him at her breast charged with bitterest and indigestible poison and the glorious Lord, full of indignation, squeezed it very hard with His hands and sucked it along with her life.

11. Feeling a crushing pain in all her vital parts she cried "Let me go, enough, let me go:" with her wide open eyes, with her hands and feet thrown often into convulsions, perspiring all over, she wailed aloud.

12. By her loud, deep and violent screaming, were shaken the earth with all the mountains and the heavens with all the planets, the nether regions tottered and the cardinal points violently echoed and re-echoed: people fell down on the ground fearing to be struck with thunderbolts (strokes of lightning).

13. Thus afflicted at her breast, the Rakshasi gave up her life and with her mouth widely opened, her arms and legs stretched, her hair dishevelled, O king, she fell on the plain of Vraja in her real form, like Vritra struck with Vajra.

14. Even in its fall her body reduced to powder the trees over a distance of twelve miles, and, O king, it was really a most astounding sight.

15. To see that dead body with a mouth of terrible tusks long as plough poles, nostrils like unto mountain caves, breasts resembling hillocks, copper coloured hair terribly in disorder;

16. With eyes deep like dark wells, hips formidable like mounds of sand, a belly looking like a waterless (dried) pool about which her arms, thighs and shanks were like parapet walls;

17. Gopas and Gopa women who had already their hearts and ears shattered, as it were, with her howlings, were filled with immense consternation.

18. Seeing that the child was fearlessly playing on her bosom, Gopa women quickly came up in their bewilderment and took him up,

9. *Both the mothers etc.* D. His mother Yasoda etc.

10. *She placed......lap* V. the fieree Pootana took him up.

13. D. omit '*at her breast*'.

17. *Howlings.* V. violeent breathing.

19. Along with Yasoda and Rohini they all performed certain ceremonials for the child's protection against all evil by waving round him the tail of the cow and so on.

20. They bathed the child in the urine of the cow and also sprinkled it with the dust under her feet; and for his protection instituted a talisman with the cow-dung at twelve points of his body pronouncing the names of the Lord.

21. The Gopa women performed *achamana* (purified themselves) and made the Bijanyasa first on their hands, on parts of their body and on their body as a whole and then did the same on the body of the child (in the following manner).

22. May Aja protect thy feet! May Animan defend thy knees: Yagna thy thighs: Achyuta thy middle (waist): Hayagreva thy abdomen: Kesava thy heart: Isa thy bosom: the Lord thy neck: Vishnu thy arms: the Urukrama thy mouth: Iswara thy head!

23. May the bearer of Chakra protect thee on the front and the bearer of Gada, Hari at the back: may the slayer of Madhu the Unborn, armed with the bow and the sword, defend thee on the sides: may Urugaya armed with Samkha at the corners; Upendra on high: Tarkshya on the ground: the Perfect Person bearing the plough on all sides.

24. May Hrishikesa (Lord of the senses) protect thy senses: Narayana thy vital breaths: the Lord of Svetadvipa thy mind: and the Lord of Yoga thy heart!

25. May Prisnigarbha protect thy understanding: the Perfect Lord thy ahankara (the principle so called): may Govinda protect thee while playing and Madhava while sleeping!

26. May Vaikunta guard thee walking and the Lord of Lakshmi shield thee while sitting: while eating may Yagnabahu the terror of all evil spirits, protect thee!

27. & 28. Dakinis, Yatudhanis, Kushmandas and all those spirits troublesome to children, Bhutas, Pretas, Pisachas, Yakshas, Rakshasas and Vinayakas, Kotara, Revati, Jyestha, Putana, Matrika and others and all those who are called Unmadas and Apsaras who trouble the body, breaths and the senses—

22. *Kesava......bosom.* V. May the lord (Isa) protect thy heart, and lower belly.

23. *The Un-born.* V. The unconquered Lord.

29. May all these as well as those evil spirits that are seen in dreams, and are great portents and are in the forms of the old or the young die out, terrified at the mention of the names of Vishnu!

30. Sri Suka said:—When thus charms for his well being had been attended to by the Gopa women, bound to him through affection, his mother suckled him and put him to bed.

31. By that time Nanda and other Copas returned to Vraja from Mathura and were astounded to see Putana's body.

32. And they thought, 'Certainly, it's wonderful: he is a Rishi or a master of Yoga that's born (on earth); for, the same portent is seen as Anakadundhubi foretold'.

33. The people of Vraja hacked that body into pieces with axes, threw it at a distance and burnt it limb by limb with fuel.

34. Out of the burning body from which the life Sri Krishna had sucked and which had thereby at once become divested of all sin, there arose smoke fragrant like (the fumes of) Aguru.

35. Putana, the child-killer in the world, a Rakshasi feeding on blood, attained a happy end by suckling Hari at her-breast, even though with the purpose of killing Him!

36. What then need be said that persons who offer the most acceptable thing to the Supreme Lord Krishna with faith and devotion as well as those who give their heart to Him, even like His own mothers (do attain to the highest place)?

37. With his worshipful feet firmly set in the heart of His devoties and worshipped by Brahma and others who are worshipped by the world, the glorious Lord traversed her body and sucked her breast! How blessed she is!

38. & 39. Even that Rakshasi attained *swarga*, an attainment worthy of His mother, because Krishna sucked the milk of her breast: does it then need be said that the cows and His mothers do attain the same, whose milk flowed spontaneously through filial affection: the glorious Lord, (now) son of Devaki, is the Dispenser of Moksha

29. *and are in the forms...young.* D. and powerful ones troubling children.

35. D. Note. '*happened*'— the Rakshasi fell into hell. But Urvasi, another Jiva in the same body, attained Svarga.

36. *the most acceptable thing.* V. D. Something that is most acceptable.

37. D. Omit *"by Brahma.........who are worshipped"*

38. *Svarga an attainment......mother'* V. To the Lord of the Universe, who is the embodiment of absolute bliss.

and all other blessings.

40. Samsara caused through Ajnana (ignorance) does not, O king, again beset those who constantly look upon (contemplate) Him as their own son.

41. On perceiving the (fragrant) smell of the smoke issuing from the burning dead body, all the people of Vraja wondered what it was and how that could be.

42. And there, they were all astonished to hear the account given by the Gopas of Putana's advent, of what happened then, of her death and of the babe's welfare.

43. The noble-minded Nanda took up his child whom he thought he recovered from the jaws of death, smelled him on the crown and was transported with joy, O best of Kurus.

44. He who with faith and devotion listens to the story of Putana's Moksha and the wonderful action of Krishna as a babe, attains intense love and devotion to Sri Govinda.

ADHYAYA 7.

Sri Krishna destroys Sakatasura and Trinavarta; and displays His Visvarupa to His mother Yasoda.

[Sri Suka said:—Thus by many a deed bringing joys to Gopas and their women, Vishnu, the destroyer of the wicked (or birth in Samsara) grew in the house of Nanda].

[Thus grew up in Nanda's house the glorious Vishnu, the destroyer of the wicked, bringing day and night joy to Gopas and Gopis].

1. & 2. The King said:—O master, be pleased, if thou thinkest fit, to tell us (me) of every *avatara*, by which Sri Hari, the glorious and Supreme Lord (Ruler), does deeds delightful to the ear and to the mind, by listening to which despondency as well as the various passions afflicting man leave him, his mind soon gets purified and devotion to Hari and friendship to His devotees are engendered;

2. *Despondency.* V. A languid state of mind, or listlessness or an unsettled state of mind.

2. *Of every etc.* D. Of the most essential and valuable accounts of every etc.

3. And of any other marvellous deed of Krishna as a child when He comes into the human world (in a human form), behaves like one of the human race.

[Be so gracious as to tell me in detail of (all) that with which all sin is washed off, O sage deeply versed in *Dharma*; for thou art very generous unto me, O master.]

4. Sri Suka said:—On a certain day, on the occasion of the customary festivity at the time of the child's turning in its bed, when it chanced to be the day in conjunction with the star of its birth, the chaste Yasoda gave an auspicious bath to her little son; all the ladies gathered (for the purpose), instruments of music played, songsters sang and brahmins uttered mantras.

5. After finishing the child's bath and toilet Nanda's wife properly honoured the brahmins with meals, clothes, flowers and chosen cows and got them to pronounce auspicious mantras, and gently put Him to bed as He shut His eyes in sleep, (in the cradle under a cart).

6. Enthusiastic over the festivity, the liberal-minded lady was busy honouring the people of Vraja who had gathered there and did not at all hear her son crying; and crying for the mother's milk he kicked up his little feet.

7. Hit by the little feet, tender like unto shoots, of the child lying beneath, the cart so fell over that it broke into pieces the earthenware and glassware full of fine and valuable articles, its wheels overturned, the axle tree and the pole shattered.

8. Yasoda and other women of Vraja who had assembled there for the festive occasion as well as Nanda and other Gopas were perplexed at the wonderful sight and marvelled, "How did this cart by itself become overturned". [So saying and disputing over the cause the people in confusion stood round it as if in distress. V. D.]

9. And the boys told the Gopas and Gopis who were at a loss to know the cause, "This was kicked by this crying child with its foot; do you not doubt it!"

4. *Of the child's bed.* D. Of taking the child for the first time out of the house to a temple and the like.

7. *The earthenware etc.* V. All except those made of gold and silver.

V. & D. Omit *'lying beneath'*.

10. But those Gopas did not believe it, taking it to be the mere talk of children: for, they knew nothing of the unlimited strength of that child.

11. Yasoda took up her crying son and suspecting attack of some evil spirit, got the brahmins to repeat the vedic hymns and pronounce benedictions over Him and then suckled Him.

12. Brahmins poured offerings into the fire; and with curd and unbroken rice, Kusa-grass and water and made Puja and the cart was properly restored to its original position with all its parts, by the able Gopas [or with offerings of *bali* (cooked rice) in the eight directions].

13. "Never did the benedictions become fruitless of those who were by nature truthful and untouched by jealousy, falsehood, hypocrisy, envy, cruelty and pride."

14. & 15. With this faith Nanda Gopa took up his child and got him bathed with sacred herbs and waters made efficacious with the mantras of Rig, Yajus and Sama Vedas recited by the best of brahmins; and he also made them repeat benedictory verses; and with a serene mind and heart he poured offerings into the fire and gave very rich meals to brahmins.

16. & 17. For the prosperity of his son he gave brahmins cows of very good quality, adorned with cloths, wreaths and gold chains: and those brahmins well-versed in mantras pronounced appropriate benedictions on the child, (for, the benedictions uttered by such brahmins do never prove fruitless.)

18. On a certain day, fondling the child on her lap the virtuous Yasoda felt herself unable to support the weight of the child, as if it were that of a mountain crest.

19. Oppressed with his burden and cast in wonder, the Gopi set him on the ground, contemplated the Supreme Person of the worlds and went about her own duties (not knowing Him to be the Lord that has in His bowels the whole Universe.)

20. A Daitya, Trinavarta by name, a servant of Kamsa's, dire-

10. D. They knew not the strength of the unlimited and incomprehensible Lord (in the form of a child).

13. *Jealousy* ·D. Roguery, dishonesty or fraud.

16. D. Add. 'Even before his birth' after '*gave*'.

19. '*Went about*' D. Hastened to attend to her own house-hold duties.

cted by him, came in the form of a whirl-wind and carried away the child that was seated.

21. With the clouds of dust, he covered (darkened) the whole of Gokula, deprived men of their sight and, by his most terrible roars, he made the cardinal points and the corners (all the ten points) echo.

22. For an hour the field of Vraja was enveloped in dust and darkness; and Yasoda did not find her son at the spot where she had set him.

23. Assailed with the sand and dust wafted by Trinavarta nobody saw himself or another in (the blinding) confusion.

24. Under that violent blast and shower of dust the poor mother, full of regrets for not finding her son, was so much grieved that she fell on the ground like a cow that has lost its calf.

25. When the violent wind and the rain of dust passed, the Gopa women there heard the cry of Yasoda and, not finding Nanda's son and greatly pained at heart, wept with their faces flooded with tears.

26. Assuming the form of a whirl-wind Trinavarta carried Krishna up in the sky and having reached a high point there he felt the burden of Krishna to be unbearable and was not able to proceed further.

27. On account of the weight he thought Him to be a rock and being tightly seized by the throat, he was not able to disengage himself from the wonderful child.

28. Rendered motionless by the pressure at the throat and deprived of sight, the Daitya muttering low sounds fell dead on the plain of Vraja with the child.

29. The women who had met (there) saw the Daitya fallen from the sky on to a rock with all his limbs shattered to pieces like the city that was hit by the arrow of Rudra.

30. The wondering Gopas brought back to his mother Krishna who had been carried away through the sky by the man-eater and who thus escaped unscathed from the jaws of death; and (they all) Gopas and Gopis as well as Nanda were immersed in great joy.

31. Oh! what wonder! He carried away by the Rakshasa, al-

most lost, is got back! the cruel and wicked creature is put an end to by his own sin (wickedness) and the righteous one is saved from fear by his own virtue (uniform goodness).

32. O what great *tapas*, what worship of Hari, what charity, as sacrifices, construction of wells and ponds and the like, what gifts and what kindness to beings have we practised by virtue whereof our lost child has fortunately come back bringing delight to its kith and kin (and friends).

33. On observing (from day to day) these wonderful events of frequent occurrence at Brihadvana, Nandagopa was very astonished and all the more esteemed the words of Vasudeva.

34. On a certain day the blessed Yasoda, in overflowing affection, took her child on to her lap and suckled him at her overflowing breast.

35. & 36. When the child was almost satisfied, the caressing mother enjoying the sweet smiling face of her son, O king, the child yawned and she saw in his mouth this Universe:—the sky, the firmament above, the earth below, the hoards of luminaries, the cardinal points, the sun, the moon, fire, air, oceans, continents, mountains, rivers, woods and all things, mobile and immobile.

37. Suddenly seeing a Universe, O king, she shuddered, shut her eyes and remained drowned in astonishment.

ADHYAYA 8.

Gargacharya performs Namakarana to Sri Krishna and tells of His glories. Krishna shows the Visva-rupa to Yasoda under the pretence of having eaten earth. Nanda's previous life told.

1. Sri Suka said:—At the request of Vasudeva Gargacharya, the priest of Yadus, possessed of great merit of *tapas*, went to Nanda's Vraja, O king.

2. Greatly overjoyed to see him, Nanda rose from his seat and received him with joined hands, bowed to him and worshipped him, contemplating Hari in him (Garga).

3. When the brahmin had taken a comfortable seat and partaken of his hospitality, Nanda pleased the sage with his truthful

and kind words and said, "O brahmin, what service shall we render thee that art naturally accomplished of all purpose?"

4. The visit of the great, O venerable sage, is for the great good of men who, in their house-hold life, lose all thought (of working for their own good) and it never turns out to be different (the reverse of good).

5. The science of Astrology, the chief means of knowing what is beyond the range of the senses, that is, the science by which a man may know the past life and future, too, has been propounded by thee.

6. Thou art indeed the foremost among those versed in the Vedas and fit to perform the purifying ceremonies for these two boys: for the brahmin is by birth the preceptor of men.

7. & 8. Garga said:—As the priest of the Yadus, I am everywhere well-known in the world; and when I conduct the purificatory ceremony, Kamsa of wicked heart would think thy son to be Devaki's son: for, so intimate is the friendship between thyself and Vasudeva: and that Devaki's eighth child could not be a female.

9. Having heard the words of Devaki's daughter and thinking over it thus, Kamsa might suspect and kill him; so, that would be a bad policy (a faulty course) on our part.

10. Nanda said:—Unnoticed even by my own people, in this secret place of Vraja, be pleased to conduct for them the purificatory rites due to the brahmin, invoking blessings with mantras.

11. Sri Suka said:—Thus requested and seeing that it was his own plan, the sage brahmin, himself unnoticed, performed secretly the ceremony of naming the two boys.

12. Garga said:—This son of Rohini will indeed delight his friends with his qualities and will be called Rama; and on account of his great strength they will also call him Bala: on account of the unanimity caused by him among the Yadus, they would call him Sankarshana also.

13. In assuming human forms in different Yugas one after another, He (the Almighty Lord) had already appeared in three complexions—white, red and yellow; and now He has adopted the dark.

9. *Might suspect etc.* D. Might, free of doubt, see Him to be Vasudeva's son etc.

14. Formerly born of Vasudeva somewhere else, He is now thy son and the wise would call Him the glorious Vasudeva.

15. Thy son has very many names and forms agreeing with His excellent qualities and deeds: I know them, not the common-people.

16. He will bring you prosperity and delight, to Gopas and Gokula as well: and through him you will thoroughly triumph over all difficulties.

17. O chief of Vraja, in former times, during a state of anarchy, the righteous people harassed by rogues, (but) protected and when strengthened by him, put down the wicked people.

18. Those highly blessed men that find delight in Him, enemies do not conquer, just as Asuras do not vanquish those who belong to the side of Vishnu.

19. Therefore, O Nanda, this son of thine is equal to only Narayana by His excellent qualities, by His glories, fame and prowess; so do thou with an attentive mind and heart, look after Him.

20. When Garga advised him thus (indicated the supreme nature of Krishna) and went home, the joyous Nanda thought himself wholly blessed.

21. In a short time Rama and Kesava began to creep on all fours and sportfully went about all Vraja.

22. The two children dragged their (little) feet charming with the tinkling sounds of ornaments on them, through the moist places of Vraja. Themselves delighted with those sounds they would sometimes follow passers-by a few steps: then (as if) confounded and frightened they would return to their mothers'side.

23. With bosoms overflowing with the milk of affection their mothers would embrace with their arms their sons who looked charmingly beautiful with their limbs besmeared with mire. While suckling them, they saw their faces bright with winning smiles and little teeth, and felt transported with joy.

24. When old enough to be engaged in such childish sports as to engage the eye of women, they used to catch hold of the tails of

14. *The wise.* D. Those that are well versed in the use of '*Taddhita pratyayas*', *i e.*, secondary derivative suffixes.

17. i.e., When Vena, the wicked, father of Prithu was put down.

18. V. O Highly blessed one! those men who etc.

calves in Vraja, by which they were dragged this way and that, the women of Vraja would leave their houses in raptures over the sight and stand laughing.

25. Unable to prevent (protect) their very active and playful sons from horned animals, fire, animals of sharp teeth and tusks, from swords (serpents), water, (cruel) birds and thorns and also to attend to their house-hold duties, their mothers were in a restless state of mind (i.e. full of anxiety).

26. In a short time, O saintly king, Rama and Krishna began to walk in Gokula beautifully without resting on their knees (dragging their knees).

27. Then in course of time the glorious Krishna (Vishnu) played with Rama and the boys of his age in Vraja, bringing joy to the women of Vraja.

28. The Gopa women observed the charming boyish pranks of Krishna, came in a body and reported them to His mother who listened (with pleasure), thus:

29. "Now He untethers calves out of season, now he laughs outright if threatened, now of this stolen (butter and the like) he eats what is sweet: now again before tasting himself he divides among monkeys and cats curd and milk stealthily got into his hands; or if he would not eat of it, he would break the pot, if he finds nothing he gets angry with the inmates of the house, or he goes out setting children acrying.

30. When it is beyond the reach of hands, he adopts, well versed in the art, expedients by piling up stools, mortars etc.; and knowing the contents strikes a hole in the pot; to light up a dark room his own person radient with jewels becomes a lamp for him, when Gopis have their mind and heart absorbed in house-hold duties.

31. Similarly, he is bold enough to retort when rebuked, commits nuisance in the premises of the house, O beautiful one

24. *Leave their houses.* D. Forget their house-hold duties.

28. D. The Gopa women came in a body and told his mother who listened to them, of his charming and grand activities, thus:

29. *Or if he would not etc.* D. If not, he would break the pot; if he finds nothing, he gets very angry and goes out etc.

30. *And knowing etc.* D. Similarly in the case of a pot placed inside, he strikes a hole into it etc.

31. *To retort when rebuked.* D. To enter into the house.

(Yasoda)! Having done all his work, using all expedients, of stealing, he (now) stands beside thee like a very quiet boy. Though thus told in detail of the facts by the women who watched his charming face and terrified eyes, Yasoda full of smiles could not bring herself to rebuke him.

[*Munibhava Parakasika.* Sometime, each taking hold of a Krishna, all the Gopis came together at the same time, to complain of his faults, saw him by her (his mother's) side and, missing their captive Krishna in their arms, felt abashed, and returned to their homes].

32. One day, those Gopa boys led by Rama played together; and (on their return) they complained to his mother Yasoda, "Krishna has eaten of earth."

33. Taking Krishna (her son) by the hand and anxious about his health she rebuked him whose eyes were swimming (as it were) with fear, and said:

34. "O my naughty child, why did you eat earth in secret, and these boys, thy friends, tell me, and even thy brother Rama (tells me of it).

35. The Lord Krishna said:—I did not eat, O mother; all these tell a lie; if they speak true, do thou, mother, thyself, look into my mouth.

36. (The mother said), "If so, open thy mouth"; thus asked, the glorious Hari of unlimited powers in the form of a sportful child opened his mouth.

37. Therein she saw the whole Universe of mobile and immobile creatures, the sky, the cardinal points, mountains, continents, and seas, the whole globe of earth, air, fire, the moon and stars.

38. (She also saw there) the whole planetary system, water, fire, wind, the gods, the heavens, the senses, the mind, the objects and the three gunas.

39. In her child's body, in his little mouth, she saw this wonderful Universe of the Jiva, Kala, Svabhava, Karma and Asaya, as well as the various bodies produced by them, as also Vraja and

38. V. *Wind etc.* The sky, the cetestial region, other hollows such as Atala etc.

38. D. Asvini and other constellations. Nabhas; some sacrifice; *Svah.* Svagar or Heaven *Vaikarikam* the deities presiding over the senses.

39. *Sridh.* The jiva-he who disturbs and agitates the three gunas *Svabhava*, the cause

herself; and she was filled with fear (she was beside) herself and could not believe her own eyes and mused thus):—

40. "Is this a dream? is it a strange vision exhibited by the Lord? or is it a delusion of my own mind? or is it some inborn divine power of this, my child's own?

41. Since it is something which cannot be distinctly made out by the mind, the heart, efforts and words, I bow to that Supreme One which is beyond comprehension, on which depends all this world, by which it is pervaded, which is grasped by the power of the mind and from which all this proceeds.

42. May He be my asylum, by whose Maya the wrong notion arises thus. "I am; he is my husband, 'this is my son, 'I am the chaste queen and mistress of all the wealth of the Lord of Vraja; these Gopas and Gopies and all this wealth of cattle are mine."

43. When she had thus a distinct grasp of truth, the Supreme Lord (again) cast over her the Vaishnava power (spell) which made her love Him as her own son (as before).

44. In an instant Yasoda lost all her memory of the vision and as before, placed her son on her lap with a heart overflowing with intense affection.

45. She thought Hari to be her son, whose glories are sung by the gods, by the Sankhya and Yoga followers, by the Upanishads and the three Vedas in general.

of birth. *Karma* that which charges the jiva, etc. with some new virtue, *Asaya*, *Vasana* or the reminiscences of previous experiences.

V. For '*the jiva*' read 'jivas' who are severally confined to their bodies, as well as the jiva that agitates the *gunas*.

D. *Svabhava*. Such as *satvika Karma* the unseen cause peculiarly affecting each. *Asaya* the effect of previous experiences.

The variety etc. The distinctive features, the subtle body, or the intellect and other faculties, and the speciality of individual things.

40. *Child's own*. V. Child's being imbued with the qualities of the Almighty Lord present in him.

41. *Efforts*. Good deeds as well as the merit already acquired; also physical efforts.

V. By mental efforts.

41. D. I prostrate myself before that Almighty One which cannot be fully comprehended even through the power of reasoning by Brahma, Rudra, Indra, Pushkara, Agni, Brihaspati or *Uma*, on which the universe depends for its existence;, subsistence as well as its origin and which is perceived by some in the right way or by some in the wrong way.

42. *The wrong notion*. false attachment.

By whose notion. D. By whose will the worng notion of being independent forgetting the Lord's control.

45. *By the gods etc.* V. By those whose belief is based on Pancharatra and the like, works, and who practise *Jnana yoga* and *Karma yoga* according to them.

D. By those who are devoted to the Omnipstent, (Hari) and follow the path laid down by Pancharatra, Brahma Tarka etc.

46. The king said:—O sage, what meritorious work had Nanda done so as to deserve this great blessing and what had the most fortunate Yasoda done at whose breast Hari was suckled?

47. What his parents did not understand and see through the glorious activities of their child Krishna, the wise even now sing as the means of absolving the world from its sin.

48. Sri Suka said:—Drona, an important one of the eight Vasus, along with his wife Dhara, intent upon carrying out the behests of Brahma, said to him;

49. "When we are born in the world, may we have the highest devotion to Hari, the god of gods and the Supreme Ruler of the Universe—the devotion by which man in the world may certainly get over the evil destiny (the evil force).

50. 'Let it be so,' said the worshipful Brahma; and Drona of good name was born and well-known as Nanda and his wife Dhara as Yasoda.

51. Accordingly that couple, of all the Gopas and Gopis, O Bharata, bore intense and devout love to the glorious Lord of heaven, Mukunda, who became their son.

52. To make the words of Brahma true the Omnipresent Lord Krishna with Rama dwelt in Vraja and brought them joy by His sportful activities.

ADHYAYA 9.

Leaving aside Sri Krishna whom she had not suckled to satisfaction, Yasoda attends to her domestic duties. He breaks the pot of curds; and the angry mother ties Him to a mortar.

Sri Suka said:—One day when her maid-servants were directed to do some other work, Yasoda, Nanda's wife, churned the curd, herself.

2. And at the time of churning the curd, she recollected and herself sang those several acts of Krishna as a child which were (popularly) sung there (at Vraja).

3. Clad in silken cloth fastened with a zone round her big waist, with her shaking bosom that overflowed from affection for her

son, with her earrings set in motion as well as the bangles on her arms tired with pulling the rope to and fro, the face bedewed with drops of sweat and jassamine blossoms dropping from her braid, she went on churning.

4. To His mother engaged in churning Sri Krishna came up to be suckled and to her immense joy He took hold of the churning rod and stopped her (churning).

5. With her bosom overflowing through affection, and looking into His face of joyous smiles, she suckled her darling who had climbed up to her lap; but when he was yet unsatisfied, she left Him and went away in haste, as she saw on the hearth the boiling milk overflow (from the pot).

6. In anger He bit His quivering ruddy lips with His teeth, and, with a piece of stone, broke a pot of curd and cream kept into the interior of the house, and shedding false tears secretly ate butter there.

7. Getting down the pot of well-boiled milk she returned to find the pot of curd broken; perceiving that to be her son's act she laughed failing to find Him, too.

8. Beholding Him firmly standing on the feet of a mortar (overturned) and freely feeding the cat (monkey) with the butter placed on the swing and yet looking as if afraid of (detection in) theft, she gently (noiselessly) approached Him from behind.

9. Seeing her with a cane in the hand, He got down in haste from the mortar and ran as if in fear; the Gopi pursued Him whom even the mind of yogins urged by the force of tapas cannot reach, (she pursued Him; but did not overtake Him).

10. Going after Him, impeded in her gait by the weight of her spacious and full hips and followed as it were by the flower dropping from her braid loosened on account of her hasty steps, the mother of beautiful waist overtook Him at last.

11. She threatened and took hold of Him by the hand who for having committed a fault, was crying and with His hand rubbing His eyes all over which the collyrium became spread and who was looking up with fearful and bewildered eyes.

12. Seeing her child affrighted, the loving mother threw down

the cane and, not knowing His power, thought of tying Him with a rope.

13. In relation to Him nothing is inside or outside, in the front or at the back, but He is the front and back, the outside and inside of the Universe and He is the Universe itself;

14. Taking *that* unmanifest Lord, Adhokshaja in the human form, to be her son (child) Yasoda tied (tried to tie) Him like a common (human) child to a mortar with a piece of rope.

15. (But) in tying her child for his fault that rope was short by two inches; (fingers) and so she added on another piece to it.

16. When that also proved to be too short she added another piece and so on; with every other piece she added, the rope was still short by two inches.

17. When she thus put together all the pieces of ropes in her house, (other) Gopa women laughing at it, Yasoda also laughed and stood astonished.

18. Seeing how His mother was greatly fatigued, her body bathed in sweat, and the wreaths of flowers were dropping from her loosened braid, Krishna took pity on her and allowed Himself to be tied.

19. O beloved king! thus did Krishna show how He places Himself in the hands of His votaries (devout servants), though He is the absolute Hari and has all this Universe with all its rulers under His own power.

20. Neither Virincha (Brahma) nor Siva, nor even Lakshmi who clings to His bosom, has realised such grace as this Gopa woman Yasoda enjoyed at the hands of the Lord that bestows Moksha.

21. This glorious Lord who now appears as the son of a Gopika, is not so easily accessible to creatures even though full of wisdom, as He is to those who are full of devotion and identify themselves with Him [V. D. and who make Him their one raft for crossing the sea of Samsara].

13. *He is the Universe itself. V. Note.* This expression of identity is intended to convey that the Supreme Being is connected with both the cause and the effect as a soul is with a body.

13. D. Neither *within* nor *without* Him, is there anything (self-existent and independent since He is everywhere); neither *before* nor *after* Him could there be anything (since He is the absolute existence from eternity to eternity); (whereas) He exists before and after, within and without, the Universe and is (said to be) the Universe itself (because it is absolutly in His power).

22. When His mother was solely attending to her household duties, the omnipotent Krishna noticed the two Arjuna trees that were in their previous life two Guhyakas, sons of Kubera.

23. They were known as Nalakubara and Manigreeva endowed with great splendour; but on account of their pride, had been turned into trees by Narada's curse.

ADHYAYA 10.

Under Narada's curse, Nalakubara and Manigriva changed into Arjuna trees; Sri Krishna tied to the mortar uproots them.

1. The king said:—O worshipful one, be thou pleased to tell me of the cause of the curse pronounced on them; (i.e.), of that reproachful conduct of theirs, by which even the divine sage was roused to anger.

2. & 3. Sri Suka said:—Those two were sons of Kubera, and, on becoming the attendants of Rudra, had grown very haughty; drunk with the liquor called Varuni, highly intoxicated, with their eyes rolling under its influence, accompanied by their women they strolled abount on the banks of the Ganga, in the garden adjoining the Kailasa and through the woods in full blossom.

4. Into the lotus-beds of the celestial river, they entered and sported with youthful women, like unto two elephants sporting with she-elephants.

5. O thread of Kuru race, Narada, the worshipful divine sage, chanced to see there those two celestials and perceived them to be intoxicated.

6. At sight of him the ladies felt ashamed at their nudity and, afraid of a curse put on at once their clothes; but those two did not at all care to do so and remained naked.

7. Observing the two sons of the celestial chief, blind with (the arrogance of) prosperity and inebriate with wine, the sage Narada, in pronouncing curse intended for their own good, said as follows.

4. *Into the lotus-beds.* D. Into the water beautiful with lotus blossoms

8. In the case of a man, who gives himself up to fascinating pleasures, no other cause, no other form of Rajoguna, such as the pride of high birth or learning, is so powerful to bring about the loss of good sense as the pride of wealth and power; for, where this (is strong), *there* find place women, gambling, and wine.

9. By these, devoid of compassion and self-control, animals are killed; (for) they regard this body to be never subject to old age, death and destruction.

10. Though styled a god of men (king) or a god of the earth (brahmin), this body eventually comes to be what is known as worms, refuse or ashes; does he who for its sake hurts other beings, understand his own real purpose, or that hell is the result of his cruelty?

11. To whom does the body belong? To him who gives food or to the father or to the mother or the mother's father, or the strong person who seizes it by force or to the purchaser, to fire, or to the dog?

12. Which sensible person, other than a fool, would regard as his own *self*, this body, which is thus common (to many), originating from, and vanishing into, Avyakta (the unseen principle) and would (for its sake) kill other creatures?

13. To the wicked man blinded with the pride of wealth, poverty is the best remedy; for, the man in poverty distinctly (realises) sees that (other) creatures are like himself, i. e., liable to the same pleasure and pain.

14. Just as a person who has run a thorn (into his foot) does not wish that another creature should undergo the same pain, (because) he realises by proper signs how jivas equally feel pleasure and pain; but he who has not had the experience of running a thorn cannot so sympathise with other beings.

15. The poverty-stricken man being free from obdurate haughtiness becomes divested of all kinds of pride in this life and by the

8. D. There is no modification (effect) of Rajoguna other than the objects for enjoyment, the pride of wealth noble-birth, etc (and learning) that make women and wine most gratifying to the soul, and leads to the loss of good sense on the part of a man who is seeking after pleasures.

10 D. *Note. Bhuta druh.* He who acts against the eternal Truth (Brahman) by indulging himself in the talk of being one with Him and the like is doomed to eternal hell.

will of providence is put to difficulties; and that very state becomes indeed his great *tapas.*

16. Of the poor person who day by day grows thin through starvation and yearns after food, the senses and organs become dried up and the tendency to do harm ceases to be.

17. It is only the poor man whom (of their own accord) meet the righteous that regard everything as equal; and, associating with the righteous, he subdues the passion of desire (thirst) and, not long afterwards, gets purified (D. attains Moksha).

18. What have the righteous who, possessed of equanimity, seek to attain to the feet of Mukunda, to do with those wicked men who are fit to be neglected, as being stiff-necked on account of their wealth and being associated with the sinful?

19. Therefore, I shall cure their pride arising from ignorance (darkness) as they are blind and puffed up with wealth and power and addicted to women, without control over their mind and now intoxicated with the tasteful wine called Varunee.

20. & 21. Since these two sons of Kubera, one of the protectors of the world, are immersed in ignorance and full of intolerable pride, and are unconscious of their present naked state, they deserve to be in the inanimate state, so that they might not be again seen in this shameful condition; however, they shall, through my favour and grace, have the faculty of memory even in that state.

22. They shall, at the end of a hundred celestial years, attain to the presence of Sri Vasudeva with devotion and be restored to their celestial body.

23. Sri Suka said:—Having thus uttered his curse, the divine Sage repaired to the hermitage of Narayana; and Nalakubara and Manigriva became the twin-born Arjuna trees.

24. To prove true the words of the divine sage, foremost among the Lord's votaries, Hari (Sri Krishna) slowly proceeded to the spot where the two Arjuna trees grew together.

25. "The divine Sage", thought the Lord, "is most beloved of Me and these two are the sons of Kubera; therefore I shall fulfil what has been prophesied by the high-souled Sage."

26. With that purpose Sri Krishna crawled between the

Arjuna trees that grew together; and as soon as He passed between them, the mortar fell crosswise.

27. By the child with the rope wound about his belly and dragging the mortar along with him, the trees were at once pulled by the roots (were uprooted); with terrible noise they fell down, their trunks, shoots and branches being violently shaken by the speed of the Supreme Lord.

28. Then, illuminating the directions with their resplendent lustre, rose the two Siddhas like fire rising out of the trees, bowed to Krishna and fell prone at His feet and free from Ahankara, said to the Lord of all the worlds with folded hands:—

29. "O Krishna, Krishna, O great yogin, Thou art the First and Supreme Person; and the wise who have realised Brahman know (say) that the Universe, gross and subtle, is but Thy form.

30. Thou alone art the ruler of the body, breaths (life), the mind and the senses; and it is Thou that art in the form of Time and Thou art the omnipotent Lord Vishnu, and Ruler of rulers, never subject to change.

31. Thou art the Mahattatva (the gross effect), the subtle Prakriti constituted of Satva, Rajas and Tamas; Thou art the Antaryamin (the Supreme Person actuating beings from within) and directly knowest Thou all the modifications and states of all.

32. By means of the modifications of Prakriti and its qualities that fall within the range of perception, Thou art not perceived

26. *As soon etc.* D. By His mere presence.

27. *And dragging.* D. The mortar was dragged and the trees became uprooted with teribIe, etc. by the blasts of wind.

28. *Like fire.* D. Like fires.

29. *Thy form.* V. Thy body i.e.. like unto a body.

D. That which is filled with Thy presence but not connected with Thee as a condition limiting Thy powers and nature.

Is but Thy form. D. Is an abode which Thou the Perfect Brahman art pleased to fill.

30. *The Ruler of etc.* D. The Ruler in every body of the mind and the senses from within and also from without, since Thou art in the form of etc.

V. *Note.* In this verse the Lord is shown to be not only the material cause but also the efficient cause of the world.

V. Also the first half indicates that He is the cause of the subsistence of the world and the second half indicates that He is also the cause of its destruction or dissolution.

32. D. Though perceived by Thyself and to some extent by Sri and Durga, Thou art not perceived by Brahma and other jivas who are presiding over or connected with the qualities of Prakriti.

32. *By means of etc.* The gross environments which are the products of Prakriti are perceived through the senses; but they do not, and cannot, lead the jiva to perceiving the Supreme Being.

and cannot be. Who in the world here, enveloped in gunas, is capable of knowing Thee that dost exist even before creation?

33. Salutation to Thee who art so great, the most glorious Vasudeva, the Maker of all and the perfect Brahman and whose glories lie concealed by the gunas which receive their light and power from Thyself.

34. & 35. Thou whose Avataras in personalities, Thyself having no corporeal frame, art known by their supreme, matchless and unsurpassed powers which are not to be found in creatures conditioned by bodies,—such Thou, the Lord of all blessings, hast made this Avatar, with a ray of Thine, for the purpose of creation and protection of all the worlds.

36. Salutation to Thee, O most auspicious One who art Vasudeva of perfect bliss; salutation to Thee, the Lord of Yadus!

37. O Perfect One, be pleased to send us away who are servants of Kubera (or Narada): we have now had the fortune of seeing Thee through the grace of the worshipful sage Narada.

38. May our tongue be devoted to the utterance of Thy excellent attributes, our ears to hearing Thy stories, our hands to Thy services; our mind to remembering Thy feet; our heads to bowing to the world as Thy abode and our sight to seeing the righteous who are Thy body!

39. Sri Suka said:—Thus praised by them both, the glorious Lord, the Ruler of Gokula, tied to the mortar with a rope, laughingly said to the two Guhyakas.

40. The Lord said:—It is already known to Me that, in having made you fall by his words, the merciful sage did a favour

Who among the limited jivas is fit to know Brahman that is present in the world sphere in which He is pleased to sport.

33. *By the gunas.* V. By the gunas which thou seest.

V. *Note.* Another reading. "Atma jyotihi"—self-luminious an attribute to the Lord.

34. & 35. D. *Note.* Here it is clearly brought out that Sri Krishna is no other than the Avatara of Sri Narayana, the Supreme Lord, an Avatara like Matsya and other Avataras being distinct exhibition from those that are known as Antaryamin and that His Supreme powers are exhibited through such forms as Matsya and Varaha in order to indicate His supreme nature which should not be confounded with the forms of poor animals.

37. *Who are etc.* D. Who are always Thy attendants and servants.

38. The world. (1) the living world (2) those in whom Thou dwellest.

38. *To the world as thy abode.* D. To Thee O Lord of the gods.

to you blinded with pride of prosperity.

41. On having seen the wise and righteous that have realised Atman and entirely devote their mind to Me, no bondage could exist as no obstruction to man's sight (his eyes) can arise when the sun dawns upon him.

42. Then go to your home, Nalakubera, having realised Me as the Supreme Lord; and the most desired and highest devotion to Me which puts an end to Samsara, has been kindled in you.

43. Sri Suka said:—Thus commanded, they both went round the Lord tied to the mortar, repeatedly prostrated themselves before Him and, with His leave, went towards the North.

ADHYAYA 11.

The youthful sports of Sri Krishna and Balarama. Nanda and others emigrate from Gokula to Brindavana. Sri Krishna destroys the Asuras named Vatsa and Baka.

1. Sri Suka said:—Hearing the noise of the two falling trees, O foremost one of Kurus, Nanda and other Gopas came to that spot, suspecting the fear of a thunderbolt.

2. There they saw the two Arjuna trees fallen to the ground and not knowing the cause of their fall, though obvious, they were bewildered.

3. And also saw they the child dragging the mortar tied to him with a rope; 'whose (work) is this? whence! Oh! wonder! what portent! Thus afraid, they got much perplexed.

4. The boys (there present) informed them thus:—"By this Krishna it was done, going between the trees and dragging the mortar that had fallen across; we also saw two men."

5. But they did not believe what the boys said for the reason that it was not possible for him, a child, to uproot the two trees; and some of them felt only a doubt in their mind.

41. *No bondage.* D. *Note.* The bondage could last only till I am seen.

42. *Home etc.* D. To the home of Kubera.

, *Which puts etc.* V. Which is the source of highest joy.

42. *Sridhara.* Being more important of the two Nalakubara alone is addressed by name.

1. *Suspecting etc.* D. Taking it to be the roar of thunder.

3. *What portent etc.* D. Trembling with fear of some great portent.

6. Seeing his son tied with a rope and dragging the mortar along, Nanda smiled and set him free.

7. Cheered by Gopa women with clapping of hands, the glorious Lord sometimes danced like a child; some time, as if in childish ignorance, He sang loudly and He behaved like a wooden machine in their hands.

8. & 9. Now when told to get the high-legged wooden seat, He only takes hold of it; and now He swings His arms to the joy of His own people; to those in the world that know Him He shows that He is always with His own servants (votaries); thus the glorious Lord brought extreme delight to the whole of Vraja by the playful activities of His boyhood.

10. "Purchase, O (people), purchase fruits," hearing such cries of pedlars, Achyuta quickly took a handful of grain, desirous of fruits, though He is the Lord that confers all fruits.

11. The fruit-seller (woman) filled with fruits both His hands that dropped the corn (into her basket) which became filled with precious gems.

12. When after the fall of the Arjuna trees Krishna was on the bank of the river busily playing with children, queen Rohini called both Rama and Krishna to return.

13. When called, the children, deeply engrossed in play, did not come up; thereupon Rohini sent Yasoda who was anxious about her child to fetch them.

14. Yasoda, her bosom overflowing through affection, shouted for her son Krishna who along with his elder brother, was engrossed in play with other children.

15. "Krishna, my darling, Krishna, with eyes like lotus, O child, come on; have thy appetite quenched at my bosom: stop playing: thou art fatigued with hunger.

16. "O Rama, come on, my child, soon with your brother, O joy of the house; early in the morning you had your meal; (it is time now for you to have it) and you are much tired in the play, O son.

17. "O Dasarha, the Lord of Vraja (thy father) about to have his meals, expects you; to our joy; come on O children, do you return to your homes.

18. "Thy body is dim with dust: O my son, have thy bath; to day the star of thy birth is in the ascent: purified by bath, bestow cows on brahmins.

19. "Lo! look at thy friends well washed and adorned by their mothers; mayest thou also have thy bath and thy meals and be well adorned; then go to play'.

20. Thus, thinking to be her son Him who is the one crown of all, and with her heart full of affection for him, O king, Yasoda took Achyuta and Rama by their hand and brought them to her palace, and performed auspicious rites for them.

21. On observing in Brihadvana great evil omens Nanda and other elderly Gopas met together, and considered what should be done for Vraja.

22. In their midst one Gopa, by name Upananda, superior by wisdom and age, possessed of a true insight into the real nature of time and place and things and a well-wisher of Rama and Krishna, said (as follows):—

23. We should go away from this place if we desire the welfare (good) of Gokula; for here appear great portents which indicate peril of our children (people).

24. Somehow, miraculously indeed this child Krishna escaped from the Rakshasi engaged in killing infants and, surely, through the grace of Hari the cart did not fall on Him.

25. By a Daitya, in the form of a whirl-wind, He was carried up into the air, the region of birds. He fell on a rock and then He was protected by the great gods.

26. That this child or any other should not have died by getting between those two trees is also Achyuta's protection.

27. Before any calamity indicated by these evil omens overtakes Vraja, let us take our children and go to some other place this very day with our attendants and followers.

28. There is the forest tract called Brindavana, fit for our cattle and full of thriving wood, fit to be dwelt in by our Gopas, women and cattle with its pleasant hills, pasturage, herbs and plants.

25. *The region of birds.* V. Where one has to stand unsupported.

26. *Protection etc.* D. Protection afforded by Achyuta to other children.

29. Therefore let us go there this very day; get ready (your) vehicles; make no delay; let our valuable herds of cattle go in advance, if you like it.

30. Hearing him, the Gopas who unanimously expressed their approbation, said, "That's good", That's good", and got ready their several vehicles and loaded them with their effects and started.

31. O king, they (the gopas) put into their carts the aged and the young as well as the women of their families and all the utensils and furniture and were on the alert with strung bows (in their hands).

32. With their wealth of cattle going in front of them and accompanied by their priests they made their journey, blowing their horns and trumpets on all sides.

33. Mounted in cars, with their bosom adorned with fresh Kumkuma with gold ornaments about their necks, clothed in fine dress the Gopa women sang the sportful activities of Krishna.

34. Riding in the same car and hearing with joy the songs that celebrated the sportful acts of their children, Yasoda and Rohini also shone with Rama and Krishna by their side.

35. They entered Brindavana, comfortable in all seasons: they formed, with their carts drawn in a semicircular form, their habitations like unto the moon's half.

36. At the sight of Brindavana favourable to their cattle, the mount Govardhana and sand-banks of the Yamuna, Krishna and Balarama were highly rejoiced, O king.

37. Thus, by their activities appropriate to childhood and by their sweet lisping, they delighted the people of Vraja and in due time they began to tend young calves.

38. Not far from their habitations, along with the children of Gopas, they tended the calves in playful diversion, having taken with them various play things.

39. & 40 Sometimes they played upon their flute, [some-times they played using as balls fruits like those of Bilva: sometimes they played kicking them with their foot adorned with *kinkiny*; and some-times they fought with one another imitating bulls and bellowing like them, along with other cowherd boys who disguised themselves as cows and bulls. Like common boys they imitated the cries of other animals like the peacock and sportfully roamed about.

41. Once when they were with their mates tending the calves on the banks of the Yamuna, there came a Daitya intent upon killing Krishna and Balarama.

42. Hari observed him in the form of a calf in the midst of his calves, pointed him out to Balarama and, as if He knew nothing, slowly approached the Daitya.

43. He (Achyuta) caught him by the hind legs and tail, wheeled him fast and sent him lifeless on to the top of a *kapitha* (wood apple) tree; the huge-bodied Daitya fell down along with the fruits that were made to drop thereby.

44. Astonished at seeing him the boys praised Krishna saying "well done"! "well done"! and the gods highly glad of it showered flowers.

45. The sole protectors of all the worlds were thus two cowherd boys and with their break-fast in their wallet roamed about tending the calves of their cows.

46. Once all these cowherd boys led their respective charge (calves) to drink water in a tank and they also drank of it.

47. There those boys were frightened to see a monstrous creature like unto a mountain peak struck off with the *Vajra*].

48. It was indeed the great Asura known as Baka who came in the form of a crane (stork); the powerful monster of sharp beak violently rushed at and swallowed Krishna.

49. When they saw Krishna caught in the mouth of the huge Baka, Balarama as well as the other boys were bewildered like the senses and organs in the absence of Prana (vital breath).

50. But Baka vomited Him, that son of Gopala (Nanda), the father of all the worlds, who like fire burnt his guttural orifice and at once in a rage came back to hurt with his bill Him who cannot be hurt.

51. The Lord (goal) of the righteous seized Baka, a friend of Kamsa, who rushed at Him, by the two halves of the bill and sportfully tore him up like a blade of straw, as the boys stood looking on, and (thus) brought joy to the celestials.

52. Then the dwellers of the celestial world showered the enemy of Baka with jasmine and other blossoms of Nandana garden, blew their conches, sounded *anakas* and sang praises

over Him, and the cowherd boys were cast in wonder to witness it.

53. Finding Krishna that escaped from the jaws of Baka, Rama and other boys, even as the senses welcome Prana, embraced Krishna on His return (to his place) and felt happy; they led back all their calves to Vraja and sang praises of Krishna.

54. Hearing of it the Gopas, men and women, full of astonishment, in intense love and with thirsty eyes, looked on Him like unto one that is recovered from the jaws of death.

55. "It is pitiable yet astonishing that this child had many deadly enemies; still it is they that reaped the evil, since they were the source of fear (to the world) in the past.

56. However, the fierce demons are not able to do Him harm; but approaching Him with a desire to kill Him they themselves perish like insects in fire.

57. Most happy it is that the uttrances of those that know Brahman never prove false; for what the worshipful Garga said is seen to be literally true."

58. Thus joyously recounting the deeds of Krishna and Rama Nanda and other Gopas became thoroughly happy and were free from the misery of Samsara (mundane life).

59. Thus in sportful activities of childhood they passed it at Vraja, engaged in plays such as blind-folding the eyes, constructing dams and jumping over like monkeys and so on.

ADHYAYA 12.

Sri Krishna slays Aghasura.

1. Sri Suka said:—On a certain day, with a mind to have His break-fast in the woods, Hari (Sri Krishna) rose early in the morning, woke his fellow cow-herd boys by charmingly blowing his horn, and issued forth from Vraja with the calves going in front.

2. Called by the same horn of Sri Krishna gladly set out with Him thousands of young loving boys equipped with slings, staves, horns, and flutes, driving their own herds of calves in teeming thousands.

3. With the innumerable calves of Krishna they herded their own and tended them and amused themselves here and there in child-like sports and plays.

4. With fruits, tender shoots, clusters of flowers, feathers and coloured earths, they adorned themselves, though they already wore the ornaments of glass-beads, Gunja seeds and pieces of gold.

5. They stole one another's slings and other things and, when noticed, they threw them away to a great distance; and they at those distant points smiled and threw back the slings.

6. When Krishna had gone to a distance to observe the beauty of the forest, they vied with each other in touching Him first and were delighted at touching Him.

7. Some play upon the flutes, some blow their horns, some hum with the humming bees, and some others sing sweet notes along with Cuckoos.

8. Some run with the shadow of birds; with the royal swans some walk; some others sit down with cranes, and some too with peacocks dance.

9. Some pull monkeys by their tails and climb trees along with them; some make wry faces after them; others swing from branch to branch.

10. Some hop with frogs, and get drenched in the rivers and rills; at their own reflections, some laugh; some admonish their echoes.

11. Possessed of an immense store of merit they sported thus with Sri Krishna who was to the wise the realisation of perfect and absolute blissfulness of Brahman Supreme Deity to those that gave themselves to His service and but a human child to those that were deluded by Maya.

12. Is it possible to describe fully how blessed were the folk of Vraja before whom stood He, that supreme Deity Himself, a visible reality, the dust under whose feet is not reachable even by those yogins who control their mind by practising austereties through many lives.

13. Now to attack Him came a mighty Asura, called Agha, who did not brook to see them engaged in delightful and happy sports; a sight which even the immortals that have partaken of

Amrita contemplate at heart eager to realise it themselves and thereby seek to support their life.

14. Directed by Kamsa and (Putana), being brother to *Baki* and Baka, the Asura Agha saw the boys with Sri Krishna and thought thus: "This is the slayer of my brother and my sister; I will avenge the wrong done to both by killing Krishna along with Bala (along with his friends and charge)".

15. When these, (Krishna and his fellow cowherd boys) are made the libation for my friends (sesamum and water) all the residents of Vraja are then virtually gone. When the life is gone, there is no necessity for being anxious about the body; for children are the life of those that live (a human life).

16. Thus resolved the wicked Asura assumed the huge body of a boa-constructor, one yojana in length and stout like a big hill, and with his astounding cave-like mouth kept open lay there, across their path, intending to swallow them.

17. Its lower lip lay on the earth; the upper lip touched the clouds; its mouth between them was a wide cave; its canine teeth were mountain peaks; the interior of the mouth the region of darkness; its tongue a spacious road; its breaths tempestuous blasts; and the fierce heat of its eyes was a forest fire.

18. Noticing it in that state all took it for a beautiful landscape of Brindavana and, in their sportive mood, fancied it to be like unto the wide open mouth of a boa-constructor; (and they talked about it as follows):—

19. "Ah! what wonder it is! O friends! tell us what is this living mountain that lies before us? Is it not like unto the open mouth of a wicked and monstruous serpent eager to devour us?

20. "Truly, do you all observe it! the cloud, reddened under the rays of the sun, is like its upper lip and the earth red through its reflection below like its lower lip.

21. "The mountain caves on its right and on its left vie with its jaws; the lofty moutain peaks rising in a row vie with these horrible teeth; do you all observe?

22. "This long and broad road repudiates its tongue and the darkness pent up in their midst emulates the darkness in the interior of its mouth.

23. "This fierce blast heated by the forest fire is like unto its breath, the bad smell emanating from the animals burnt by it stinks like the flesh in (the trunk) of a serpent.

24. "Would it devour us all while we are in? If it would, it should soon perish like Baka;" thus discussing and with their eyes on the bewitching face of Baka's enemy, and splitting their sides with loud laughter they went on, clapping their hands.

25. Listening to the discussion of his ignorant companions of what was not true Sri Krishna saw how the serpent was certainly an illusion;.and, perceivng it to be a Rakshas, the Lord, who is present in the hearts of all creatures, thought of saving his beloved fellows (from the danger).

26. They entered into the bowels of the Asura,—the children with the calves; but they were not at once swallowed by the Asura, who, remembering Krishna as the slayer of his kinsmen, awaited the entry of Baka's enemy (Krishna) also.

27. Krishna the protect or of all saw how they looked on Him alone as their protector and were straying away from His hands, helplessly becoming food to the deadly fire of the Rakshasa's hunger; and, while touched with pity, He marvelled at the work of Providence.

28. "What should be done now? The wicked one should not escape with life and these good fellows should get away unhurt, both these purposes how to achieve." So considering and having decided what to do, Hari the omniscient Lord entered its mouth.

29. At that moment the gods behind the clouds loudly shrieked in cries of fear; and Kamsa and others who were Rakshasas and relations of Aghasura were rejoiced.

30. On hearing them the omnipotent and imperishable Krishna grew in a moment to huge dimensions in the throat of the Rakshasa that was eager to grind into powder Him and the boys with all their calves.

31. When all the passages of that huge-bodied Asura were obstructed, his eyes were shot up and he began to reel this way and that way, and his breath completely pent up in the lungs made its way out by splitting open the skull.

32. Along with his breath, all his vital principles at once

departed and from his body; the glorious Lord of heaven cast His (life-giving) looks on the calves and His fellows that lay as if dead, revived them and with them got He out from the jaws of the Asura.

33. A wonderful and big light rose from the stout body of the serpent, setting ablaze the ten directions with its lusture and in the sky awaited the Lord's coming out and entered Him while all the gods looked on (in astonishment).

34. Then in immense joy the gods offered their worship to the Lord who accomplished their own purpose.—They rained down flowers on Him; Apsaras women danced; Gandharvas and other musicians sang: those versed in instrumental music played on their instruments; Brahmin sages sang hymns of praise and Pramatha (Garuda and others) hosts shouted "victory".

35. On hearing everywhere the auspicious and festive sounds of those wonderful hymns, vocal and instrumental music and shouts of 'victory', the four-faced Brahma issued forth at once from his abode to the vicinity of the Lord and eyeing Him, stood really astonished (at that glorious work of the Lord).

36. At Brindavana, O king, the skin of that strange Ajagara served for the residents of Vraja as a hiding place for a long time (like a den) in their sports.

37. This act of Krishna as a child in rescuing themselves and the serpent (Agha) from the jaws of death (samsara), the young men in their boyhood observed and talked to one another about it.

38. 'This is nothing strange in the Supreme Being, the maker of all, great and small, though He appears in the guise of a human child; for even Aghasura was absolved from sin by touching Him and attained to the form of Atman—an attainment not possible for the unrighteous.

39. The likeness of the Lord's personality formed even but once in the mind in contemplation does confer the divine light; there is then no need at all for proof that the Lord directly revealing Himself in their heart and in their midst in all His eternal, essential, and blissful nature, untouched by Maya (anything unreal) does confer the supreme bliss on His votaries like Prahlada.

40. Suta said:—O Brahmins, Parikshit who owed his life to

Krishna, listened thus to the wonderful story of his protector; and with his heart taken up with it, he again requested Sri Suka to tell him again the same sacred stories.

41. The king said:—O Sage, how could an act done at a distant time become one of the present? For thou hast said that the boys sang in His sixth year of what Sri Hari did in Kaumara, i.e., before completing the fifth year.

42. O great yogin, be pleased to tell me of it; great is my curiosity, O Protector; certainly this is only a Maya of Hari Himself, and it could be nothing else.

43. In this world, blessed indeed we are, O Sage, though we are poor Kshatriyas; for, from thy lips do we often drink of the hallowed nectar of Sri Krishna's stories.

44. Suta said:— Thus requested, O foremost one among votaries, Sukacharya, reminded of the blessed Lord, lost the use of his senses (was immersed in contemplation), with difficulty and slowly he recovered the sense of external world and began to respond to him.

ADHYAYA 13.

Brahma carries away calves and cowherd boys and is astonished at Sri Krishna's creation for one year.

1. Sri Suka said:—A very good enquiry hast thou started, O foremost one among Hari's votaries; listening as thou art to the stories of the Almighty Lord, thou makest them ever fresh (by thy queries).

2. This is the nature of the righteous who know what is essential in all things, that the stories of Achyuta are ever new to them though their speech, ears and mind are ever devoted to them, even as the topic of women is entertaining to gallants.

3. Listen to me with attention, O king, I shall tell thee even what is most secret; for preceptors would impart to their beloved pupil even what is most hidden.

4. Having thus saved his companions who were tending the calves from the deadly mouth of Agha, the glorious Lord brought

them down to the sands of the river and said to them:—

5. "Friends, how charming is this bank of deep, soft and unstained sand; most agreeable for our sports! It is surrounded with trees most bewitching with the echoing notes and the humming of birds and bees drawn hither by the fragrance of the blowing lotuses.

6. "Here let us have our break-fast; the day is already far advanced and we are hungry; let the calves drink water and leisurely graze on grass near at hand.

7. Accordingly they led the calves to the water and enclosed them on the green; they opened their wallets (set aside their slings) and in great delight messed along with Sri Krishna.

8. In many a circle round Krishna sat the boys of the Vraja, all facing Him with their eyes wide open; thus seated with Krishna in the forest, they shone like petals arranged round the pericarp of a lotus.

9. Some used flowers and leaves as their plates, some tender leaves and shoots; some fruits; some their own slings; some barks; and some pieces of stone; and they ate out of them.

10. With the Lord ate all of them making one another relish the taste of their dish; they laughed and set others alaughing.

11. With his flute between his belly and his garment, the horn and the cane underneath his left arm, the soft morsel in the left hand, and fruits between his fingers, seated in the middle, walled in by his comrades, he cracked jokes, induced laughter in them and ate—He, the one deity of all sacrifices, exhibiting the sportive mood of lads, while the celestial world witnessed it (in wonder).

12. O Bharata, while the cowherds were thus having their repast, with their hearts absorbed in Achyuta, the calves allured by luxuriant pasture strayed far away into the woods.

13. Beholding them cast in fear, Krishna dispelled their fear and said "O friends, do not stop eating. Here, will I get you your calves."

14. Having thus assured them the blessed Lord Krishna with the morsel of food in his hand went far searching for the calves over mountains, in caves, bushes and dark forests.

15. Meanwhile, eager to enjoy another delightful work of His glorious power, Brahma the Lotus-born carried away thence His

calves and friends and, O best of Kurus, secreted them at some other place; for he had already watched from the sky with great wonder and delight how the powerful Lord saved them from Aghasura.

16. Thereupon, failing to find the calves there and, on the sand-bank too, the cowherd boys, Krishna searched for both of them on all sides in the forest.

17. Not finding anywhere in the forest the calves and the boys, the Omniscient Krishna at once saw that it was all the work of Brahma.

18. Now to the joy of their mothers as well as to Brahma, Krishna, the one supreme maker of the Universe, exhibited himself as both (calves and their herdsmen.)

20. Himself being the Atman (Lord) himself, the cows and the calves and the guide to the cowherds and playing his own games, the Atman of all entered Vraja.

21. He drove separately the respective cows, to their several houses, tied them in their respective stalls, and having entered the several houses he was, O king, the same as the property of each.

22. Impatiently rising at the sound of the flute, their mothers closely embraced their sons with their arms and mistaking Para-Brahman for their children suckled them at their breast overflowing with love and milk sweet as ambrosia.

23. So, O king, he returned in the evening after his appointed sports during different parts of the day and by His fine ways gave them delight while the mothers comforted Him in their intense love with shampooing, baths, pigments, ornaments, *tilaka* as talisman, delicious food and the like.

24. Following Him in haste the kine entered their stalls calling to them their several calves by their own voices and suckled them at their overflowing udders and licked them all over.

25. Towards Him (Krishna) the motherly care of cows and of Gopa women was wholly the same as before and only their affection grew stronger; and towards them Hari's behaviour as a child was the same as before, and only the delusion on their part grew stronger.

26. Day by day for one complete year the creeper of affection

in the hearts of all people at Vraja towards their own children grew slowly, while towards Krishna it was unlimited and grew in unprecedented manner (V. as before.)

27. Thus in the forms of cowherd boys, Sri Krishna the Paramatman, now as one tending the calves, protected as it were himself by himself and spent one year in sportful activities in the woods as well as at Vraja.

28. On one day when the year was to close in five or six nights, along with BalaRama he entered the woods in the course of His tending the calves.

29. Then from a great distance the cows grazing grass (pasture) on the summit of mount Govardhana espied their calves near Vraja.

30. When they saw, they forgot themselves and were in a trance through their affection for the calves took to a path hard to be followed by their protectors and looked like bi-footed creatures with their heads and tails erect, showering milk all round and running in breathless haste.

31. These cows came up to those calves and, in spite of other calves they had, suckled them at their udders and licked them as if they would devour them (in intense eagerness).

32. Having with great difficulty made their way down from the inaccessible mountain side the Gopas met the cows in their anger enhanced by their perplexity and feelings of disgrace on account of their inability to control and restrain them and saw (to their joy) their own sons along with their calves.

33. They saw them, with hearts overwhelmed with overflowing love, in their rising affection forgot their anger, raised and embraced the children in their arms and smelled them on their crown and were transported with joy.

34. Then the aged Gopas most happy to embrace their children let them go with great reluctance, their eyes brimming with tears as they remembered their children.

35. BalaRama observed every moment the intense and growing affection on the part of Vraja towards even the children weaned away from their mother's breast, and not understanding its cause, thought (as follows):—

36. What wonder it is that the love in the heart of the whole Vraja, myself not excepted, grows incalculably intense towards Vasudeva, the one Lord of all, as well as towards all children.

37. What is this? Whence is this? Is it a deity or a woman or a Rakshasi? (No). Most surely it cannot be any other than Maya, the illusive power of my Lord, for it deludes me, too.

38. Thus intensely thinking over it BalaRama saw through His mental vision, all to be Krishna himself.

39. These are neither the great gods, nor the Rishis; Thou thyself appearest, O Lord, in all these different forms. "How came all this difference, please tell me;" thus asked the Lord answered in brief and BalaRama understood it. [V. Please tell me how all this difference came to be; thus asked, the Lord said that it was through His own will as stated in the Vedas and BalaRama realised it.]

[V. By Sri Krishna who now sat in the form of the four-faced on his own seat (in the Satyaloka), his own sentinels under delusion questioned the returning Brahma who had therefore to turn away.]

40. Thereupon, in the space of a winking according to his own measure of time, Brahma came down and saw Hari and everything sporting through a year, all as before.

41. "Here are as many boys and calves as there were in Gokula—all of them have not as yet risen from the bed of my *Maya*.

42. "Who and whence are these that are other than those deluded by me and have been for one year sporting with Vishnu?"

43. Thus Brahma long contemplated on these differences and was not at all able to see who were the real ones and who were not.

44. Thus in trying to delude Vishnu who is untouched by any delusion and deludes all, Brahma, got himself deluded by his own powers of delusion.

45. In the darkness of a night, that which is caused by a mist is merged; the light emitted by a fire-fly is merged in the light of day, similarly any other deluding power when used against Atman loses its force and (only) takes away the Lord's presence (grace) from him (who uses it).

46. At that moment, as Brahma was looking on, all the calves were seen to be Persons of cloud-like complexion clad in *Pitambaras*.

47. With four arms weilding Sankha, Chakra Gada and Padma wearing crowns and ear-rings, strings of pearls and Vanamalas (garlands of flowers),

48. & 49. Adorned with Srivatsa, Angada (on upper arms) and with bracelets of precious jewels [V. with their chest adorned with Sri Vatsa and their neck adorned with Kaustubha] resplendent with Nupuras (anklets), zones and finger-rings; brilliant with fresh garlands of tender *tulasi*, all over the person, head to foot, offered by the highly righteous.

50. With smiles bright like moonlight and with their side-long looks of reddish eyes, they were seen creators and protectors of the purpose of their votaries through Rajas and Satva.

51. They were severally worshipped by all the mobile and the immobile creatures in their best forms, from Brahma (the four-faced) to the clump of grass, with dancing, music and other courses of worship,

52. Attended by Powers of Anima and the like, and likewise by Maya and others and also by the Mahat and other Principles, twenty four in number.

53. They were waited upon by Time, Nature, Tendencies, Desire, Action, Qualities and the like, all in a personal form with their powers eclipsed by those of the Alimighty Lord.

54. All were forms of absolutely one essence of reality, consciousness, and unlimited blissfulness and of incomprehensible glory never approached even by those who have attained the divine vision of Upanishadic wisdom.

55. Thus but once saw Brahma all those forms were one with ParaBrahman, whose rays make all this mobile and the immobile Universe shine (live).

56. At that moment in his inexplicable curiosity and wonder Brahma had all his eleven senses overpowered and rendered still by their effulgence and he stood in motionless silence like a doll by the side of a village deity.

57. When Brahma, the lord of Saraswati, was unable to perceive what it was and stood perplexed in respect of the incomprehensible ParaBrahman of its own peculiar and unlimited glory shining by itself in perfect bliss, which is known only through Vedic

texts that discribe Him (it) in the negative, showing what it is not, the Unborn and Omnipotent Lord, far above Prakriti, soon drew off the curtain of His Maya (from Brahma).

58. Thereupon with his eyes restored to grasping external things and like one rising with difficulty from death, Brahma opened his eyes and perceived all this universe as well as himself.

59. At once he turned and looked in every direction saw before him the Brindavana abounding in trees which were a source of living to its people, and in all desired things in inexhaustible supply.

60. And there lived together in friendship those men, bears and other creatures, naturally at enmity, and by the Lord's presence (now) cured of their hatred and thirst and other appetites and feelings.

61. And there Brahma (the four-faced) saw the one, second less Brahman that behaved like a child born of the king of cowherds the Supreme, unlimited and absolute consciousness as He was, that was, with a morsel of food in hand searching as before for the calves and his mates.

62. No sooner did he see *It* than he hastily alighted from the vehicle and fell, like a staff of gold, prostrate before Him and touched with the crests of his four crowns the feet (of the Lord), and while praising Him, bathed them with tears of pure joy.

63. He repeatedly rises and falls at Krishna's feet for a long while and stands remembering over and over and contemplating the glory of the Lord which he witnessed before.

64. Slowly then he got up and rubbed his eyes (intently) looked at Mukunda, and with his head bent forwards with folded hands, in great humility and self-control, he with a trembling body and voice praised (the Lord).

ADHYAYA 14.

The four faced Brahma sings the praises of Sri Krishna while yet a lad.

1. Brahma said:—To Thee, O praiseworthy Lord, whose personality is of azure hue like the cloud, clad in Pitambara brilliant like lightning, with Thy face resplendent with the ornaments of Gunja seeds and peacock feathers, adorned with garlands of white flowers, with a morsel of food, a cane and a flute that enhance Thy charming person, of tender feet,—to the Son of the chief of cowherds, I offer my praises

2. Four-faced Brahma as I am, I cannot comprehend the glory of even this form, O Lord, which sheds grace on me, which is assumed at Thy own will, which is not a creation of the Bhutas (lifeless matter)—I cannot grasp it even with the mind, the inner sense; much less could I comprehend directly Thy nature of absolute and essential blissfulness.

3. By those who, having given up their quest of wisdom, only bow to Thee, live on thy stories told by the wise and righteous and described in the Sruti, and firmly stand in their place Thou appearest, O unconquered Lord, as conquered in all the three worlds.

4. To those that neglect, O Lord, the path of devotion, the main spring of all blessings, and only afflict themselves for the attainment of mere knowledge, that mere affliction is left as the result and no other, just as it is with those who pound the mere outer husk.

5. In the past, O perfect One, many yogins too here resigned unto Thee all their activity and desire, had their eyes opened only by the virtue of devotion attained through their own working and induced by Thy stories, and (in the end) surely reached Thee their final goal, O Achyuta.

6. However, O perfect One, the glory of Thyself devoid of attributes is possible to be perceived by those whose mental sense is clear of all gross relations, attaining thereby a changeless, formless, self-conscious state of Atman which is not known in any other way; for it is not possible otherwise.

7. Who could possibly reckon Thy attributes when Thou exhibitest them and especially when Thou hast appeared here for the bene-

fit of the world? By whom indeed, through eternity of time, even possessed of consummate skill, were the particles of dust on earth, drops of dew and the rays of luminaries in the heavens ever reckoned?

8. Therefore he who, with faith, hopeful of Thy pure grace quietly enjoys the result of his own action and lives on bowing to Thee in thought, word, and deed—he certainly attains his own portion in the heavenly state (salvation).

9. O Lord, see how I tried to spread my own Maya over Thee, the unlimited One, the eternal source of all deluders. What am I, what power have I? (None at all), like a flame proceeding to comprehend Agni of which it is born.

10. May Thou be pleased therefore to forgive me, born of Rajas, ignorant, blinded by the dense darkness of Pride, labouring under the notion that I am the supreme being, independent of Thee!. So I pray that this poor self be the object of thy pity and grace, since it has a protector only in Thyself.

11. What am I, invested with a body of seven spans, in a small pot of this egg (world) coated with Prakriti, Mahat, Ahankara, Akasa, Vayu, Agni, water and earth? How inconceivably vast is the glory of Thyself of whom a pore is like a window aperture through which innumerable eggs of Universes pass to and fro like atoms, [whereas I am placed in one such atomlike world (Egg)] [I am but a particle, incapable of understanding or realising Thy unlimited glory.]

12. Does, O Adhokshaja, the kicking up of the feet of an infant in the womb constitute an offence to the mother? Is there anything at all which is not in Thy bowels, spoken of either as existing or not-exhisting? (No act of mine could be reckoned as an offence to Thee).

13. True indeed is the Word that Brahma came out of the lotus-stalk growing from the navel of Narayana who was on the water when all the seas mingled together deluging the world; so, O Lord, have I not too issued out of Thee?

14. Art thou not Narayana? indeed Thou art He, for Thou art the Atman of all creatures invested with a body and the witness of all the universe, O Supreme Lord; Thou art Narayana, because all

the Jivas form Thy abode; because Thou art the one that actuates all the Jivas; and because Thou alone knowest all the Jivas (worlds); further Narayana is Thy personality, since it was and is the one support of all the things produced out of Nara as well as water; but it is not real and it is only Thine own delusive power.

15. If that world-form placed on water were a real person of Thine, why was it not then and there seen by me? Or why was it not seen by me distinctly in the heart, at that very time? Or why was it not again and suddenly shown unto me, O unlimited Lord?

16. It is just here in this Avatara, O Dispeller of all delusion, that by showing to Thy mother the whole Universe within Thy own bowels, distinctly visible, as it is Thou hast distinctly shown what Thy Maya is.

17. In Thy bowels rests all this Universe which appears associated with Atman, according to the light given to different men. How could all that exist in Thee except through Thine own Maya?

18. Has not the illusiveness of this Universe been shown unto me by Thyself, this very moment—of everything except Thyself? In the beginning Thou art but one and then all the friends and calves of Vraja and as many four-armed forms as Thou borest were worshipped and contemplated by all and by myself; then Thou becamest as many worlds; still Thou remainest the same (one) unlimited secondless Brahman.

19. To those that are ignorant of Thy nature, Thou present in Prakriti spreadest Thy Maya and appearest by virtue of Thine own absolute power as many, viz, as myself (the four-faced Brahma) in relation to creation, as Thyself (Vishnu) in protection, and as the three-eyed in destruction.

20. O Almighty Lord, O Supreme Maker, among the Gods or Rishis, O Ruler, among men or beasts or birds or among aquatic creatures, Thou, unborn as Thou art, appearest for the purpose of putting down the wickedness and pride of the unrighteous and for the uplifting of the righteous.

21. O perfect, most glorious and supreme Atman, O Ruler of all Yogins, who in all the three worlds could know Thy blessed

activities; where, how, and when they were exhibited, or how many they were, as Thou sportest displaying Thy Yoga power?

22. Therefore all this Universe unsubstantial in truth, like unto dream vision, devoid of intelligence, a vast field of endless misery has as it were a place on Thyself of eternal bliss and wisdom and absolute nature and by virtue of Thy Maya it rises and vanishes and seems to be a real existence characterised with Thine own attributes.

23. Thou art the one Atman, Perfect Person of all eternity, real, self-luminous, endless and the first and foremost One, the permanent and undecaying one of uninterrupted blissfulness, untouched by darkness, perfect, destitute of a second, free from all conditions, immortal, and ever blessed.

24. It appears that Those cross the false sea of Samsara who see Thee to be of this nature, to be the Antaratman of all Atmans and their own self, through the subtle mental vision attained by worshipping a preceptor who is like unto the great Sun.

25. To those that understand Atman to be self, the whole Universe is produced by virtue of the same (understanding); and by its virtue again the whole vanishes just as the same perception shows the presence as well as the absence of the serpent in the rope.

26. The bondage in Samsara and release therefrom distinctly known to be such are only instituted by Ne-science (Ajnana) and they are no separate existences different from the existence which is truth and consciousness. On enquiry it is seen they are, like day and night in the Sun, projected on the absolute Paramatman of unlimited consciousness.

27. When Thou art known as Paramatman and one's own self it is nothing but the wonderful ignorance of the ignorant that they think Atman has to be sought after elsewhere (in external things).

28. O unlimited Lord, it is in this Samsara itself and it is Thee that the wise and righteous are in search of, casting off what is not Thou; could even men of correct understanding perceive the real rope without negativing the serpent though it is not near (i. e., perceive even the rope at hand without negativing the serpent that does not exist there).

29. Still, O brilliant Lord, only he who is the recipient of a ray of Thy grace at Thy lotus-like feet can understand the truth of Thy glory and power, O glorious Lord; and no other could, however long he might seek after it.

30. Therefore, O master (Protector), may I have that immense fortune (great blessing) in this human life or in any still lower life by which I may be born as one of Thy votaries and worship Thy tender feet.

31. Most highly blessed are the cows and women of Vraja at whose breast, milk like ambrosia was gladly and to entire satisfaction suckled by Thee, O Lord, in the form of their calves and sons—by Thee to propitiate whom all sacrifices are not sufficient even to this day.

32. Unlimited and wonderful are the merit and fortune of the people of Nandagopas of Vraja (of Nandagopa and the people of Vraja), to whom the perfect and eternal Brahman of absolute bliss has become their dear friend.

33. O Achyuta, let the greatness (measure) of the merit and fortune of these be just set aside. It is we eleven indeed that are specially blessed. We (Rudra and others) do constantly drink out of the cups of these senses, the sweet nectarine honey of lotus-like feet.

34. It is an incalculable blessing to be born here as a human being or as some other creature in the forest, especially in Gokula, where one could bathe in the dust of the feet of some one (votary of Krishna); for, the life of the residents of Vraja was wholly the glorious Mukunda, the dust of His feet has yet to be sought after through the Srutis.

35. O Lord, our enquiring mind is at a loss to grasp where and what reward Thou wilt bestow on these residents of Vraja other than Thyself, the one fruit of all fruits. For, O Lord, putting on the guise of the good (Thy well-wishers), even Putana with all her tribe had access to Thyself, whereas these Gopas and Gopees dedicate unto Thee all that they have, their house, wealth, friends, beloved ones, selves, sons, life and thoughts.

36. Desire, hatred and other passions are theives; the house is a prison, ignorance is fetters, only so long as men do not, O Krishna,

become Thine (Thy votaries.)

37. O Almighty Lord, though Thou art none of the world, Thou imitatest it on the earth only to enhance the current of blissfulness of those that have sought Thee.

38. In short let those know Thee who can; but, O Lord, Thy glory is not within the reach of my mind, word, or deed.

39. Let me be permitted to go, O Krishna. Thou knowest everything. Thou art Omniscient. Thou art the one protector of the worlds; and This world is offered at Thy feet.

40. O glorious Krishna that bringest joy to the lotus of Vrshnis' race and prosperity to the earth, to the gods, Brahmins, cattle, all unlimited like unto the sea; that destroyest the darkness of those that are astray from the path of right; that art to the end of kalpa the sunlight which is the destroyer of the Rakshasas of the earth! O most worthy and glorious Lord, I bow to Thee, O glorious Lord that art worshipped, through eternity, by all the gods (including the sun!)

41. Sri Suka said:—Having thus offered his praises, the maker of the world thrice went round the most beloved and perfect Lord, fell on His feet (bowed to His feet) and returned to his region.

42. Thereupon the glorious Lord gave leave to Brahma born of Himself and brought back the original calves to the sandbank of His choice along with His companions as they were there.

43. Though the complete year passed away without their dear Krishna, the children under the influence of Sri Krishna's power, O king, regarded it as a moment.

44. What is it that which those whose mind is deluded by Maya do not forget in the world? All the world deluded by Maya remains every moment forgetful of itself.

45. All the companions impatiently welcomed Him and said: "O good Krishna, thou hast not eaten even a mouthful, come here, eat well".

46. Then Krishna put on a laugh, ate along with children, showed them the skin of Ajagara, and from the woods returned to Vraja.

47. Wonderfully adorned with peacock feathers, flowers and fresh-coloured earths in the midst of festive and transporting sounds,

flutes, drums, and horns singing to the calves with His own purifying glory sung by His followers, with looks that were the feast of Gopa-women, the Lord entered Vraja.

48. At Vraja the boys sang thus: "Today by this blessed son of Yasoda, the great serpent was slain and we are saved from it".

49. The king said:—Wise sage! how came this unlimited love towards Krishna, born of another, like which they never before had even towards their own children? Be pleased to tell me.

50. Sri Suka said:—To all creatures, O king, their own Atman (self) is most beloved, and all others whether children, wealth and all else are beloved, only because they are beloved of self (V. Atman-Paramatman.)

51. Therefore, O great king, what attachment creatures feel towards their own self severally, they do not feel towards their children, wealth, house and other things though they may be called their own.

52. Even by those who believe that there is no Atman other than the body itself, accompaniments of the body are so intensely loved as the body itself.

53. If it be said that even the body is an object of attachment as one's own, it is not certainly so like Atman himself, for when the body becomes worn out, the attachment for the life grows stronger.

54. Therefore one's own self is most beloved of every one that is invested with a body and it is for its sake all this world, mobile and immobile, appears to exist.

55. Do thou know that this Krishna is the Atman of all the jivas? It is only for the good of the world that He appears here by virtue of His power (Maya) to be one invested with a body.

56. Truly in the view of those that have the light of wisdom all the mobile and immobile existence here is none but Krishna, only some form of the glorious Lord and there is nothing else all over here.

57. Of all the things the true cause is certainly to be found while the effect exists and of every such effect that exists the Almighty Krishna is the cause and essence. Therefore let it be considered what could exist which is not the effect of that cause.

58. Those who have resorted to the boat of the tender feet of

Murari of purifying glories, find the sea of samsara as shallow as the foot-print of a calf, attain to the highest place (Vaikunta) the final abode of the righteous and great and do not go (back) to the samsara, the sphere of miseries.

59. To thee I have told at length everything about which thou inquiredst in this connection, namely, what Hari did as a child and what was sung widely of His boyhood.

60. Listening to or singing what Murari sportfully did in the company of his friends, his vanquishing Aghasura, his breakfast on the meadow, his form which was different from the gross and phenomenal matter as well as the great hymn of praise sung by the four-faced Brahma, a man would attain all his great purposes.

61. Thus with sports of childhood and boyhood such as hiding blind-folded, constructing dams, jumping about like monkeys and the like in the field of Vraja, they passed their childhood.

ADHYAYA 15.

BalaRama slays Dhenuka who came in the guise of a donkey; Sri Krishna revives the calves that swooned away on drinking the poisonous water of Jamuna.

1. Then, in Vraja, on attaining their boyhood, the two brothers took to the tending of the cows; and in grazing the cows (and calves) in the company of their play-mates, they made with their feet the Vrindavana a highly hallowed region.

2. Blowing his pipe, accompained by the cowherd boys that sang his glory, as well as by Balarama, Madhava drove the cattle in front of him and, bent on sporting, entered the woods all in blossom, and of good pasturage.

3. Observing the tract fascinating with swarms of sweetly humming bees, companies of deer and flights of birds, cool with the breezes that blew over the pools clear like the mind of the great and fragrant with lotus-flowers, the glorious Krishna thought of indulging in sports.

4. At every step, He gladly eyed the trees that touched his feet with their branches, grand and splendid with their tender crimson shoots, and the heavy load of flowers and fruits and the

Supreme Person (the first cause and maker) smilingly observed to his elder brother (as follows:)

5. The glorious Lord said:—How blessed are these trees to bend their heads in worship of Thy lotus-like feet with offerings of fruits and flowers emerging from the darkness (ignorance) which has made them be born as trees!

6. These bees sing Thy glory that purifies all the world and, O the first great Person, they resort to Thee at every step and perhaps these are the sages and hermits fore-most amongst Thy votaries and do not, O Perfect One, miss Thee their deity, concealed as Thou art in these woods.

7. These pea-cocks dance in joy, O praiseworthy one, and these joyful deer like unto Gopa maidens give Thee delight with their looks; and these blessed tenants of the woods, cuckoos, bid with their sweet utterances welcome to Thee that hast come on a visit to their home. Such indeed is the nature of the righteous.

8. To-day blessed is the earth; also these herbs and plants that touch Thy feet, these trees and creepers that are caressed by Thy hand, these streams and hills, beasts and birds that come under Thy kindly looks and these Gopa girls that come between Thy arms which Lakshmi is enamoured of.

9. Sri Suka said:—Thus pleased at the sight of Brindavana, of exceeding beauty, Sri Krishna tended the cattle on mountain meadows and banks of rivers and spent his time in delight with his companions.

10. Now He sweetly hums where the intoxicated bees hum; now along with Sankarshana puts on the garlands, his feats being praised by his followers.

11. Here He imitates the voice of swans that pour forth their joy; and there he dances before the dancing peacock, and makes his companions laugh.

12. Now again in tones sublime like thundering cloud, and most fascinating to the cows as well as those that tended them, He calls out with affection every one of his charge by their proper names, when they stray far away.

13. Now He imitates the cries of the birds, Chakora,

8. D For Dvaita reading read this translation after the 21st verse.

Krouncha, Chakra, and Bharadwaja; and now again he acts like the animals that are afraid of the tiger and the lion.

14. Somewhere He tries to refresh his brother Rama by himself shampooing his feet and by other kind services when he (Rama) feels fatigued after play and lies resting his head on the cushion-like thigh of the cowherd boys.

15. Sometimes when the boys dance, sing, frolick, and fight with one another, they both take them by the hand, laugh at them and talk to them in approbation.

16. Somewhere again, overcome with fatigue in combat, He goes beneath a tree and rests on beds of tender leaves and makes the thigh of the Gopa boys a cushion for his head.

17. Some of his fellows pressed the feet of Krishna, the supreme Atman and some others of sinless nature aired him with fans.

18. Some others, with hearts overflowing with affection, sang gently and sweetly the feats of the Supreme Atman which were, O great king, appropriate to Him alone.

19. Thus He kept his course (blessed nature) secret by virtue of his own Maya, and by his acts He appeared to be a cow-herd boy. The Lord whose tender feet are worshipped and praised by Lakshmi sported like a rustic in the midst of rustics though in his acts one could read the Almighty power.

20. Sridama, a cowherd boy and a particular friend of Rama and Krishna, Subala, Stoka Krishna (Asoka), and other Gopas spoke lovingly to him thus.

21. O Rama, Rama, O long-armed one, Krishna, O chastiser of the wicked, at no great distance from here there is a great forest of palmyra trees.

22. Abundant fruits have fallen down and are falling. But they are made inaccessible to us by the wicked Asura Dhenuka.

23. He is an Asura of immense (very fierce Asura) strength, O Rama, O Krishna. He is in the guise of donkey and He is accompanied by his numerous kith and kin, equal to him in strength.

24. Therefore, O Vanquisher of enemies, the tract is not resorted to by men who are afraid of that cannibal and it is also shunned by all the beasts and birds.

19 D. Own Maya—Own will and power.

25. There indeed we have fruits of delicious smell, never tasted before; and it is that sweet smell which we perceive all about us.

26. Pray, let us have those fruits, O Krishna. Our hearts are taken up with their smell. Great is our yearning after them, O Rama, let us go there if it pleases you.

27. They listened to the solicitous words of their companions and, intent upon complying with their wishes, the lordly brothers laughed and started off to the palm forest, followed by the Gopas.

28. Balarama, like unto an elephant in strength, entered the forest and with both his arms, shook the trees violently and made numerous fruits drop down.

29. As he heard the falling of the fruits, the Asura donkey ran up to the spot, making the earth and the hills shake under his feet.

30. The powerful Donkey came up and with both his hind legs, violently kicked Balarama in the chest and braying in exultation the wicked brute ran away (to a distance.)

31. Again he came up in a rage and standing with his hind part turned towards Balarama, raised both his hind legs in violent anger, O king, and aimed them at Balarama.

32. Balarama with one hand took hold of him by the two feet, whirled him violently till he lost his life and dashed him against the largest palmyra tree.

33. Struck by that body the great tree of huge and heavy top shook (fell) violently so as to agitate the tree close to it and broke down; and that second tree affected a third and the third a fourth and so on.

34. Thus striking one another in turn, after the tree which was first struck by the Donkey's body, sportfully dashed by Balarma in sport—all the Palmirah trees shook violently as if tossed by tempestuous blasts.

35. This is indeed no matter for wonder in the glorious Ananta, the Lord of the world in whom it is woven warp and woof, O beloved one, like a cloth into the threads.

36. Thereupon towards Krishna and Rama ran up all the kith and kin of Dhenuka braying in great rage on the loss of their

chief relation.

37. O king, Krishna and Rama playfully caught those asses as they ran up to them by their hind legs and dashed them against the palmyrah trees.

38. Scattered over with heaps of fruits and the bodies of the dead Asuras along with the broken tops of the trees, the surface of the earth looked like the sky overcast with clouds.

39. Observing the noble feat of both the brothers the gods and other celestials let fall showers of flowers, sounded the heavenly instruments of music and poured forth their praises.

40. Then all men fearlessly ate there the palmirah fruits to their heart's content and the cattle also grazed on the pasture land of the woods which were rid of Dhenuka.

41. Sri Krishna of broad eyes like unto lotus petals, to sing and listen to whose name makes one pure, accompanied by his elder brother Rama, returned to Vraja in the midst of his Gopa attendants who sang his praises.

42. Ardent to see Him whose crown was adorned with curls overlaid with the dust raised by the cows, with peacock feathers and wild flowers, whose eyes were bewitching and smiles winning, who played on his flute and whose glories were being sung by his attendants, the Gopa women rushed out of their houses in crowds with their eyes wide open.

43. The women of Vraja had the bees of their eyes feasted (V. & D. feasting on the lotus of) with the honey of Mukunda's face and got over the fever which was caused by His separation during the day and He too entered Vraja, receiving their worship in the form of their lovely glances, mingled with bashfulness, smiles and modesty.

44. Yasoda and Rohini so affectionate to their children showered on them their best benedictions (in profusion) and suitable to the occasion.

45. Then they had their bath and shampooing and other attentions, refreshed themselves after weary rambles and they put on their beautiful garments and adorned themselves with excellent wreaths of flowers and perfumes.

46. They ate the sweet fare given by their mother and were caressed by them: they went to their excellent beds and enjoyed sweet sleep at Vraja.

47. Thus generally the glorious Krishna traversed the tract of Brindavana; but on a certain day when Rama had left him, O king, he went to the Yamuna followed by his companions.

48. There (it so happened) that the cows and gopas oppressed by the heat of summer and growing very thirsty, drank the bad water of the Yamuna contaminated with poison.

49. Providence having deprived them of discretion, they drank that poisonous water and all fell dead near the water, O foremost one among Kurus.

50. Sri Krishna, the Lord of great yogins, saw them and examined them in that condition and revived them with His looks that shower nectar, for they had none other to protect them.

51. Having recovered their senses they rose from the rim of the water and in great astonishment they all looked at one another.

52. O king, they understood it to be the result of the gracious looks of Govinda that they, having drunk poison and fallen dead, rose back to life.

ADHYAYA 16.

To free the river Yamuna from poison Sri Krishna plunges into its pool and subdues Kaleeya. Kaleeya's wives praise Krishna. Kaleeya is commanded to go back to the island of Ramanaka.

1. Sri Suka said:—The Almighty Lord Krishna saw that the river Yamuna was made poisonous by Kaleeya (a serpent); and intent upon purifying her He expelled the serpent from it.

2. The king said:—How under that deep water the worshipful Lord caught hold of the serpent and how indeed that serpent managed to live in water for many ages, O wise brahmin, be pleased to tell me!

3. O worshipful sage, who (no one) would be satiated with drinking the nectar of the noble work wrought by the Omnipotent, Perfect and absolute Lord in the form of a cowherd?

4. Sri Suka said:—In the river Yamuna there was a deep pool inhabited by Kaleeya; with his burning poison its waters were made to boil; (so that) the beasts and birds passing over it fell down dead.

5. Touched by the breeze that bore the spray from its poisonous waves, creatures, mobile or immobile, living on its banks met death.

6. Seeing how virulent the poison of the serpent was and how the river was spoiled by him, Sri Krishna who had appeared on earth for the very purpose of putting down the wicked, climbed up a very lofty Kadamba tree, tightened his girdle, stroked his arms and (from a great height) jumped down into the deep pool of poisonous water.

7. The serpent's pool was agitated by the tremendous jump into it of the Person of infinite strength and the waters full of poison being dashed up, overflowed in waves saturated with terrible poison, to the extent of a hundred bows. Of what account is this in the case of the Omnipotent (Lord, but this is nothing great or wonderful in the Supreme and Omnipotent Lord)?

8. O beloved king, when in the pool the Lord was sporting like a noble elephant, the serpent heard the splash of water as He struck them with his arms in swimming and, suspecting, perceived the destruction of his home; and in irresistible rage he came forth (out of his hiding place) (V. With all his troops.)

9. The Lord who looked most bewitching like unto an elegant cloud of violet hue distinguished by Sri Vatsa mark and robe of gold, with a smiling face, sporting in absolute fearlessness with His feet tender and winning like the lotus filaments—the serpent in his rage stung him in his vital parts and completely enclosed him in his coils.

10. When they saw Him caught in the coils of the serpent and to all appearance deprived of all activity, His beloved friends, (the cowherds), were in infinite distress and confusion and in their grief, anxiety and fear they dropped down, for they had resigned to Sri Krishna their very self, their friends, their wealth, their family and everything beloved of them.

5. D. Touched by the burning winds blowing on the waves of the poisonous water etc.

9. V. & D. Omit *in his coils*.

11. The cows, bulls and calves all cried loudly in great distress, fixed their eyes on Krishna and in great fear stood in a weeping mood.

12. At that very hour at Vraja there appeared mighty and most terrible portents of three-fold character, on earth, in the heavens and in every individual, proclaiming great fear at hand.

13. When they noticed those portents, Nanda and other Gopas, bewildered with fear and anxiety, found out that, unaccompanied by Balarama, Krishna had gone out grazing the cattle.

14. At the sight of those evil omens they suspected serious calamity; for they did not know Him (who He was); but only they looked upon Krishna as their life, as their heart; and they were only oppressed with grief, sorrow and fear.

15. Young and old, men and women, O beloved king, all that lived by tending cattle, issued with a despondent and anxious heart from Gokula, thirsting to see Krishna.

16. Balarama, Almighty Lord's Avatara, saw how anxious the people were and laughed, but did not say anything, for he knew the greatness of his brother.

17. Going out in search of beloved Krishna by the path indicated by His foot-prints that exhibited the Almighty's special marks, they came up to the bank of the river Yamuna.

18. At every step they carefully noticed the Lord's foot-prints distinguished by the special signs of *Padma*, *yava*, *ankusa*, *asani*, *and dhwaja* on the way, between the foot-prints of the cows, and marched with quickened steps.

19. From a distance they saw Krishna completely caught in the coils of the serpent and remaining motionless in the middle of the pool (water) and also on the bank they saw the Gopas cast in bewilderment and all round them the cows loudly crying; thereupon they became thoroughly dispirited in their grief.

20. The Gopa women whose heart was given to Him, the glorious and unlimited Lord, remembered His friendly disposition, His smiles, glances and utterances and now when their most beloved Krishna was caught by the serpent, were sorely grieved and saw the

15. *Lived by tending cattle.* V. Who loved him like the cows and calves. D. Who behaved like cows and calves.

three worlds as vacant without Krishna, their beloved Lord.

21. Those women sympathised in overflowing sorrow with Sri Krishna's mother who also followed in search of her child and they equally shared her grief and in anxiety recounted many stories of their beloved Vraja and stood like lifeless bodies, with their eyes rivetted on the face of Krishna.

22. On seeing Nanda and others whose life was Krishna preparing to fall into the same pool, the Almighty Balarama who knew the power of Sri Krishna advised them not to do so.

23. The Lord perceiving how Gokula (all the people and animals) looked forward to none else as their resort and all the women and children highly distressed with grief on His account,—the Lord, who behaved like a human being, remained for a muhurta (for an hour) motionless in the clutches of the monster and then extricated Himself therefrom.

24. With his body violently tossed and oppressed, suffering unbearable pain owing to the pressure as Sri Krishna grew in dimensions, the serpent left Him and, in rage, held up his hoods and stood violently breathing out poisonous spray through his nostrils which looked like frying pans and staring at Him with eyes that burned like fire-brand.

25. As the serpent was licking his own jaws with his forked tongue, whose eyes full of fiery poison looked very terrible, Sri Krishna like unto Garuda, king of birds, sported about and approached him (Kaleeya) who was also watching for an opportunity (to attack him.)

26. When the serpent thus tossed lost all its energy, the Lord bent his neck (under His foot) and stood upon his hood. Now with His feet painted as it were with crimson red rays of the radiant jewels in the serpent's hoods, the Lord, who is the first master of all science and arts, began to dance.

27. When they saw that the Lord was about to commence His dance, Gandharvas, Siddhas, the celestials, Charanas and celestial damsels, all truly His own servants, at once hastened in great

21. *Who.........child.* V. Who was very much afflicted.

D. Who went down to the pool before every other.

26. *Who is the first master.* D, Who is the great progenitor of *Chandra* (2) who is the overflowing fountain of nectarine rays.

devotion (delight) to wait upon Him with drums, Panavas, Anakas, and other instruments of music, with offerings of flowers and hymns of praise.

28. Diminished as his life-energy was, the serpent of hundred and one hoods kept on moving this way and that way; the Lord, chastiser of the wicked, trampled down with His feet of measured tread every one of the hoods that he would not bend. Then the serpent violently vomited blood through every mouth and nose and was reduced to the most wretched plight.

29. As the serpent emitted poison through his eyes and breathed out violently in rage, the eternal Lord bent his every head under His foot in the course of His dance, as if He were worshipped with flowers.

30. When his umbrella-like hoods (his thousand hoods V.) were crushed by the Lord's wonderful dance, the serpent, O king, profusely vomited blood and had the whole of his body shattered; then he remembered Narayana, the ancient Person, father of the mobile and immobile creation and mentally he sought refuge with Him.

31. On seeing the great serpent sinking under the infinite weight of Sri Krishna who has the Universe in His womb, and seeing his umbrella-like hoods crushed with the strokes of His heels, the serpent's wives were distressed and with their clothes, ornaments and braided locks falling in disorder, betook themselves to the First Person (sought refuge at the feet of Sri Krishna.)

32. Full of anxiety at heart, leading their babes in their front, those women fell prostrate on the ground and bowed to the Lord of creatures; those chaste wives folded up their hands in their eagerness to redeem their husband from sin, (D. from the hands of the Supreme Lord) and sought refuge with the Lord who alone can (afford) promise protection.

33. The serpent's wives said:—Just is indeed the punishment inflicted on him who has committed sin. Thy Avatara is meant for the punishment of the wicked, as Thou regardest equally both the

28. *Every one of the hoods.* D. Every one of the hoods dark with poison etc.

Hundred and one hoods. D. Omit.

29. *The eternal Lord.* D. The eternal Lord was praised and worshipped with flowers when He danced and with His foot bent his head.

32. *Leading etc.* D. With offerings.

enemy and Thine own sons; Thou inflictest punishment intending that to be nothing but a (good) fruit.

34. Indeed by Thee a favour is conferred on us; for Thy punishment of the wicked absolves them from sin and it is through sin he has fallen down and is born as a serpent; therefore even Thy wrath is considered by the wise to be an agreeable grace shed by Thee.

35. Great indeed must be the tapas performed in a previous life by him, free from pride and devoutly respectful to the worthy; great indeed must be the righteous work done by him full of compassion for all beings; and therefore, O Lord, Thou, the support of all the jivas (creatures), hast been pleased with him.

36. O gracious God, we do not know whose great virtue it is that he became fit to come in contact with the dust on Thy feet, for which the most gracious Lakshmi denied herself all pleasures, observed vows and performed tapas for ages.

37. Those that have sought after the dust on Thy feet are not seen (known) to have a craving for Swarga or for an emperor's state or for the rank of Brahma or for the attainment of yogic powers or even the eternal Moksha.

38. This great (D. helpless) serpent born of (full of) darkness, possessed with revengeful wrath as he was, attained, O Lord, to that which is not easy to attain,—even a wish to attain which would directly bring all the desired prosperity to a creature invested with a mortal body and tossed in the cycle of mundane life.

39. Salutation to Thee, the Almighty Person of infinite nature, the abode of all creatures, eternally existent, the cause without a cause.

40. Salutation to Thee that art absolute (fountain-head of) consciousness and intelligent power, the perfect Brahman of infinite energy, untouched by gunas, never subject to modification, the sole director of Prakriti and untouched by anything of Prakriti.

41. Salutation to Thee that art Time, the support of Time, the witness of the divisions of Time, that art in the form of everything,

33. *A fruit.* D. Thy grace.

40. *By gunas.* D. By Satva, Rajas and Tamas.

41. D. Salutation to Thee that art Kamadhenu to Votaries, the very support of Time, the witness of all parts of Time, the absolute master of the Universe, the seer and protector of it, its creator and the independent cause of all.

that seest and makest everything and in short, that art the cause of all.

42. Salutation to Thee that art pervading all the Bhutas, their qualities, (sound, touch, etc.) the senses and organs, Pranas (breaths), the mind and Intellect and its faculties, that keepest Thine glory above the grasp of others by means of the three gunas and their product.

43. Salutation to Thee that art the infinite, the most subtle One, never subject to any modification, Omniscient, one and the same under every theory and that art the very power in the thing that is spoken of as well as in the word that describes it.

44. Again and again we make our salutation to Thee that art the root of all means of knowledge, perfect wisdom, the one subject of all sastras (the source of the Vedas), that art the activity leading to samsara and helpful in withdrawing from it and the final goal of all.

45. Salutation to Thee that art Krishna, Rama (Balarama)

42. In this verse is explained the attribute *Viswarupa* (in the form of all) in the preceding verse. To translate—To Thee that art in the form of the Bhutas.........intellect and Vasanas (reminiscenses), (2) that art the indwelling controller of the Bhutas etc, and that keepest Thine own self concealed from jivas under the attachment caused by the three gunas.

Note. The first clause is the interpretation according to the special principle of this system. The change in the course of evolution of Prakriti from the sutble to the gross form, Paramatman pervading it, is also said to evolve Himself in various forms; accordingly all the terms Bhuta etc, convey both the Bhutas, etc. as the attribute and Paramatman as pervading them.

42. D. Salutation to Thee who by nature art the one abiding place for Bhutas, etc and whose glorious self is kept hidden under Nescience which is not the product of the three gunas.

43. D. Salutation to Thee that art eternal beyond the range of senses, absolutely changeless, Perfect wisdom, common to all theories and the power that is described by the word as well as the power in the word that describes.

44. *The final goal*. V. The source of the knowledge embodied in the Upanishads.

D.........To Thee that art the root (support) of perception and other instruments of knowledge, the Seer of all the past and future, the one known only through Sastras (Vedas), the law-giver laying down what to do and what is not to do, the guide that shows the way of the world as well as out of it, one engaged in creation, and suspending that activity in Pralaya and the one object sought after by both ways, the one spoken of by all the Vedas and the one truth.

45. *Sridhara*. *Note*. Rama, i.e., Sankarshana, Vasudeva's son, i.e., one that shines through Vasudeva, that is, *Suddhasatva*.

V. *Note*. Whether in Avataras or Vibhuti forms as Rama and Krishna or, in the *Vyuha* forms as Anirudha, Pradyumna, etc. the Lord's nature is the same without any change or difference.

and Vasudeva's son; salutation to Thee that art **Pradyumna**, Anirudha and the Lord of the Satvatas (the gods).

46. Salutation to Thee that makest the mental faculties shine, that concealest Thyself behind those faculties and shinest as many, that art inferred from the function of those faculties, that art their witness and that art beyond range of comprehension.

47. Salutation to Thee whose glorious activity is beyond comprehension and who art yet the cause of every phenomenon; O Lord of the senses that art the silent sage blessed in Thine own realisation.

48. Salutation to Thee that knowest both the subtle and gross courses, that presidest over all, that art not the universe though Thou art its very ground, its witness its cause, (that art free from the conditions of Visva, Taijasa, etc., and still through Maya seemest to be in all conditions and the witness of all.)

49. Though destitute of attachment, Thou indeed, O Lord, bringest about the creation, subsistence and destruction of this uni-

D. *Note.* Krishna—one of infinite bliss, that removes the sin of His votaries, a fire to enemies, Rama—one of most fascinating nature.

Pradyumna—one of supreme effulgence, and incomprehensible.

Anriudha—freely accessible to the wise.

46. V. *Note.* The word Satvatam is supplied in this verse construing with the word guna. To translate. Salutation to Thee that enhancest the knowledge of the good that obscures (reduces) the intellectual power of the jivas of evil tendency by means of the three gunas, that art to be perceived through the function of the mental faculties which are the products of the three gunas, the witness of those faculties and the one of uninterrupted, infinite and essential light.

46. D. To Thee that illumines satva and other qualities as well as knowledge, devotion, etc, that abidest in Prakriti of gunas, that art inferred with the help of the knowledge derived through the senses, the one witness of all qualities, and one shining by Thyself.

47. V. To Thee whose activities are not manifest and who art the cause of all that is manifest in the form of the gods, etc, and the mental faculties—nay, the Lord of all the senses—that art ever thinking of comforting jivas suffering from the threefold miseries in Samsara, that keepest perfect silence though so merciful and all-helping Thou art.

D. To Thee whose glorious activities cannot be fully described, that art still perceived by all to the necessary extent through Thy own grace, that art the cause of all the manifest world, that art the Omniscient not given to uttering anything irrelevant or untrue

48. D. To Thee that knowest what the cause and effect are, that art far above all, distinct from all jivas yet called Visva or jiva, on account of being present in all ni Thy own absolute spiritual nature.

49. D. O Omnipotent Lord, Thou art usefully active yet doing everything without any effort whatever, bringest about the origin, subsistence and destruction of the world through the three gunas; therefore do Thou confer light on us through correct perception of Thee. Thou hast the power called Kala or

verse through the gunas, and Thou hast under Thy control the power of eternal Time; by Thy glance Thou wakest up the various latent virtues and proceedest with Thy sport which is not fruitless.

50. These are Thy own toys for sport in the three-fold universe whether they are gentle, cruel or foolish by nature; but now the gentle-natured beings are beloved of Thee that art active in maintaining righteousness and present here to protect the righteous.

51. The fault once committed by one's own dependent deserves to be overlooked by the Lord; therefore, O merciful Lord, be pleased to excuse one who is full of ignorance and does not know Thee.

52. Be gracious unto us, O Almighty Lord, the serpent is losing his life; let our life i.e., our husband be given unto us women who are fit to be pitied by the righteous.

53. May Thou be pleased to direct us to do what we, Thy servants, ought to; for he who faithfully follows Thy commandment gets free from all fear.

54. Sri Suka said:—Thus fervently praised by the wives of the serpent, the glorious Lord stopped striking him with His heels and let go the serpent who had fallen into a swoon with his hoods badly crushed.

55. Having recovered his senses and life, Kaliya slowly and with difficulty breathed and in drooping spirits folded his hands and spoke unto Sri Krishna.

Absolute understanding of the cause, which power is only Thy essential nature but not produced by anything extraneous (whereas Durga, Vayu and others are dependent on Thee for their powers.)

49. *Though etc.* V.*Note*. Physically active since everything is accomplished by mere wish, 2. Though uninterrupted by any other mind of activity than the one in which He is engaged in.

50. V. These several creatures of Satvika, Rajasa, or Tamasa nature are like unto a body to Thee fit to be present in, or considered as Thy limbs and favoured as such; though all are equally beloved of Thee, still Satvika creatures are specially now beloved of Thee, since Thou hast made an Avatar for protecting the virtuous qualities of the righteous.

D. From the attributes in verse 48, the dull-headed might think that Hari is identical with the Universe. To remove that supposition, differentiation is pointed out in this verse; these creatures are like unto images of Thee—those who in the end realise blissfulness, (that is), the gods. Those that do not (i.e., human beings), and those that are immersed in ignorance (i.e., Asuras.) The Gods are beloved of Thee that art the protector of the righteous, though as instruments of various purposes all creatures are in a way beloved of Thee that art working Thy will through Mukhya Prana that pervades all bodies, making them active.

56. By birth we are wicked, born of Tamoguna **and** unquenched revengefulness, O Lord; the natural disposition having a very bad hold on creatures, is difficult to give up.

57. By Thee is created this Universe, O Maker, as a product of the three gunas, endowed with various peculiarities, powers, strength, class difference due to parents and reminiscences and form (the bodily shape or the constitution of the body.)

58. And there O Almighty Lord, we are serpents, by nature full of deep wrath. How could we, deluded by nature, abandon or escape Thy Maya which is not easy for anybody to shake off?

59. Thou art indeed the Omniscient Lord of the Universe and the cause of all that (every state). Bestow Thy grace or lay Thy punishment and do unto us whatever Thou thinkest proper.

60. Sri Suka said:—On hearing these words of the serpent the glorious Lord who had appeared as a man on purpose said "O serpent, Thou shouldst not stay here; go to the sea; do not delay. Let this river be used by beasts and men with their kith and kin, wives and children.

61. The mortal, who both morning and evening remembers this command laid by Me on thee, shall not be subject to fear from Thee (serpents.)

62. He who bathes in this pool, the scene of My sport and who pours oblations of this water to the gods and others and observing fast, remembers Me and worships Me, shall be absolved from all sin.

63. That Suparna, whose fear made Thee abandon the Island of Ramanaka and resort to this pool, shall not eat Thee bearing My foot-prints.

64. Sri Suka said—(When) thus assured of safety by the

56. *Having a.........bad hold.* Causing a strong attachment to the worthless body and its belongings.

V. Having a hold on the jiva like a very powerful and bad evil spirit.

57. D. *Note.* Though the Almighty Lord is the author of creation, still the different peculiarities are natural in the several creatures as a result of various proportions and combinations of the principles that constitute the body and other conditions.

Swabhava. Natural tendency of each jiva: *Virya,* the power of the senses and sense organs. *Ojas*—is the property of prana, breath and vitality. *Yoni*-peculiarity derived from the mother. *Bija*—that which is derived from the father; *Asaya*—the virtue of the mind or inner sense.

glorious Krishna of wonderful deeds the serpent and his wives in their joy devoutly worshipped Him.

65. & 66. With celestial (excellent) clothes, necklaces, jewels and ornaments, all of priceless quality, with excellent sandal and other pigments, with a grand wreath of blue lotus (Utpala), they worshipped the Lord of the Universe whose banner is Garuda, and prayed for His (grace). Thereupon in great pleasure and with the permission of the Lord he went round and bowed to Him in great joy and with His permission

67. He proceeded to the Island in the sea with his wives, friends and children, Yamuna being at once rid of poison bore her (natural) flood of waters like unto *amrita* through the grace of the Almighty Lord who in sport has appeared as a mortal.

ADHYAYA 17.

Of what brought Kaleeya from Ramanaka to the pool in the Yamuna.

1. The king said:— Why did Kaleeya leave his home, the island of Ramanaka? And what wrong had he done to Suparna (Garuda?)

2. (Thou hast been), O long-armed one, been told of already (of an old arrangement) how the snakes promised to Garuda to bring him every month the prey of snakes to the foot of a particular tree.

3. All Nagas were for their protection sending by turns to Suparna regularly every fortnight (on the Fullmoon or Newmoon day) their several shares of his prey.

4. But Kaleeya, the son of Kadru, grew proud of his strength and poison, lost his good sense and, despising Garuda, himself ate up the prey (offering) intended for Suparna.

5. On knowing that fact the worshipful Garuda, beloved of the Lord, got very angry, O king, and intent upon killing him, rushed at him in great haste and vehemence.

6. With all his hoods spread out and erect the serpent, whose weapon is poison, hastened towards the advancing Suparna and bit-

him with all his fangs which are his weapons and he looked terrific with his formidable tongues and wide open fiery eyes.

7. The wrathful son of Tarkshya, the vehicle of Madhusudhana, made him turn back by the force of his fearful rush and in a violent attack dealt a severe blow to Kadru's son (Kaleeya) with his right wing brilliant like gold.

8. Beaten by Suparna's wing, Kaleeya in his perplexity betook himself to the deep pool of Kalindi to which Garuda could not go.

9. Once, from that pool, though prohibited by the sage Sowbhari, Garuda pinched with hunger carried away by force an aquatic creature which was his favourite food.

10. When their lord (the king-fish) was carried away, all the helpless fish in the pool were so full of grief that the sage Sowbhari took pity on them and, for the safety of those that lived in the pool, pronounced (a curse as follows.)

11. 'If Garuda should enter this and eat the fish herein he will at once lose his life and I speak the truth (what I say shall be true.)'

12. Kaleeya alone was aware of this utterance (curse) and no other; so he dwelt in this pool and now he is driven out of it by Sri Krishna.

13. & 14. On seeing Krishna coming up from the pool adorned with celestial garlands, sandal pigments and clothes and with precious jewels and big gems and with ornaments of gold, all the Gopas and others rose to their feet as if their life returned to them (like creatures restored to life) and in their overflowing fullness of joy embraced one another in great affection.

15. Recovering their senses Yasoda, Rohini, Nandagopa, Gopas and Gopis, O one of Kuru race, perceived the fulfilment of their wishes when they again met their Krishna.

16. Balarama, too, who knew the great power of Krishna embraced him and laughed. [He set him on his lap and in great affection looked at him intensely again and again]; the trees, the cows, the bulls, the calves had all their fill of joy.

17. Wise brahmins, preceptors with their wives came up to Nanda and said, "Providentially thy son Krishna, seized by Kaleeya,

got himself freed".

18. "Bestow gifts on brahmins on account of Sri Krishna's escape with life (in this danger)", and Nanda with gladdened heart, O king, then gave them cows and gold.

19. The fortunate and highly blessed Yasoda too got back her son who was given up for lost, embraced him (pressed him to her bosom), placed him on her lap and showered profuse tears of joy.

> [1. Then, the sun having set, Krishna arranged for a camp at hand for the night along with Rama, with all the Gopas, with his father and mother and with all the wealth of cattle under his care.]

20. There, not very far from the bank of the river Yamuna all the residents of Vraja and the cattle spent that night, severely pinched by hunger and thirst, O king.

21. Just at this time, O foremost one of Kurus, a great wild fire broke out in the forest during that summer and surrounded the whole of sleeping Vraja and began to consume it.

22. Then the residents of Vraja thus burnt awoke and, bewildered prayed for protection to Krishna, the Supreme Lord who was a man only at His will.

23. O Krishna, Krishna, O highly blessed one, O Balarama of unlimited prowess, this most terrific fire is consuming us, Thy creatures.

24. Pray, Protect us, Thy friends, from this world-ending fire, impossible for us to escape from, O Lord, we would not forget Thy feet which are our fearless asylum.

25. The unlimited Lord of unlimited powers perceived the peril and helplessness of His devotees and swallowed up that fire.

ADHYAYA 18.

The summer described. Balarama vanquishes Pralambasura.

1. Sri Suka said:—Then along with his joyful relations singing his praises Sri Krishna entered Vraja (Gokula) beautifully teeming with herds of cows.

2. When in their assumed form of Gopas they were thus sporting at Vraja, there set in the fearful season of summer, not very welcome to creatures.

3. From the favourable environments of Brindavana even that summer was like unto spring in the place where the glorious Lord Kesava with Rama was present.

4. Even in summer it was a happy spot, where the noisy cricket was not heard in the sublime and loud roar of cataracts and the scenery was charming with trees of dense foliage rendered soft by the spray that constantly settled on it.

5. Then at Brindavana of green meadows, the residents of the forests did not experience the irksomeness of summer fires, as gentle breezes blew from the waves of rivers and lakes and water-falls and bore the pollen of lotus, lilies and *kalharas*.

6. There the sun's rays, fierce like poison, do not suck up the liquid (water) which has taken the form of green swards on all sides, from the earth where sands and mire are ever kept moist by the waves that beat against the banks of rivers of deep water:

7. There the woods were in full blossom, full of splendour and delightful with various animals and birds of sweet utterance, with singing Peacocks and humming bees, and warbling cuckoos and water-fowls.

8. Seeking diversion the glorious' Krishna in company with Balarama entered the woods playing upon his pipe and was followed by Gopas and cows.

9. Adorning themselves with tender shoots, feathers, clusters of flowers and coloured earths Rama, Krishna and other Gopas danced, combated and sang.

10. When Krishna danced, some sang, some sounded instruments of music, (enhancing it) with pipe, with palms, with horns and others poured forth their praises of Krishna.

11. The gods in the guise of Gopas and in the form of Gopalas, sang in praise of Krishna and Rama, even as those versed in dance may praise one that dances.

12. The two boys, Rama and Krishna, wearing their side locks sported sometimes by running in circles, long jumps, by throwing weights or throwing each other to a distance, by striking their

arms and dragging each other and by single combat or wrestling.

13. Sometimes when others were dancing, they both sang, sounded the instruments and praised them, O great king, saying "Well done, well done".

14.—16. Sometimes with the fruits of Bilva or *kumbha* or with handfuls of Amalaka, with blindfolding, with mimicking animals and birds, sometimes by jumping about like frogs now cutting various forms of joke, now again with swings and palanquins; sometimes behaving like kings, thus in the forest they both took part in various well-known sports of the (mortal) world, in the rivers, on mountains, in valleys and bowers, in woods and lakes.

17. When, along with other Gopas, Rama and Krishna were grazing the cows in the forest, an Asura called Pralamba entered (the fold) in the form of a Gopa with the purpose of carrying them away.

18. The Omniscient Lord born of Dasarha family knew him (who he was); intending to do away with him, He agreed to be a playmate with him.

19. There Krishna expert in games called the Gopalas and said, "O Gopas let us play now by dividing ourselves suitably into two camps.

20. Thereupon the Gopas made Balarama and Krishna respectively leaders of the camps, some choosing to be under Krishna and some under Rama.

21. They played various games in which some acted as bearers and others as riders, the winners riding on the back of the defeated.

22. Some bearing, some riding, and (driving) the cattle before them, Krishna and all others went up to a banian tree called Bhandeeraka.

23. When Sridama, Vrishabha and others on the side of Rama were victors in the play, Krishna and others, O king, bore them on their back.

24. Being defeated, the glorious Krishna bore Sridama, Bhadra bore Vrishabha and Pralambha bore the son of Rohini.

25. The great asura knowing Krishna to be unbearable (irresistible) for him ran in great swiftness far beyond the point, bearing his burden (Rama) before setting him down.

26. Bearing Balarama on his back, he (the great Asura) slackened his speed and assumed his own *asura* form huge like a mountain, and, decorated with golden cloths, the great asura shone like a cloud illumined with flashes of lightning and with the moon riding over it.

27. Seeing that body soaring in the skies with burning eyes fearful brows, and wonderful with the refulgence of bracelets, the crown and earrings, Balarama felt a moment's fear.

28. However (the next moment) Balarama recollected himself and became fearless as the asura was carrying him away from his friends through the sky as it were a treasure; and in great rage he hit the enemy on his head with his strong fist, even as Indra does a mountain with his rapid Vajra.

29. Thus struck the Asura had his head shattered at once, vomitted blood through his mouth, lost consciousness, uttered a loud cry and fell dead like a mountain struck with the weapon of Indra.

30. On seeing Pralamba slain by Balarama of great strength, the Gopas were astonished and shouted "Well done, Well done".

31. Overwhelmed with joy they loudly pronounced their benedictions on him, praised him who was worthy of praise, and embraced him like one who is recovered from the jaws of death.

32. When the sinful Pralamba was destroyed, the gods were highly pleased and happy and covered Balarama with flowers and praised him shouting "Well done, well done".

ADHYAYA 19.

The cows tended by Krishna and others enter the forest of Munja; the Gopas go in search of them; and are rescued by Krishna from wild fire.

1. Sri Suka said:—When Gopas were attentive only to play, their cows went on grazing at a distance and attracted by green pasture freely strayed into a dangerous part of the forest.

26. *Like the cloud etc.* D. Like a cloud illumined with streaks of lightning or the Sun or the Moon (so one might suppose when Balarama was being borne away by Pralamba through the sky.)

2. The goats, cows and she-buffaloes passing from one forest to another got into a forest of Munja grass and they became thirsty encircled by wild fire and began to roar loudly (for help.)

3. Krishna, Rama and all the gopas missed their cattle, became anxious and, going in search of them, were at a loss to know where they went.

4. Having lost their property and not knowing what to do, all of them tried to track their path by observing the grass blades cut by their hoofs and their teeth as well as their deep foot-prints.

5. They came by their wealth of cows that had strayed into the forest of Munja and been screaming in helplessness; but they themselves growing thirsty and weary began to retrace their steps.

[Krishna climbed to the top of a lofty tree and showed them his own person like unto a cloud and called out to the cows in distress, every one of them by its name.]

6. Called by the Lord in tones sublime like the roar of clouds and on hearing their own names uttered, they in their joy roared in reply to Him.

7. Thereupon the wild fire that providentially raged all round spreading havoc among the inhabitants of the forest and forwarded by his helper (wind) began to grasp with his cruel tongues all the stationary as well as mobile creatures.

8. On seeing the forest fire advancing from all sides the Gopas and cows, full of fear, said to Krishna and Balarama seeking their protection, even as people in fear of death resort to Narayana.

9. O Krishna, Krishna of unlimited power, O Rama of immeasurable prowess, pray, protect us burnt by wild fire; we are fallen at Thy feet.

10. Certainly Thy relations, O Krishna, are not fit to fall into a calamity; O Lord that knowest the truth of all righteousness, we are devoted to Thee alone and Thou alone art our Lord.

11. Sri Suka said—Hearing the pitiful prayers of His relations, the glorious Hari bid them be fearless and asked them to shut their eyes.

12. When they accordingly shut their eyes, the glorious Lord, the grand master of yoga swallowed up (through the mouth) the fierce fire and rescued them from peril.

13. Then they opened their eyes and wondered to find themselves (at once.) brought back to Bandeera and their cows rescued.

14. Then they understood that it was the virtue of Krishna's yoga, and the effect of His grand yoga power that they were safely rescued from the wild fire; and (then) they believed Him to be an immortal.

15. In the evening, along with Rama Krishna turned the cows homewards playing on His flute, and Gopas praising Him, returned to Vraja.

16. Unlimited was the joy of Gopa women at the sight of Govinda; for to them a single moment of Krishna's absence was hundred ages.

ADHYAYA 20.

Rainy season and the season succeeding it (Sarad) deseribed.

1. Sri Suka said:—The *Gopas* told their women of that wonderful work of them both (i.e., Krishna and Rama), i.e., how they were rescued from wild fire and also how Pralamba was put an end to.

2. The aged *Gopas* and *Gopis* were astonished to hear of it, and thought that Rama and Krishna were great gods that had come down to Vraja.

3. Then set in the rainy season in which all beings have a regeneration, and the heavens look charming with bright circles (round the Sun and Moon) and rolling thunders.

4. Like unto *Saguna* Brahman, the sky was overcast with dense and dark clouds attended with lightning and thunder, the heavenly light (the Sun or the Moon) not distinctly shining.

3. D. In this Adhyaya rainy season is described by way of illustrating a distinct and deep or a vague, sense of devotion to Sri Narayana.

4. *Sridhara.* Satva, Rajas and Tamas are compared to lightning, thunder, and clouds.

Heavenly light etc. V. Similarly the quality of Brahman viz, the property of intelligence is interrupted by Prakriti.

Sagunam Brahma. V. The Jiva invested with the three gunas and capable of extensoin only in respect of qualities or powers not by physical dimensions.

V. The essential power of the jiva, viz, that of knowing things remains dorment till Mukti or release is attained like the sky which is by nature pure and appears to be conditioned when the clouds rise.

Jyotis—D. The sun, the foremost heavenly body, is hidden by the clouds like the fourfaced Brahma by the three qualities.

5. When the season came, Parjanya (the god Sun) began to return to the earth her wealth of water of which he had drained her by means of his rays.

6. Tremendous clouds marked with lightning and tossed by tempestuous winds showered down the delightful life (water) over this (world.)

7. The earth that had shrunk under the heat of summer and is now drenched by the gods regained her full development just as the emaciated body of a person performing *tapas* for the fulfilment of desires (recovers its healthy condition) on the attainment of the desired end.

8. In the evening (at nightfall) shine only fire flies, but not planets, when the sky is overcast; similarly at the advent of Kaliyuga Pakhandas (Heretics) shine in their sin, but not the Vedas.

9. On hearing the roar of clouds frogs that had been sleeping in silence began to croak, like Brahmins on the completion of silent contemplation (and on hearing the voice of their preceptor.)

10. Small rivers usually dried up (in summer) overflowed their banks (went astray) like the body and extensive riches of a person who is a slave to his senses.

11. With green grass the earth looked green; with Indra-gopa

5. V. This indicates the duty of kings and towards their subjects by distributing the wealth taken from them in the form of tributes. Or it is a lesson to one that seeks after Mukti that on the attainment of wisdom one should abandon all pleasures that are pursued till then.

D. Parjanya is also taken in the sense of the thundering cloud under the control of sun or Indra, but the expression by his rays restricts the words to the sun.

6. V. & D. The tremendous clouds illumined by lightning and tossed by the violent blasts, like the merciful or like Sri Krishna's mercy showered water which is the main source of the life of all creatures.

7. V. The Tapas with a desire may be productive of good only to the body but not to the soul.

D. This verse alludes to the Pravrithi marga i.e., the course of life which has attraction to those that seek after wordly well fare.

8. V. & D. The suppression of the good and righteous is indicated by the simile of heretics who shine in their sin.

9. D. *Note.* When the Brahmins arise from their silent contemplation they read the Vedas. Hereby it is indicated that the devout ought not to waste any moment of their life without doing what may please God.

10. V. Small rivers not completely dried up overflowed their banks when flooded just as house, money and other possessions do not fade away in the case of a person who is a slave to his senses.

D. Rivulets dried up in summer only overflow their banks when flooded just as the body of a person addicted to the gratification of his senses is immersed in the joys of life.

11. D. The one jiva is subject to various

insects she looked crimson; and with the shelter afforded by the fresh grown fungi, she looked like the fortune of men (human kings.)

12. Fields bore joy or grief by means of rich crops or their failure to the tillers who cared for property (were proud) and did not see how the world is in the hands of providence.

13. All the inhabitants of earth and water put on a winning form and appearance when they enjoyed the new showers like those who worship and contemplate Hari.

14. Mingling with rivers (at their mouth) the sea fell into an agitation tossed by winds into high waves like the mind beset with *Kama* (desires) and gunas (objects) of a yogin who has not fully developed his powers.

15. Beaten by the volleys of rain mountains remained unagitated like those who devote their mind to Adhokshaja (Hari) even under overwhelming calamities.

16. Roads and paths became doubtful (could not be distinguished and recognised) being covered with grass and not repaired and used, like Srutis which are not properly studied and are consigned to oblivion by the force of Time.

conditions like the earth and he is to perceive the worthlessness of mundane life and cherish devotion to Hari.

12. V. Fields with rich crops brought joy to the tillers and anxiety to the (envious) rich people who did not etc.

D. Fields bore joy to the careful cultivators by means of thriving crops and they brought anxiety and loss to the arrogant, ignorant of agriculture.

D. To those that withdraw their senses and mind from the sea of objects and concentrate them on the lotus-like feet of Hari. The holy places bring joy by the vast expansion of their vision of the Lord's glories. The same places fill with regrets and anxiety those who full of pride do not know what observances lead to wisdom but only think of the heavy cost of their journeys; therefore he who is bent on gaining Mukti should himself or through the precepts of the wise cherish devotion to the lotus-like feet of Hari.

13. V. Only worship and contemplation of Hari confer true grace on any body.

D. (Inner meaning) all creatures of nether regions of the earth and of still higher regions attain to gracious form and state by means of pure knowledge attained through the worship of Hari (*vari*—the pure knowledge which prevents man from falling into Samsara.)

14. *Gunas.* V. The implanted tendencies that lead the mind towards objects of senses

V. One should therefore endeavour to concentrate his mind on the Lord in order to get over the agitation caused by desires and other things.

15. D. By the simile it is indicated that only the votaries of Hari are able to put up with every suffering.

16. D. The illustration indicates that the sacred literature should be constantly and intensely studied.

17. To clouds that are friends of the world lightning bore but a fickle attachment, just as women seeking after pleasure bear no constant love to men of merit.

18. In the heavens possessed of an attribute (sound) Indra's rain bow destitute of attributes (string) made its appearance just as, in the gross combination full of attributes, the Perfect Being devoid of attributes does.

19. The moon did not shine forth, being hidden behind the clouds illumined by her own light, just as the Perfect Being does not, through Ahankara illumined by His own light.

20. Peacocks had their feast on the appearance of clouds and were full of rejoicings with their hair standing on end (i.e., danced spreading out their feathers), just as those who, put to miseries in the domestic life, have become disgusted with it, are rejoiced at meeting Hari's devotees.

21. Trees that had at first shrunk under summer heat, drank water through their feet (roots) and grew luxuriantly in their several aspects (branches, leaves, shoots etc), like those who at first grow thin through penance and self-deinal (and then become healthy and

17. *Men of merit.* V. Men of merit but devoid of riches.

18. V. Just as there appears to be a relation between the sky and the rain bow, though they are of absolutely of different nature, so also is the relation between Atman destitute of gunas Satva, Rajas, and Tamas and phenomenal body which is a gross product of the three gunas.

D. In relation to the sky characterised by the quality of sound rainbow seems to exist though destitute of its quality (the string) similarly when the creation of the world of gunas is proceeding, the Perfect Person Narayana, untouched by the three gunas remains in relation to it and works like one possessed of those qualities, or possessed of the attributes of wisdom, blissfulness, and the like, all absolutely excellent; or like the fourfaced Brahma who has no body before creation and possessed of a body during creation.

20. V. It is suggested that people put to miseries in life should associate with Hari's votaries in order to become happy.

D. *Just as etc.* D. Just as those who are sorely distressed in maintaining their household or for want of association with Hari's votaries and have become disgusted with domestic life are pleased when they meet them.

21. V. The illustration is interpreted in two ways.

(1) Those that are in the casue of Tapas performed for attaining certain desires are reduced to skeleton become hale andh ealthy when they realise the desired end.

(2) Those that perform Tapas with the sole purpose of worshipping the Lord attain highest life of blessings and happiness when they attain to Mukti.

D. The trees that had in summer shrunk drank water through their feet, i.e., roots and became, bent on account of heavy dense-foliage fruits and flowers, like those that grow weary through seeking the pleasures of sense i.e., that had their senses rendered incapable and also on account of half starvation in

robust) on the attainment of their desired object (by means of nourishing food and drink.)

22. In lakes whose banks were miry and forbidding, chakravaka birds continued to dwell, O king, even as vulgar men of low passions stick to their houses where their detestable duties never see an end.

23. When the ruler of the world (Indra) poured down rains' dams were breached by floods even as in the age of Kali Vedic principles and regulations are broken asunder by the wrong expositions (discussions) of Pashandas (unbelievers).

24. Impelled by winds clouds showered nectar down to creatures below just as Lords of men (merchant kings) shower from time to time many blessings on their subjects when directed by Brahmins.

25. When the forest was thus in the most thriving condition with Kharjuras and Jambu trees laden with ripe fruits Hari surrounded by cows and cowherds and accompanied by Balarama entered it for the purpose of sporting therein.

26. The cows that slowly footed their way owing to the exceeding weight of their udders hastened their steps when called by the glorious Lord gladly showering milk on their way.

27. As he passed through the woods he saw the sylvan people highly rejoiced, rows of trees dripping with honey, the uninterrupted streams of water, the booming sounds in the hills and the caves that were near.

maintaining their farmily [or like those who engaged in Tapas subsisting on partial fare drink of the elixir of wisdom through Sastras and having controlled their mind and realised Paramatman.]

22. V. The sarasa birds continue to live in tanks even when the water became polluted and full of dirt (in tanks where the banks had not become cleansed) similarly people whose household life and duties have not ceased to attract them, i.e, who were given to low pleasures and cherish only bad ideas.

D. *Note.* In this verse the characteristic of Nityasamsarin is indicated.

23. V. & D. The purport is the knowledge inculcated in Pashanda and other heretic systems leads to hell and so it should not be soughtafter.

24. V. Kings ought to distribute in time their wealth among their subjects.

D. The illustration may mean that the great merchants should in time offer to the kings a sixth of their profit as tribute to kings.

27. D. His cows in great joy saw the inhabitants of the forest happily living there, they showered milk of exceeding sweetness, sublimely bellowed and looked on the mountain torrents or the caves,

28. Sometime when it rained heavily the glorious Krishna found shelter in the hollows of trees or caves and joyfully subsisted on roots or fruits.

29. With BalaRama he sat on a rock close by water and shared the curd and rice they ha brought with all the gopas who deserved to sit with him for meals.

30. & 31. The glorious Hari was gratified to see bulls lying on the green and chewing the cud with their eyes shut in great satisfaction, cows weary with their heavy udders — in fine, the splendour of the rainy season which imbued with his own powers brought joy to all creatures.

32. While Rama and Krishna thus dwelt at Vraja, there set in the season of *Sarad* characterised by the absence of clouds, by crystal waters and gentle breezes.

33. During Sarad that made lotuses thrive, waters regained their natural state just as the minds of those who had fallen from yogic course recover their serenity when they again practise yoga.

34. Sarad (the season) got rid of clouds in the sky, confusion among creatures, mire on the earth, turbidity in water, just as devotion to Sri Krishna puts and end to all evil besetting those that do the duties of their several Asramas.

35. Clouds having given up all their wealth (having completely emptied themselves of water) shone in their spotless whiteness just as contemplatists rid of the three-fold desire and possessed of serenity shine in their sinless state.

36. Somewhere hills allowed their currents to flow and somewhere they did not, just as men of wisdom do or do not at times impart to others the nectar of knowledge.

37. The creatures that lived in shallow waters did not per-

31. *Imbued with etc.* V. Nourished and made to grow by His will power.

32. *Gentle breezes.* D. Breezes charged with the spray of crystal waters.

33. V. *First half.* Originally clear waters became turbid on account of dust and now again in autumn return to their natural state etc.

34. *The confusion among beings.* D. The confusion of colours caused by the raining clouds.

35. *The three fold desire.* V. Viz of women, wealth and children.

36. D. *Note.* Even the wise should judge who are fit and who are not and when and when not for precepts.

37. Even those that are inextricably bound to domestic life should see how their short

ceive how the water was everyday going down just as foolish men given to domestic life do not perceive how the span of life is day after day cut short.

38. Those that dwelt in shallow waters were afflicted by the severity of the Sun of Sarad, like a helpless man, stricken with poverty, loaded with a family, yet having no control over his sons.

39. Virgin tracts of land slowly had their mire dried up and creatures began to thrive getting over their disease like men of deep wisdom who slowly set aside the notions of I and mine in respect of the body and its belongings which are distinct from Atman.

40. At the advent of Sarad the sea grew calm and still just as contemplatists get quite free from the voice of Vedas when Atman (mind) is rid of all activity (towards objects of sense.)

41. Cultivators led water to their several fields by putting up strong dams, just as those that practise yoga secure the proper flow of knowledge by controlling the senses through which it becomes dissipated.

42. The moon alleviated the sufferings caused by the Sarad Sun; the light of wisdom the sufferings caused by attachment to the body and Sri Krishna the sufferings of women of Vraja.

43. By virtue of Sarad the sky shone cloudless and with clear stars like the mind of predominating Satvaguna affording a true view of the Perfect Being declared by the Vedas.

44. With hosts of stars the full moon shone in the sky and on the earth Sri Krishna, the Lord of Yadus, shone in the midst of numerous Vrishnis.

45. In the embraces of the temparate breeze that blew from woods in full blossom people were rid of the distress under heat, but not the gopa women whose heart was stolen by Krishna.

life cut short every hour and try to work for the grace of the Lord.

39. *Creepers etc.* D. Creepers began to put forth shoots and grow.

40. *Latter half.* D. When the mind has ceased to yearn after pleasures (when the mind finds delight in the Supreme Being), one ceases to study books and becomes immersed in contemplation.

Latter half. V. One given to contemplation of the most auspicious Lord continues unperturbed to devote his mind even when all the means of living cease to be and his body is on the verge of collapsing.

41. The tillers keep the water in the fields by strong dams so that the water may not escape from them.

43. V. Here the mind is compared to sky, the clouds to Rajas and Tamas, stars to the sparks of knowledge obtained through Sastras.

Full of satva guna. D. Or energetic in seeking after truth.

46. Cows, deer, birds, women and all became pregnant under the influence of Sarad, as they were followed by their partners (mates) just as the Supreme Lord's activities are necessarily followed by their fruits (attended with their fruits.)

47. At the rise of the Sun lotuses looked highly sweet, but not Kumuda, just as subjects do under a good king, being free from fear, but not the thieves.

48. In cities and villages the earth shone in great splendour with sacrifices of the harvest season, with many objects gratifying to the senses, with many festivities and with ripe and rich corn fields, especially with the two Amsas of Hari as Rama and Krishna.

49. Merchants, ascetics and Snatakas (bachelors or pilgrims) pent up by the rains, now set out in quest of their objects like Siddhas who, impeded by the limit of life, realise their desired attainments when the due time arrives.

ADHYAYA 21.

Gopis hear Sri Krishna playing on his reed and sing his qualities.

1. Sri Suka said:—With his cows and cowherds Krishna enjoyed the scene in such woods as were charming with crystal waters of Sarad perfumed by the breeze charged with fragrance in lotus-beds.

2. While tending his cows along with Balarama and his cowherds, the Lord of Madhus (Sri Krishna) advanced into the woods where lakes and rivers, hill and dale, resounded with the hummings

46. D. By the bulls. By this it is indicated that the sense of discrimination and propriety is often missed.

46. D. *Latter half.* Like unto the work of the tiller slowly done and followed by the sowing of seeds or like unto delayed sacrificial acts in expiation of any excess or defect which are followed by their fruits, viz, Swarga and the like.

49. *Prevented etc.* D. Prevented till the fructifying time and conditions should come.

Desired attainments. D. Attained to those states of life in which they are fit to realise their desired objects.

1. D. The purport of this chapter is that every one should seek after the means of knowledge leading to Moksha, each according to his fitness beginning with devotion to Hari.

2. V. The dew drops falling from the trees are compared to tears of joy on account

and warblings of joyous bees and birds through the glades of trees in full blossom, and sweetly sounded his pipe.

3. The women of Vraja heard that (transporting) music of his flute which kindles *Manmatha*; and though at a distance from Krishna, some of them began to sing of his qualities to their companions (D. began to sing of his performance.)

4. To sing of it they began; but contemplating Krishna's action they could not go on with the description as their heart was distracted by the force of love, O king.

5. Graced with peacock's feather, looking like an excellent actor, wearing Karnikara flowers, putting on golden clothes and Vaijayanti garland, filling the holes of his reed with the nectar of his lips, accompanied by the companies of Gopas, Sri Krishna, whose glory is widely sung, entered Brindavana charming with his footprints. (D. that looked cheerful with his footprints.)

> [Wearing peacock feathers, in the dress of a forester, with Karnikara gracing his ears, with his face turned to the left, sounding his pipe held in the other hand, with appropriate movements of his brows and fingers, Sri Krishna sounded his pipe and made his gopa companions also sing (pour forth) the Gandharva Veda (music) in order to fill all creatures with delight.

6. Listening to such exquisite music of his reed all the women of Vraja found delight in describing it to one another; for that music stole the heart of every living thing.

7. This indeed is the fruit of being endowed with eyes, and of no other we are aware. O friends, when Rama and Krishna with their mates drive their cows into the woods, that fruit is realised only by those who drink of their face at that time as he goes on playing on the pipe casting around his lovely glances.

8. Most winningly decorated with tender mango shoots, tufts of peacock-feathers, wreaths of lilies and lotuses and with befitting dress, and singing in the midst of cowherds they shone like two excellent actors on the stage.

of enjoying some little portion of the nectar left to them.

D. O gopis, what good Tapas this Venu has done to enjoy the essence of his nectarine lips full of charming and most exquisite music and of that current of the essence trees with Darbhas having drunk a little, stand bristling with tears of joy.

9. O Gopis, incalculably great must have been the meritorious deeds done by this Venu who directly enjoys the nectar flowing from Damodara's lips leaving very little for others, though it naturally belongs to Gopikas; rivers enjoyed what little was left (by her); bristling in joy, trees, like unto the great and righteous, dropped tears.

10. O friend, Brindavana extends the fame of (this) earth; for it has gained the grace of being touched by the lotus-like feet of Devaki's son; and there, on seeing the overjoyed peacocks, hear Govinda's flute and at once begin dancing, all other animals on the hills stand motionless (ceasing to do anything else.)

11. Blessed indeed are these (female) deer, who, destitute of reason as they are, (though only beasts), in company with their Krishnasaras (mates), hear the music of his reed and offer to Nanda's son in wonderful dress their well-arranged worship by means of their loving looks.

12. On seeing Krishna who, by His beauty and (other) qualities is a feast to women, and hearing the wonderful tunes of the flute sweetly sounded by Him, celestial women riding with their consorts in aerial cars had their hearts deprived of courage, their braids loosened to shower flowers, and were bewildered with their clothes unsettled.

13. With erect ears, cows also drank of the nectar of music that flowed from Krishna's lips and His reed; and calves had their mouth filled with milk flowing (from their mothers' udders) and stood embracing Govinda in their heart through their eyes with a few drops of tears.

14. O mother, most certainly sages are those that, in these woods are seated as birds in the sight of Krishna on the arms of trees full of charming shoots, listening with unwinking eyes to the enrapturing music of reed when He plays upon it, and remain dumb (and deaf) to everything else.

10. D. *All other animals.* Stand with a mind full of devotion to Govinda.

12. *By his beauty and qualities.* V. By his winning deportment and qualities.

D. By his enduring beauty.

13. *And calves etc.* D. With milk flowing from their udders and grass in their mouth stood remembering Him in their heart and embracing Him with their eyes moist with tears of joy.

14. *Note.* (Sridhara) Sages bent upon directly seeing Sri Krishna follow the different branches of the Vedas and duly perform the duties enjoined therein without any wish for the fruits and only listen to the praises of the Lord.

15. Now rivers attentively listen to the music of Mukunda with their course often retarded by Manmatha-like whirlpools, bear their offering of lotuses and with their arms of waves take hold of His feet as if to conceal their embraces.

16. Seeing Krishna, tending with Rama and Gopas the cows of Vraja in the hot sun, and in their rear playing on His flute, the cloud came up with showers of flowers (flower-like showers) and in overflowing love did to his friend (Krishna) the service of an umbrella with his body.

17. Wholly accomplished of their purpose are the foresters' women who were distressed by Smara (love) that awoke at the sight of the Kunkuma sticking to the blades of grass, which at first adorned the bosom of His consort and became still more charming by contact with the lotus-like feet of the One most praised in the Vedas, and rid themselves of that distress, by smearing with it their face and bosom.

18. Blessed is this mountain, O weak women; he is surely foremost amongst Hari's servants; for, he is blissful, with the touch of the feet of Rama and Krishna and offers them and their cows a worthy worship with fresh water and good pasture, caves and edible roots.

19. O friends, as they in company with Gopas lead their cows from one tract to another in the woods, the sublime notes of exquisite expressions of their flute made motionless the mobile among creatures and the (stationery) trees bristle (with joy)—the most wonderful (and incomprehensible) work of the two who looked like real cowherds with the string and rope.

20. Thus mutually describing and singing of such sportful activities of the glorious Lord that traversed Brindavana, the Gopa women became as it were one with Him.

V. & D. Listening to the music with their eyes shut in excessive joy.

16. *Showers of flowers.* D. Borne from Indra's garden, Nandana.

18. *This mountain.* D. Govardhana: kanda also called Surana and Mula or roots, long and edible.

ADHYAYA 22.

Young women of Vraja worship Durga in order to obtain Krishna for their husband. Krishna earries away their clothes and confers a boon on them.

1. Sri Suka said:—In the first month of the Hemantha season, the girls of Nanda's Vraja observed a vow of worshipping Katya-yinee and they ate only such pure food as is fit to be offered into the sacrificial fire.

2. & 3. At the dawn of day (of Aruna) they bathed in the waters of the Yamuna and made Gauri of sand and worshipped her, O king, with pigments of sandal and fragrant flowers, with offerings, with burning frank-incense and lights, with various other details of worship on a large or small scale, with tender shoots and unbroken rice;

4. (And they sang their praises): "O goddess Katyayinee, O great goddess of wonderful powers and Yoga attainments, ruler of the Universe, O goddess, we pray, 'Let the son of Nandagopa be our husband. We bow to thee." Repeating this *mantra* the young women performed their worship.

5. Thus for a month they observed the vow, and having set their mind and heart on Krishna they worshipped Bhadra Kali with the prayer that the son of Nanda might become their husband.

6. They rose very early in the morning, waking one another, calling out by the name, and held one another by the hand and loudly sang the praises of Krishna as they went to bathe in the river Yamuna.

7. On one day having gone to the river and leaving, as usual, their clothes on the bank, singing in praise of Krishna, they sported in great joy in the river.

8. Krishna, Supreme Master of great Yogins, understood that

1. D. To bring out that Bhakti or devotion is alone productive of the Lord's grace, the gopa girls are described as worshipping Katyayini as the goddess most intimate with the Lord's activities in protecting His votaries.

D. Hemanta season-covers the months of Kartika and Margasirsha.

V. & S. First month Margasirsha.

2. D. *At the very dawn of day etc.*

3. *With offerings.* D. With the worshipping of the attendant gods: with presents etc.

D. With attention to worship on a large or small scale.

8. *To fullfil the object of their view.* D.

(their mind), and went thither with his friends to fulfil the object of their vow.

9. He took all their clothes and quickly climbed up a Neepa tree along with his laughing friends. He laughed and jokingly spoke (thus):—

10. "O young women! come here and receive your respective clothes; I speak in earnest; it is no joke, if you are really fatigued by observing austere vow.

11. Even in the past I uttered no lie, and these know it; you may severally or jointly come and take it, O beautiful ones!

12. Seeing that He ridiculed them, the Gopa women, overcome with affection and shyness, looked at one another and smiled, but did not emerge from the water.

13. When Govinda spoke to them in this manner, their mind was confused by the sportful joke; they remained in the cold water immersed up to the neck and shivering (with cold,) they said to Krishna thus:

14. "O Lord, pray, do not treat us unjustly. We know Thee to be the son of Nanda Gopa and beloved of us, O dear one, O the most praised of all the people of Vraja, pray, give us our clothes, we are shivering (with cold.)

15. "O youthful and most beautiful Krishna, we are Thy servants; we will do what Thou sayest (biddest), give us our clothes, O One that knowest Dharma; if not, we shall aquaint the king with the matter."

16. The Lord said:—"If you are my servants, you will indeed do what I say; come here (go to me) and receive your clothes, O damsels of bright smiles. [Otherwise I would not give (them), what could the angry king do (unto me)?]"

17. Thereupon the girls, shivering and shrunk with cold, emerged from water covering their private parts with their hands.

18. Pleased with them for their purity and pure heart the glorious Lord cast a glance at them, placed the clothes on the

So that they may attain to the happy conclusion of their observance.

9. *Nipa.* S. & V. Kadamba.

D. Arjuna.

12. *Ridiculed.* D. Roared like a lion.

18. D. Pleased with them for their sweet

branch and in *great pleasure* said to them (in a smile.)

19. "Since it is an insult to the gods that you in the course of the vow entered the waters in nakedness, do you join your palms on the crown of your head for the expiation of that sin and prostrate yourselves on the ground; then do you take your clothes".

[(1) On hearing this observation pregnant with a righteous principle from the lips of the great Lord, they saluted Him with one hand covering their private parts with the other.]

(2) & (3) Turning to them the Lord again made this righteous observation: "He who salutes the Lord Achyuta with one hand deserves to have his hand cut off. This is what men versed in the Vedas say. Therefore a man ought to salute the Lord with both the hands. Do you likewise, and it will be most pleasing to Me".

20. The young women of Vraja saw from what Achyuta said that their plunging in water in nakedness spoiled their vow; and anxious to have their object fulfilled, bowed to that Lord present before them as the very fruit of all their righteous work; for He is the Lord that removes all sin.

21. Seeing that those young women did accordingly bend down, the glorious Lord, now Devaki's son, full of mercy, and pleased with their conduct, gave them their clothes.

22. They were thus thoroughly taken in and made to forget shyness, ridiculed and treated like toys; their clothes had been taken away; still they read no fault in Krishna, for, they were happy to meet their beloved object (Krishna.)

23. They put on their clothes and were beside themselves with the pleasure of meeting their most beloved object, their heart captivated, they did not move from the place, their bashful looks rivetted on Krishna.

24. The glorious Lord understood their purpose in observing the vow, praying for the touch of His feet, Damodara said to the women:

disposition and nature etc.

[3] *Versed in the vedas.* D. Having insight into the time nature of Dharma.

23. *Were beside etc.* D. Made themselves ready to meet their most beloved Krishna.

24. *The touch of His feet.* D. His embraces.

25. O chaste ladies, your thought (wish) is seen, as also the object of your worshipping me. It meets with my approval and it shall prove true.

26. The desire of those that devote their mind to Me does not lead to the limited objects of desire; for a grain fried or boiled is not, it is admitted, fit (ceases) to be a seed (for sprouting.)

27. O chaste women, go (back) to Vraja: you have accomplished your object; you will sport with Me these nights, for which purpose you observed this vow and as chaste women worshipped Gauri.

28. Sri Suka said:—Thus commanded by the Lord and having gained their object, contemplating His lotus-like feet and with great unwillingness and difficulty, the young women went back to Vraja.

29. Thereupon, accompanied by Gopas, the Lord, son of Devaki, along with His elder brother, went far away from Brindavana (for) grazing His cows.

30. Seeing that trees served as umbrellas to Him with their shade in the severe sun of summer, Krishna said to the dwellers in Vraja.

31. O Little Krishna, O Amsu, O Sridaman, Subala, Arjuna, Visala, Rishabha, O Majestic One, O Devaprastha, O Varuthapa!

32. "Do you see these blessed beings that live only for the good of others and put up with the severities of sun, wind and rain, heat, snow, and ward off the same from us?

33. "Highly blessed is their birth, which contributes to the life of all beings; for those that go to them for shelter, like mendicants, do not return disappointed.

34. "With leaves, flowers, fruits, shade, roots, bark and wood, with fragrance, gums, (milk), ashes, essential parts, tender shoots and the like, they fulfil the wishes of living creatures.

35. "This is the utmost limit of usefulness of their fellows, namely, that everyone should sacrifice his own life, wealth and thought and word and do always what is beneficial to others."

26. V. & D. When the Lord is made the object of desire, he does not lead the person astray; on the other hand it gradually paves the way to the final beatitude. "Thus there is a great deal of difference between the objects towards which desire is conceived and cherished.

36. Thus He went towards Yamuna through the avenue of trees whose branches were bent low with clusters of shoots, bunches of fruits and loads of flowers and leaves.

37. There the Gopas (first) made the cows drink water (quench their thirst) which was very sweet, cool and healthy; then, O king, all the Gopas drank of that sweet water to their heart's content.

38. Tending the cows in the adjoining gardens, Gopas grew hungry, came up to Krishna and Rama and said as follows.

ADHYAYA 23.

Krishna sends hungry gopas to beg in the name of Krishna for food at a sacrificial hall of certain brahmins. The brahmins being indifferent, they were again advised to ask their women who, perceiving the Almighty's wish, supply them with good meals.

1. Gopas said:— O Rama, powerful Rama, O Krishna destroyer of the wicked, this hunger pinches us very badly indeed! Be pleased to appease it.

2. Sri Suka said:— Thus requested by the Gopas, the glorious son of Devaki, intending to show His grace unto the brahmins' wives devoted to Him, said to them as follows.

3. Go to the sacrificial hall there; brahmins versed in the vedas are performing a great sacrifice called Angirasa, taught by Brihaspati, for the purpose of attaining to swarga.

4. Gopas, go thither and, as sent by us, ask for food and tell them our names as Rama and Krishna (mentioning My venerable brother's as well as My, name.

5. Thus commanded by the Lord, they went and asked for it as directed: joining their hands and prostrating themselves like a pole on the earth before the brahmins, they said:—

6. "O gods of the earth, be pleased to listen to us who are the servants of Sri Krishna (who do what is ordered by Krishna). Be

1. D. One's own nature is a real and stronger cause for devotion to Krishna and not erudition in Sastras—to bring this out a conversation between Krishna and Gopas is given in this chapter.

2. D. The singular is used to denote the plural—so many of the women are intended.

pleased to know us to be the Gopas directed by Balarama.

7. Rama and Krishna are grazing their cattle not very far from here; they are hungry and they desire to have their meals from you. If you have real faith, O brahmins foremost among those that know Dharma, please supply food to them both when they ask for it.

8. O great people, at occasions other than the ceremonials of Diksha and Agnishtoma and Soutramani, to eat the food of the sacrificer is not objectionable.

9. They heard thus of the request of the Almighty Lord; but they did not attend to it (turned a deaf ear to it), for they were actuated with poor desires and engaged in heavy and extensive course of performance, foolish yet conceited as being very wise and learned.

10. For the place, the time, the substances for offering (cheru and the like), the mantras, processes, the priests, the fires, the Deities, the sacrificer, the performance and the merit of righteousness—all are pervaded by Him.

11. That perfect and highest Brahman, who is evidently the glorious Lord Adhokshaja, mortal men of impure understanding did not really perceive, but only looked upon Him as a mortal man.

12. They said neither 'yes' nor 'no', O slayer of enemies; thereupon the Gopas returned disappointed and reported the fact to Krishna and Rama.

13. On hearing of that, the glorious Lord of the Universe laughed out and again said to the Gopas in order to acquaint them with the course of the world.

14. "Tell the wives of the brahmins that I am here with Sankarshana; the devout women will give you abundant food; for they live in Me through mind and thought."

15. Then, having repaired to the apartment of yagnapathnis

10. *Kratu*. *Performance*. D. Moral undertaking or wish.

All are pervaded by Him. D. All indicating Him alone as the Supreme One to be attained to.

11. *Impure understanding*. D. The understanding that was sufficient only to grasp the Karma Mimamsa.

13. *The course of the world*. V. How it is not right to grow despondent and give up endeavours.

D. How poor is the faith of many in the world.

15. *Yagnapatnis*. Consecrated wives of sacrificers.

and found them seated and well adorned, the Gopas bowed to the chaste wives of the brahmins and modestly said to them as follows.

16. "Salutation to you, brahmin ladies! be pleased to listen to what we have to say; not far from here Sri Krishna has encamped and we are with Him.

17. "In grazing cows He has with Rama and Gopas come off to a great distance from home; kindly supply food to the hungry Krishna and His attendants."

18. Hearing of Achyuta being near at hand, having been every day and every hour anxious to see Him, and having their mind at once taken up with His news, they were impatient to do His bidding.

19. They took a large supply in vessels of the four kinds of excellent food and went towards the beloved Lord, even as rivers flow towards the sea.

20. They were prohibited by their husbands, brothers, relations and sons; but they had long heard of Him and devoted their mind and heart to the most glorious Almighty Lord.

21. In a garden on the bank of the Yamuna adorned with the tender leaves of Asoka trees these women saw the Lord strolling with His elder brother and surrounded by Gopas.

22. They saw Him who was of blue complexion, wore Peetambara, (a zone of gold), Vanamala, Peacock feathers, various colours, tender shoots like a Nata, rested one hand on the shoulder of a mate that went with Him and with the other hand swung a lotus, and had His ears graced with Utpalas, cheeks with curly locks and face with smiles.

23. These women had frequently and extensively heard of the great glories of their beloved Krishna, which graced their ears and had their mind completely immersed in Krishna; now they got Krishna into their heart through the gates of their eyes and there they embraced Him long and shook off their misery (affliction), just as men conditioned by Ahankara embrace Pragna in sleep and become rid of all affliction.

23. D. Just as wise men are rid of affliction when all the sense activities are absorbed into Pragna.

V. Just as the minds of his votaries bent on realising Him become rid of all distress on realisation.

24. The Lord who directly sees the mind of all saw that they had become rid of all desires, and only eager to see Him and with a smiling face, spoke to them.

25. "O highly blessed women, welcome to you; take your seat, what shall I do for you? For you have come to see Me! Indeed, this is quite proper on your part.

26. "O good ladies! happy men who understand their grand purpose cherish absolute devotion to Me, most beloved of self without any other desire and without any interruption.

27. "Pranas (breaths or the senses), Buddhi, Manas, (mind and heart), kith and kin, the body, wife and children, wealth and other things are all beloved of one on account of his contact with them; then who else could be so beloved of any person?

28. "Therefore do you go back to the sacrificial hall; the brahmins who are your lords will successfully complete their sacrifice; for with you they are worthy house-holders."

29. The wives said:—"O Lord, it is not fit that Thou shouldst say this even to a wicked person; pray fulfil Thy own promise; we have sought the dust under Thy feet; having disregarded all the relations we have come to wear in our locks the wreath of Tulasi that falls from Thy feet. (that may be indifferently thrown on to us by Thy feet).

30. "Our husbands or parents or sons or brothers or relations or friends would not receive us; then who else would? Therefore to us that have laid our body at Thy feet, no other goal or course is practicable. O Lord that canst put down the enemies of desire and other passions, be gracious to confer that on us (confer the state of being Thy servants)."

31. The Lord said:—"Your husbands or your parents, brothers, sons and others or even the people at large would not see any thing wrong with you who are accepted by Me; the gods also give their

26. D. Those who see that righteousness is the great purpose to be sought after and have true insight into what is valuable, who make the most auspicious Lord their example and have a clear perception of their purpose and have no thirst for worldly objects, but they mainly seek after developing devotion to the Lord without any purpose attached to it even as they do towards their most beloved Lord.

Those that seek after Swarga and other limited objects and are clever in sacrificial duties do not cherish absolute faith in the Supreme Lord just as real devotees do.

approbation.

32. "No corporeal (bodily) intimacy is the cause of pleasure or love among men; therefore devote your mind unto Me and you will soon attain unto Me.

"[By listening to My qualities, by seeing Me, by meditating on Me, by singing praises, devotion to Me is produced, but not so truly by mere physical contact; therefore do you return to your houses.]"

33. Sri Suka said:— Thus directed, the wives of those Rishis returned to the sacrificial hall and those brahmins did not find fault with them and with those women continued and completed their sacrifice.

34. Among them there was one who was detained by her husband: she contemplated the Lord as she had heard of Him, embraced Him in her own heart and cast off the body that had been brought on by her previous Karma.

35. The Lord Govinda also fed His gopas first with that supply of four kinds of preparations and then Himself partook of it.

36. Thus the Lord who had sportfully assumed a human form imitated the human ways and delightfully spent the time with His beautiful personality, conversations and deeds, giving joy to cows, gopas and gopa women.

37. Then recollecting, the brahmins who were at fault were sorry to think thus, "Pity, we have neglected the request of the Lord of the universe who behaved like mortals".

38. When they saw how women had superhuman devotion to the glorious Krishna and how they were wanting in it, they condemned themselves with deep regret (thus):—

39. Fie upon our three-fold birth, our learning; fie upon our

33. *Thus directed.* D. Therefore as directed.

36. *Giving joy to.* D. Delighting the minds of.

D. Omit, *beautiful personality.* Supply, *O king.*

37. D. This verse clears the doubt in Parikshit's mind regarding the true character of these sacrificers.

D. The auspicious (good-natured) Brahmins remembered the greatness of Rama and Krishna and were full of remorse for their faulty thinking; it is a pity we neglected the request of the Lord of the Universe who behaved like mortals.

39. V. *Fie upon our birth.* Our friendly conduct etc.

D. *Fie upon our birth.* our intelligence, our character etc.

vows; fie upon our extensive knowledge; fie upon our pedigree; fie upon our expert skill in sacrificial duties, when we have turned our face away from Adhokshaja.

40. Indeed the Lord's Maya (power) deludes even yogins; we are preceptors of men; we are brahmins; still we are deluded in the matter of our own purpose.

41. Lo! Note what great (intense) devotion beyond our efforts these women have towards Krishna, the father of the universe, which has cut asunder the ropes of death known as household life that bound them.

42. These have no purifying ceremonies to undergo such as are laid down for the males of the twice-born classes; they do not live in the preceptor's house for training; there is no tapas on their part, no sastraic enquiry about Atman; they have no purity of personal habits, no sacrificial performances of auspicious nature (to lead them to good).

43. Still they have unswerving and deep devotion to Krishna, the most glorious Lord, the master of great yogins; but we have no such devotion though we have undergone all the purifying processes and fulfilled other conditions.

44. Indeed to us rendered stupid by our worldly pursuits and our household activities and blind to our own (grand) purpose, the Lord who is the help of the righteous sent a reminder through the gopas' words.

45. Otherwise what is there to be gained by the Lord, perfect in every blessing and the master and donor of Mukti and other blessings, from us who are under His control? It is but the absolute, the Ruler.

46. It is only to delude the common world (people) that the Lord makes a request, whom Lakshmi always attends, neglecting others in order to be in constant touch of His feet, free from her fault (of fickleness).

47. For the place, the time, the substances for offering (cheru and the like), the Mantras, processes, the priests, the Deities, the

43. *Yogins.* D. Wise men.

42. *Sacrificial performances etc.* V. Sandhyavandana and the like.

47. *Note verse.* 10.

sacrificer, the performance and the merit of righteousness-all are pervaded by Him.

48. This is the same Lord as the glorious Vishnu, the Ruler of great yogins, who has appeared in Yadu's race; we have heard of it, but still being foolish, we do not realise the fact.

49. (However), highly blessed we are in having such women for our companions, by whose devotion our mind is also firmly settled on Hari.

50. Salutation to Thee, Oh glorious Krishna, of unlimited intelligence; our mind deluded by Thy Maya, we are wandering in the ways of Karma.

51. May that First and Perfect Person Himself be pleased to pardon us for our violation, since we are deluded by His own Maya and do not realise His greatness!

52. Thus those brahmins, who had disregarded Krishna, thought over their own sinfulness: though eager to see the two Avataras of Achyuta, they did not stir out, being afraid of Kamsa.

ADHYAYA 24.

Krishna prevents Nanda and others from offering their customary worship to Indra and makes them offer it to the mount Govardhana.

1. Sri Suka said:— Continuing to dwell in the same place, the glorious Krishna in company with Balarama seemed as if He did not notice Nanda and others who were preparing for the worship of Indra.

2. The indweller and the omniscient Lord, though quite aware of it, submissively enquired of Nandagopa and other elderly people what the matter was.

52. D. Having thus recollected Sri Krishna those Brahmins who had disregarded Him but were eager to see Him, still did not stir out for fear of Kamsa.

1. *In the same place.* Sridhara appears to think that Sri Krishna continued to dwell near about the Asrama of the Brahmin Rishies who were afraid of leaving their place.

V. In Brindavana.

D. At Vraja.

3. "Tell me, O father! What is this occasion for your great activity or festivity? What is the object, to whom is it intended? By whom and how is the sacrifice to be performed?

4. "Tell me this; (great is my curiosity (desire) to hear and learn, O father; the righteous, who understand that Atman is present everywhere, should have no duty here to be kept secret.

5. "Therefore for the righteous who do not regard things as their own or as belonging to others, who have no friends or indifferent people or enemies, there is nothing to be kept secret; still there is some one who, if indifferent, should be abandoned as an enemy, and some one who, being a well-wisher, should be regarded as one's own self.

6. "Men perform many acts with or without the knowledge of what they do; the full fruit of the act is reaped by him who understands it; but that is not possible for the ignorant.

7. "Now then, have you properly enquired into, and understood, the course of performance or is it only the (blind) way of the world? Let it be fully explained to me".

8. Nanda said:— Parjanya, the worshipful Indra and clouds are all His various forms and they shower on beings water, their delight and life.

9. My child, we and other men worship by means of sacrifices that Indra, who is the Lord of clouds and the controller of the world, with substances produced with the water (which is his Retas or power) sent down as showers.

3. *By whom etc.* D. By whom or for what purpose etc.

4. *Here.* D. In the matter which has to be explained to me.

No duty. D. Nothing possible to be described by all means.

5. *As one's own self.* V. *Note.* Sri Krishna means that He is the friend of Indragopa and others and therefore He should be taken into their confidence and told all the true facts.

D. The purport is— there is nothing which should be kept absolutely secret from every body. Hence the precept in the second half that the indifferent man should be abandoned like an enemy and a friend and well-wisher should be confided in as one's own self.

6. V. Parjanya is often taken as the deity presiding over rain and one with Indra; somewhere the word denotes the sun who is however a rain-god under the control of Indra.

The clouds which are like unto Indra's body shower on people water, the support of life and source of strength and satisfaction.

D. Parjanya means also the rain-bearing cloud; but here it should be taken in apposition to Indra who is the controller of clouds.

D. Reads *Pranana*—that which infuses activity into beings.

9. *Retasa* —D. Water which gives delight

10. Men subsist on what is left of substances after using them for offerings in sacrifices in order that they may attain the three purposes, Dharma, Artha and Kama; Indra is the lord that bestows fruits on men that exert themselves.

11. Whosoever fails to observe the righteous course, traditional and customary, either through passion or miserliness or fear or hatred does not indeed attain to prosperity.

12. Sri Suka said:— Having heard the reply (explanation) of Nanda as well as other residents of Vraja, Kesava (Krishna) said to His father so as to rouse the anger of Indra.

13. The Lord said:— By the force of Karma (by its action) a creature is born and by the force of Karma indeed it passes away; happiness and misery, fear and safety, everything is reaped only as the effect of Karma.

14. If there be a Supreme Ruler who bestows the fruit (is the source of fruit) of the deeds of another and if to do so he goes to the doer, he could not indeed (then) be called the lord or ruler of one that does nothing.

15. What has Indra to do with creatures here who simply

10. V. *Latter half.* Parjanya or Indra is foremost among those that confer the desired blessings on men.

13. *Happiness.* V. To be reaped in this world.

Safety. V. To be enjoyed in the other world.

D. *Karman.* This term should be taken throughout to mean Sri Narayana who alone is the embodiment of absolute activity.

14. D. If it is granted that there is a supreme Ruler, it is He then that causes happiness or anything else to arise as the result of Karma. Thus He appears to be a helper but not an absolute master,

By nature. D. By Sri Narayana, who alone exists by Himself and is the absolute cause of all.

V. *Note.* By saying Indra is unable to do otherwise, etc, it is suggested that the Supreme Lord is different from him.

16. D.If it be said that everything is done by nature there would be no necessity for a doer or some material cause as clay, and auxiliaries as a pool, water, etc external to the doer or the efficient cause. But this objection is answered when it is said that all these are comprehended in Nature and conveyed by the term and therefore everything is said to be under the control of Nature. Now Nature is no other than Narayana and the refutation of an Iswara in verse 14 holds true in the case of secondary agents who are mistaken for the absolutely supreme Being.

Again the verses 14 to 16 convey

That (secondary) Iswara is really one of Hari's creation and an intelligent Being and proceeds to act and at the same time ranks himself as a Lord of that which is incapable of self-directed action, (*i. e.*, an inanimate being). What can be done by Indra to creatures who follow the direction of the Lord of whom the creatures are images? For he is incapable of changing what the Lord ordains having the absolute power over everything and action. Hence in verse 16 the term

follow the course of their Karma? For he is not able to change what is fixed for men by Nature.

16. Every creature is in the power of Nature and indeed every one follows Nature; all this Universe of the gods, Asuras and men stands on (has its existence in) Nature.

17. It is by the force of Karma that a creature attains to several corporeal existences, high or low, and also loses them. And it is Karma again that takes the form of an enemy, a friend, an indifferent man, a preceptor or the supreme Ruler.

18. Continuing to be in his own nature every one ought to worship Karma and do his own duty; for only that (Karma) is his duty by which he can be well off (successful in life).

19. He who having resorted first to one thing tries again to live by (runs after) another, cannot attain to good results or happiness like an unchaste woman resorting to a paramonr.

20. A brahmin ought to live on by studying the Vedas, a Kshatriya by protecting the earth, a Vaisya by agriculture and a Sudra by rendering service to the twice-born.

21. Agriculture, the sphere of the Vaisya's work, is four-fold, viz., cultivation of the land, commerce, tending cattle and usury the fourth; and here we have always been living by tending cattle.

Nature distinctly brings out the supreme nature of Sri Narayana.

17. V. *Note*. Indra and others are rulers in a limited sense or to a limited extent.

D. It seems that Karma is said to be not only the cause of everything but also the Supreme Ruler. Then it is not possible to see how Iswara could be the master of everything else. So the inner idea is to be taken thus. Here by the different terms, Karma, friend, foe and all, the Supreme Lord is conveyed, since all those are such only under His control and direction.

18. D. Hari is denoted by the term, since everything evolves out of Him; therefore he who does duties laid down for his Varna and Asrama and resigns everything to Nature, *i. e.*, the absolute Lord, should worship Sri Narayana in every relation as the support of the earth and all, as the creator of all, as one to be known directly as well as indirectly in every act of religious observance. Therefore any word one may adopt as the name of the Deity which he properly worships and understands really denotes Narayana.

19. If any one having adopted a particular belief should through fickle-mindedness try to follow some other belief, he would not attain to the desired end.

Note. This verse is to be read as 24th in D. reading.

20. *By the study of Vedas*. D. By performing Tapas beginning with self-denial.

22. Satva, Rajas and Tamas are respectively the cause of existence, origin and destruction; through Rajas is produced the mutually-related universe of various kinds of things.

23. Impelled by Rajas, clouds shower waters everywhere; by means of those waters people achieve success in their pursuits. Then what has Mahendra to do?

24. We have no cities, no territories, no villages, no houses, to own, O father! We are always dwelling in forests, on mountains and in fact our home is the forest.

25. Therefore let your sacrifice be made (in propitiation) of cows, brahmins and the mountain; let this sacrifice be accomplished with the (very) supplies which are procured for the worship of Indra.

26. Let various preparations from Payasa to Supa, various puddings and cakes be made; and let the milk drawn from all the cows be used.

27. Let fires be properly fed with offerings by brahmins who sing the Vedas; do you offer them various preparations of food and cows as Dakshinas.

28. To others also, down to out-castes and fallen people, let fitting attention be shown; supply grass to cows; let your worship be offered to the mountain.

29. Well adorned after hearty meals, perfumed with sandal and the like and putting on good clothes, do you go round cows, wise brahmins, the sacred fires and the mountain.

30. This is my view and faith, O father! Let it be adopted if you like it; this worship or sacrifice is particularly gratifying to

22. *Latter half.* D. The Universe is produced by Satva, Rajas, and Tamas each of which acts depending on the others.

23. D. *Rajas* is the Lord because He delights all, for the dull Rajoguna cannot be spoken of as directing anything.

24. D. We are no house-holders in the sense of 'those that are constant inhabitants of a particular village or town etc'.

25. When they are to be instructed to perform a sacrifice to Vishnu, they are to begin to do it in propitiation of cows and others. This is really a sacrifice to be called Gosava of which the details are according to Vedic description as well as the personal instructions of Sri Krishna. Now the sacrifice becomes more efficacious as acceptable to the Supreme Deity and many other secondary Deities instead of one Indra who is by himself a secondary Deity.

28. *To the mountain.* D. To Hari present at the mountain.

the cows, brahmins and the hill and especially to myself.

31. Sri Suka said:— Nanda and others listened to what was said by the Lord who is Time and was about to put down the pride of Indra; and they received His words with approbation.

32. Accordingly they did everything as Madhusudana asked them to do. They got the brahmins to do the initial ceremony of auspiciousness and with those things they propitiated the mountain and brahmins.

33. In deep earnestness they placed all the offerings and fodder before cows; and then with their numerous cattle in front of them, they went round the hill from right to left (with the hill on their right).

34. Well adorned they drove in cars drawn by oxen; Gopa women singing the exploits of Krishna, the brahmins pronouncing their benedictions.

35. Krishna too assumed another form for the sake of Gopas' confidence and, telling them that He was Himself the mountain, and that with a huge personality, He consumed the abundant mass of offerings.

36. To Himself in that form Krishna along with the people of Vraja made His salutation and said, Lo! This mountain has in a personal form shown His grace unto us.

37. This mountain able to take any form at will kills those that, dwelling in the forests, neglect Him. Therefore let us worship Him for the welfare of ourselves and our cows.

38. Under the direction of Vasudeva those Gopas thus duly performed the worship of the mountain, cows and brahmins and together with Krishna returned to Vraja.

ADHYAYA 25.

Angry Indra orders Samvartaka clouds to destroy Gokula with heavy downpour. The Lord lifts up the mount Govardhana with one hand and protects the people of Vraja beneath it.

1. Sri Suka said:— Then, O king! Indra perceived that his worship was obstructed and became very angry with Nanda and other Gopas of whom Sri Krishna was the protector.

2. Angry Indra directed the destructive host of clouds called Samvartaka and, thinking himself to be the Supreme Ruler, said as follows.

3. Oh! How incalculable is the strength of pride due to wealth and prosperity of these Gopas who but dwell in forests! Depending on Krishna, a mortal, they have despised the gods.

4. They hope to cross thus the sea of Samsara or mundane life abandoning the knowledge which promotes the memory of the Supreme Lord and, trusting themselves to sacrifices which are but weak actions like unto boats existing only in name.

5. Having taken shelter under a mortal, Krishna, who is talkative, foolish, arrogant and conceited (as the wisest man), those Gopas have given offence to the gods.

6. Of these Gopas proud of their wealth and grown insolent with the advice of Krishna,— do you shake off the stiffness caused by their prosperity and bring their cattle to destruction.

7. On the back of my elephant Iravata with my powerful troop of Maruts, I follow you to Vraja, to destroy the camp of Nanda (the wealth of cattle belonging to Nanda).

8. Sri Suka said:— Thus commanded by Indra and let loose, the clouds in all possible virulence distressed Nanda's Gokula with their torrents.

9. Shining with streaks of lightning, roaring with rolling thunders and driven by the violent troop of Maruts, they (the

1. D. This chapter brings out that the Lord is ever prompt to protect His devotees like the cows and Gopas that solely depended on Him.

4. *Knowledge which etc.* D. The lore which enables a jiva to gain direct vision of the Supreme Being in that form which may lead him to Moksha.

5. D. Having taken shelter under a mortal Krishna who talks what is condemned by Sastras, who makes his own authorities, who is proud and ignorant and conceited etc.

clouds) showered hail stones.

10. As the clouds incessantly poured down rain in volumes as stout as columns, the earth, flooded by abundant flow of water, was not visible, high and low grounds, all merged under water.

11. Under excessive driving showers and tempestuous gales all the cows began to shiver with cold, and *Gopas* and *Gopa women* got benumbed with excessive cold and sought Krishna for protection.

12. Somehow covering (sheltering) their head and their children with their body (under the trunk of their body) all that were afflicted by the torrents (volleys) of rain, came shivering with cold and fell at the feet of the Lord.

13. O Krishna! O highly blessed Krishna! O Lord! Thou art the protector of Gokula! Be pleased to protect it from the angry Indra, O Lord that art affectionate to Thy devotees.

14. The glorious Lord Hari saw from the hail-storm that the inanimate Gokula was beaten to a lifeless state and knew that it was the work of the angry Indra.

15. "For our destruction out of season Indra sends down this violent rain with tempestuous winds full of hailstones, because his worship was obstructed by us.

16. "In this case I shall adopt a very good remedy by virtue of My *yoga* and I shall put an end to the darkness (foolishness) and the pride of wealth and power which the gods cherish through ignorance and fancy themselves to be the Supreme Ruler.

17. Certainly the presumption of being themselves the Supreme Ruler should not find place in the gods who are endowed in a special measure with the quality of Satva; therefore when they go wrong, that I Myself put down their pride is really good to them (as it tends to cure their ignorance and pride).

18. Therefore by means of My own supreme powers I (now) protect this Gokula which has sought My protection, recognises Me as its Lord, and which specially depends on Me; and this is the eternal vow I have taken.

17. *With the quality of Satva.* V. & D. With devotion to Me.

Is really good to them. D. Really tends to greater devotion to Me.

18. *Which is specially etc.* D. Of which I am the root (radical support.)

19. Having observed thus, Krishna, yet a boy, lifted up with one hand and sportfully held up, the Mount Govardhana as if it were a fungus.

20. Then the Lord said to the Gopas thus, "Mother, father, O residents of Vraja, in perfect comfort *enter*, get yourselves into the cavity beneath the mountain along with your wealth of cows.

21. "You need not entertain any fear here from the fall of the mountain from My hand. Away with the fear of rain and tempest and that protection is vouchsafed to you".

22. Accordingly, with their mind and heart comforted by Krishna they entered the cavity beneath the mountain and found space for their wealth, pens and attendants.

23. Forgetting their sufferings from hunger and thirst, their longing for comfort, the residents of Vraja stood looking on Him as He held up the hill for seven days and did not at all move from the spot.

24. Seeing that wonderful power of Krishna Indra was astounded, cured of his haughtiness, foiled in his purpose, and commanded his clouds to clear out.

25. Seeing the sky clear of clouds, the sun risen and the violent tempest stopped, the bearer of Govardhana said to the Gopas:—

26. Let your fear be at an end, get into the open country, O Gopas, with all your women, wealth and children; the storm has stopped, the rivers are not flooded (floods in rivers have gone down).

27. Thereupon those Gopas slowly issued forth taking with them their wealth of cattle and loading the carts with their utensils and furniture, along with their women, the young and the old.

28. The Lord also sportfully set down as before the mountain in its own place, as all the beings witnessed.

29. In overflowing affection the residents of Vraja gladly and quietly came out and met one mother with embraces and other appropriate behaviour and the Gopa women affectionately and joyously exhibited their regard by showering curd and Akshatas and pronouncing their blessings.

27. *Loading the carts.* D. With great bustle in removing their things in carts.

30. Yasoda, Rohini, Nanda, and the most powerful Balarama, overcome with affection, embraced Krishna and showered their blessings (benedictions) on Him.

31. In the heavens companies of the gods, Saddhyas, Siddhas, Gandharvas and Charanas sang praises and in the height of their joy, showered flowers, O king.

32. Sounded by the celestials, Sankhas (conches) and drums were heard from the skies; the great Gandharvas, Tumburu and others also sang, O king.

33. Then, surrounded by the cowherds full of affection, O king, Hari together with Bala marched on to Gokula and the charming Gopa women also made their journey in great joy, singing the glorious exploits of Krishna who touched them deeply in their heart.

ADHYAYA 26.

Nanda and others astonished at Krishna's wonderful deed entertain themselves with describing His hidden powers.

1. Sri Suka said:— Gopas saw such wonderful exploits of Krishna and, not knowing what His strength was, in their astonishment, gathered together and talked (as follows).

2. In a mere boy these deeds are indeed extremely marvellous. How is it then worthy of Him to be born of such rustic people as we are, of which one should be ashamed?

3. How did He, a boy of seven years of age, hold up the big mountain with one hand as sportfully as a great elephant may a lotus?

4. By the babe with half-shut eyes, the breast of the giantess Putana was sucked along with her life, even as life is sucked out of a body by Death— how could this be?

5. When He was but a babe of three months and placed beneath a cart He kicked up His legs into the air and was crying and the cart hit by His toes fell topsyturvy.

6. But a child of one year, sitting up He was carried away through the sky by a Daitya; and He killed that Daitya, Trinavarta by name, whom the child that He was tightly held by the neck.

7. On one occasion when for stealing butter He was tied to a mortar by His mother, (then) He passed between two Arjuna trees going on all fours and caused them to fall down.

8. (On another day) while grazing calves in the forest in company with Rama and with other Gopa boys, He tore off, taking hold of his bill with His hands, the enemy, a Daitya, who came in the form of a crane, with the object of killing Him (Krishna).

9. He slew a Daitya who, in the disguise of a calf, intent on killing Him, entered His herd of calves, and by dashing up His body playfully (against kapitha trees), He caused kapitha fruits drop down (in abundance).

10. Accompanied by Balarama He slew a Daitya in the form of a donkey and his relations and rid the forest of palm trees of fear and made it thrive with ripe fruits.

11. He got the fierce Pralamba a Daitya killed by the powerful Balarama and rescued the cows of Vraja and the Gopas from wild fire.

12. He punished and subdued the great and most poisonous serpent and by force expelled it from the pool and thus made the Yamuna's flood free of poison.

13. The affection which we, all the residents of Vraja, feel towards Him, cannot be interrupted; O Nanda, how is it that He also has from birth the same affection towards us?

14. How incompatible it is! How impropable! A boy of seven years! And He to lift and hold up a big hill! O king of Vraja, great is therefore our doubt or fear in respect of thy son.

15. Nanda said:—"Listen to my words, O Gopas, dismiss your fears of the child. (Listen to) what regarding this child Gargacharya has told me.

16. "Adopting many forms in different yugas He has already exhibited Himself in three complexions, white, red and yellow; and now (in this yuga) He has adopted the dark complexion.

17. "Somewhere (at Mathura) at first He was born as the son of Vasudeva and now He is thy son; the wise distinctly say that He is Vasudeva, the Lord of Lakshmi.

18. "Very many are the names and forms of thy son.

that manifest His qualities and work; I know them, but not these people.

19. "This (child), the delight of Gopas and cows, will bring many a blessing for you and through Him you will thoroughly get over all the difficulties.

20. "Formerly when there was anarchy, O king of Vraja, some righteous people were harassed by robbers; protected by Him they waxed in strength and vanquished the robbers.

21. Those blessed men who cherish love to Him are not worsted by their enemies, even as the devotees of Vishnu are not afflicted by Asuras.

22. "Therefore, O Nanda, this boy is equal to Narayana by His excellent qualities; when viewed (in the light of) His splendour, His great name and great prowess, there is no occasion for astonishment in the matter of His exploits,"

23. Having thus with perfect confidence instructed me Garga went home; (since then) I believe that Krishna is an amsa of Narayana and capable of doing everything without the least effort.

24. When the residents of Vraja heard the account given by Garga from the lips of Nanda, [having seen and heard of the great powers of Krishna of immeasurable energy and power] they were rejoiced at it and, rising out of their astonishment, they worshipped Nanda as well as Krishna.

25. May that Lord of cows be gracious unto us who, when Indra, enraged at the interruption of His worship, sent down heavy rains with strokes of lightning, hail stones and tempestuous winds, took pity on the afflicted Gopas, cows and women that sought His protection and with a smile pulled out with one hand the mountain like a boy that playfully does a mushroom and held it up, protected Gokula and subdued the pride of Mahendra.

D. *Note.* With a smile. D. Having put down pride.

ADHYAYA 27.

Indra offers his praise and along with Surabhi performs the coronation of Krishna.

Sri Suka said:—When the Mount Govardhana was uplifted and Vraja protected from the heavy rains, Indra and Surabhi went down to Krishna from Goloka (Surabhi from the region alloted to Kamadhenu and Indra from Swarga).

2. Ashamed of his conduct in disregarding Krishna, Indra approached Him when alone and touched His feet with his crown glowing like the sun.

3. Having heard of, and directly realised, the greatness of Krishna who is of immeasurable power and rid of pride as the ruler of the worlds, Indra folded his hands and said (as follows).

4. Indra said:—Thy essential nature is absolutely pure Satva, One blissful existence, embodiment of perfect wisdom (consciousness), unapproached by Rajas and Tamas. This stream of gunas produced out of Maya (the result of ignorance) (nescience) finds no place in Thee.

5. O Ruler! Whence could then its causes and its consequences, namely, greed and other passions, conditions characterising the ignorant, assail Thee? Still Thou, the glorious Lord, ordainest punishment in order to defend Dharma and to put down the wicked.

6. Thou art the father, preceptor and the Supreme Lord of all the worlds, the inviolable Time that wields the rod of punishment. For the good of the world Thou actest assuming at Thy own will personal forms and shakest off the pride of those that fancy themselves to be the rulers of the world.

4. D. I resort for protection to Thy abode (Thyself) in which even absolutely pure Satva has no place, which is most auspicious and full of bliss unperturbed, embodiment of consciousness, unapproached by Rajas and Tamas. In Thee the relation of the three gunas, controlled by the will of the Lord, does not find place as it does in jiva due to attachment; for nescience, the cause of such relation, finds no place in Thee.

V. Thy abode is pure Satva unapproached by Rajas and Tamas, by like and dislike, only accessible through Thy contemplation and worship; this Samsara, the current of the three gunas and their effects having their origin only in Thy will and Karma, the cause of corporeal existence are absent from Thee.

5. *Its cause etc.* V. The causes that lead to other births and the consquences of being born with a body.

D. Therefore, O Lord, it needs no saying that Thou art not touched by the consequences of those gunas or the causes of Samsara.

Of the world. D. Of the righteous.

7. Those who, ignorant like myself, are conceited as rulers of the world, know Thee, the dauntless Lord, at a time (in an opportunity like this), get cured of their pride and all touch of haughtiness, betake themselves to the paths of the great; for Thy activity is for the punishment and correction of the wicked also.

8. O Lord, mayest Thou be pleased to forgive me who, immersed in the pride of wealth and power, ignorant of Thy greatness and destitute of discretion, have sinned against Thee. Pray that a similar wicked mind may not, O Lord, be given to Me (again).

9. O Adhokshaja, this Avatara of Thine here (in this world), is, O blessed Lord, for the destruction of those great leaders of armies who are themselves a heavy burden and the source of many extreme miseries and for the happiness of those that seek after Thy feet.

10. Salutation to Thee, the glorious Lord that dwellest in every person and art in no way limited, that art Vasudeva, Krishna and the Lord of Satvatas.

11. Salutation to Thee that at Thy own free will assumest a body, that art constituted of absolutely pure consciousness and art everything, the seed of everything, and the indwelling controller of all creatures.

12. When my worship was interfered with, this was done, by me full of rage, O worshipful One, for the destruction of Gokula by means of showers and winds.

13. O Lord, I have been now favoured by Thee. I am free from my haughtiness; my efforts having been foiled, I seek protection under Thee that art the Supreme Ruler, Preceptor and Master (inner guide).

14. Sri Suka said:—Thus praised by Indra the glorious Krishna laughed and, in accents sublime like thunder, said to him as follows.

15. The Lord said:—Indra, this interruption of thy sacrifice

7. *Know thee dauntless.* V. Know thee to be formidable.

9. *Heavy burden.* D. Heavy burden to the earth.

11. *That art everything.* V. That art the cause and controller of everything without exception but not indentical in substance in everything.

D. That pervades everything.

was caused by Me as I was pleased to show grace unto thee, so that thou, highly intoxicated with the prosperous position of Indra, may always be put in mind of Me.

16. He who is blind with the pride of wealth and power, does not see Me as wielding the rod of punishment; I pull down from his wealthy condition, him on whom I would confer My grace.

17. Go back, Indra, may you all be happy and let My commandment be duly observed; be firm in your respective positions and offices and do your duty with care and without any touch of haughtiness.

18. Then the thoughtful Surabhi bowed to Krishna and said to the Supreme Lord in the form of a Gopa, addressing herself to Him along with her kith and kin (offerings).

19. Surabhi said:—Krishna, O Krishna, O great Yogin, O Antaryamin of all, O Maker of all, O Achyuta, we are now blessed with a Lord in Thee that art the protector of the Universe.

20. Thou art our Supreme Deity, Thou art our Indra, O Lord of the world. May Thou be the source of success and prosperity of cows, brahmins, the gods and all those who are righteous.

21. We would crown Thee our Indra; by Brahma we are so directed; Thou hast appeared on earth, O Ruler of all, to reduce the burden of the earth.

22. & 23. Sri Suka said:—Having thus spoken to Krishna Surabhi bathed Him with her own milk; Indra along with the Divine sages and requested by the mothers of the celestials, bathed Him with the waters of the heavenly Ganga brought by Airavata with its trunk; and at that time proclaimed Krishna (to the world) by the name Govinda.

24. Tumburu, Narada and others, Gandharvas, Vidyadharas, Siddhas, Charanas were present there, singing the glory of Hari that rids the world of all sin; and the celestial damsels danced in great joy.

25. The foremost among the Gods praised Him and showered on Him abundant and wonderful flowers; the three worlds attained greatest felicity; cows then flooded the earth with their milk.

26. The rivers flowed with various beverages, trees yeilded sweet honey in profusion, (rich) crops were harvested on fields not

ploughed by the hand of man and mountains offered precious jewels of great lustre.

27. When Krishna was crowned, all these creatures ceased to be inimical, though by nature they were cruel and wild.

28. Having thus crowned Krishna as the Lord and Protector of cows and Gokula, proclaimed Him Govinda and obtained His permission, Indra returned to Svarga along with the gods and others.

ADHYAYA 28.

Nanda rescued from Varuna. Krishna affords a vision of Vaikunta to Gopas.

1. Sri Suka said:—On an Ekadasi (day) Nanda kept fast and worshipped Janardana. On Dvadasi he descended into the water of Yamuna for performing ablutions.

2. An asura, a servant of Varuna, seized and took him to the presence of Varuna; for Nanda, not knowing the *Asura* hour, had entered the river at dead of night.

3. The Gopas missed Nanda and began to cry out, O Rama, O Krishna. On hearing them, the Lord saw that Nanda had been carried away to Varuna and went thither, for He is the Lord who affords protection to his dependants.

4. Varuna saw that Hari, the Lord of the senses, was come and highly rejoiced at it, offered His worship on a grand scale and said:—

5. Varuna said:—To day I own a body full of purpose and to day my purpose is gained. [My eyes and tongue have become fruitful, O Lord, on seeing Thee]. Those that resorted to Thy feet, O Lord, have got to the end of their life's journey (attained salvation.)

6. I bow to Thee, O glorious Lord, the Perfect Paramatman Omnipresent; and in Thee, it is said, Maya, the cause of the various creation, has no place.

7. By an ignorant and foolish messenger of mine, not knowing what to do, Thy father has been brought here. May Thou be pleased to pardon me!

6. *Maya etc.* D. Maya the power which makes the understanding of the people of the world go wrong.

8. O Krishna, Omniscient Lord, pray, be gracious unto me also, O Govinda full of filial love; here is Thy father, he may be taken back; [because Thy father was brought here it has been our fortunate lot to see Thee.]

9. Sri Suka said:—Thus propitiated, Krishna, the glorious Ruler of Rulers, took back His father to the great delight of His kith and kin.

10. Having seen what is beyond the range of mortal sense as well as the wealth and grandeur of the protectors of the world, like Varuna and their submission to Krishna, Nanda wonderingly related all that to his people.

11. Those Gopas too with a still more wondering mind believed him to be the Supreme Lord, O king, and wished at heart, "May that Supreme Lord be pleased to grant unto us that subtle and eternal state and place."

12. Perceiving the wish at the heart of His people and in order to fulfil it, the Omniscient and glorious Lord graciously thought (thus.)

13. "In this world creatures passing through higher and lower courses of life under the force of ignorance, desire and Karma, do not indeed in their wanderings perceive what their goal must be."

14. Having thus considered, the glorious Hari in overflowing mercy, afforded the Gopas a vision of His heavenly region which lies beyond darkness.

15. He revealed to them His own essential nature which is absolutely real, subject to no change or destruction, mere consciousness, distinct from the unintelligent principle and unlimited, self-luminous, eternal and perfect existence, realised by the wise when the influence (bondage) of gunas comes to an end.

16. They were now taken to Brahmahrada, made to plunge in it and taken out by Krishna; and there they saw the region of

13. *Their goal.* D. Sri Narayana of whom they are but a poor image and who is the Lord that gives them Mukti.

14. *Of His heavenly region.* V. Of His own self and eternal grandeur and glory.

15. *Mere conciousness.* V. The abode of unlimited consciousness.

The wise. V. Those that are perfect in the process of contemplation and meditation.

16. D. *Note.* They saw Krishna to be the

Brahman (realised the nature of Brahman) in the very spot where Akrura had previously enjoyed the grace.

[Brahmahrada is a pool in the Yamuna. It also means ParaBrahman is the pool into which the Gopas were made to remain immersed in contemplation and were again roused from it.]

17. Nanda and others were most happy to enjoy a vision of that region and there to see Krishna being sung with Vedic hymns and were thus filled with astonishment.

ADHYAYA 29.

Rasakreeda commenced, Krishna disappearing in the course of it to put down the pride of Gopies.

1. Sri Suka said:—Seeing that those nights were most delightful with full-blown jasmines of the Sarad, even the Almighty Lord chose to sport in exercise of His supreme Yoga powers.

2. (Now) the Lord of stars came forth painting crimson the face of the Orient with his soothing hands (rays) and also mitigating the sufferings of creatures, even as a loving and prudent husband may do unto his beloved wife.

3. Seeing the Lord of lilies in full orb of crimson hue like fresh Kumkuma and like unto the face of Lakshmi, as also that forest lit up with his gentle rays, Sri Krishna played on His flute, so sweetly as to enchant the graceful-eyed (gopies).

4. Hearing that music that kindles Manmatha, the ladies of Vraja, with their hearts captivated by Krishna, unperceived by one another, in their attempts (to meet Him) and, with their ear-rings rocking to and fro, hastened to where their beloved Lord was.

Supreme Brahman possessed of all characteristics declared in the Vedas.

1. *In exercise of Yoga powers.* V. In exercise of His own most befitting will power but not subject to the force of Karma.

D. In this chapter an illustration is meant to be given of the great principle that the wisdom got by faultless devotion is the means of Mukti.

In exercise of Yoga powers. D. In exercise of His own essential powers.

2. D. *Mitigating* the sufferings of tender vegetation under the heat of the Sun.

3. *Of Lakshmi.* V. Of His consort. D. Of Balarama.

4. *Their earrings.* D. Their golden earrings.

[The very thought of Krishna suffices to lift men up from their worldly cares. This is finely suggested in the following.]

5. In the very act of milking their cows some started off: some in their eagerness without milking them at all: some leaving the milk on the hearths to boil: and some others without removing the dressed food from the hearths:

6. While serving food some left it off; some suckling their own children set them aside; some, whilst waiting on their husbands, suddenly broke away and some others eschewed their food while partaking of it.

7. Some while painting their bodies (with pigment); some while bathing; others when applying collyrium to their eyes and some decked disorderly in ornaments and dress—all repaired hastily to the presence of Krishna.

8. Though prohibited and obstructed by their husbands, parents, brothers and relations, they fell into a trance, as their mind was drawn away by Govinda and did not turn back to their home.

9. Some shut up in the interior apartments and denied passage outside, had their mind taken up with devotion to Him, and closed their eyes in contemplation of Krishna.

10. & 11. Their evil Karma having been burnt up by the intense fire of insupportable separation from their most beloved Lord and also their auspicious Karma removed by the happy embraces of Achyuta enjoyed in contemplation, they got at once their mundane bondage sundered and cast off the body of three gunas, as they sought Paramatman Himself, though under the notion of a paramour.

12. The King (Parikshit) said:—They knew Him only as their excellent lover, not as Parabrahman, O Sage. How could it be then that those whose thoughts are swayed by three gunas had the

11. D. *Note.* Even Karma which has not yet become Prarabdha is destroyed by the realisation and vision of Paramatman as their own Bimba. In this way these Gopis cast off their body and attained to Mukti.

12. *The current of Gunas.* V. The series of corporeal existences. D. Note. Mukti is the result of the direct realisation through uninterrupted devotion but not the result of Kama and other relations which may at the most lead only to the attainment of Swarga and other regions. Even an illustrative story can establish a principle for which it is intended. Mukti is of two different kinds, *i. e.*, (1) eternal blissfulness (2) eternal damnation. Kama and other feelings are joined to Bhakti, lead to the grace of the Lord and their love to the Supreme Being cannot be really

current of the gunas cut off?

13. Sri Suka said:--This has been already explained to thee—how Sisupala, who hated the Lord, attained to the highest goal. Then could hardly arise the question how those who intensely love Adhokshaja attain to it.

14. O king, the Lord manifests Himself in the world for the good of men, (though) He is subject to no change, He is of infinite nature and far above the range of the three gunas; for He is their controller.

15. Those indeed lose themselves into Hari who constantly cherish towards Him the feelings of love, hatred, fear, friendliness, oneness or good will (affection).

16. Thou shouldst not be therefore astonished at this, in the case of the glorious unborn Lord, the highest of great Yogins, who is Krishna, at whose hands this Universe obtains release.

17. To the women of Vraja whom He saw approaching the glorious Krishna, foremost amongst those skilled in speech, spoke and deluded them in the most enchanting expressions.

18. The Lord said:—Welcome, O highly blessed ones. What desire of yours should I grant you? Is Vraja enjoying security and safety (happiness)? Please tell Me what brings you here.

19. Night it is, a frightful night with fierce animals roaming about. Return to Vraja; women ought not to stay here, O beautiful ones.

spoken of as conceived with the notion that He was a paramour. This idea is indicated by the particle *Api*.

Subject to no change. D. Is unmanifest or subtle by nature.

15. V. Those who find delight in the Lord that saves even those that constantly cherish some one of the feelings such as kama towards the Lord—those become one with Him, *i.e.*, become joined to Him as an attribute or attain to a state like unto His, or attain to the full knowledge of the Lord and thence become fit for Mukti.

D. Those that constantly contemplate Him under the force of different passions and feelings, such as kama, do become fully saturated with the particular passions. Accordingly they continue to cherish the same ideas even in their final state, because their very soul becomes saturated and transformed into the ideas corresponding to the passions and feelings with which they regard Him in this life.

Friendliness and oneness. D. Delusion and friendliness.

17. *Enchanting expressions*. D. With most loving words.

19. *Fierce animals*.—D. Demons and the like.

20. Your mothers, fathers, sons, brothers and husbands are searching for you without finding you: do not cause anxiety to your kith and kin.

21. Now you have seen the forest in blossom made refulgent with the rays of the full-moon and beautiful with the tender shoots of the trees waving before the sportful breezes from the Yamuna.

22. Therefore do you return to Vraja; do not delay; do service as true wives to your husbands; calves and children are crying; suckle them and milk for them.

23. Or if you feel that your mind and heart are fastened on Me through affection and therefore you have come here, it is but natural even in you; all creatures do find delight in Me.

24. The supreme duty of a woman is to wait upon, and do service to, her husband in sincere devotion, O auspicious ones, also to protect his relations and to nourish his children.

25. Ill-behaved, awkward, aged, dull-witted, diseased, or penniless as he may be, the husband should not be abandoned, unless he be a fallen man, by women who long for higher (heavenly) regions.

26. For a woman born in a noble family, it is most detestable to resort to a paramour; for it is an obstruction to the attainment of Swarga; it is ignoble, it is base, is most miserable and horrible; and it is a thing which one should shrink from.

27. By hearing of Me, by seeing, by contemplating, or recounting and singing My glories, devotion to Me is truly cherished and never so by physical proximity; therefore do ye return home.

28. Sri Suka said:—Gopies grew despondent when they heard Govinda speak thus what was not to their delight, and thwarted of their object they were immersed in insurmountable distress.

29. With their faces cast down in disappointment, their Bimba-like lips dried up by the sorrowful breaths (hot with grief), scratching the ground with their toes, with the Kumkuma on their

23. *All creatures.........delight in Me.* D. As I love all creatures they also love Me. If I do not they would not.

24. *O auspicious etc.*, D. It would be an auspicious thing for them to protect their relations and nourish their children.

25. *The husband...........a fallen man.* V. After 'may be' read the husband should be considered as sinless and he should not be abandoned.

Ill—behaved. D. As sowing dissensions and causing quarrels and the like.

Awkward. D. Awkward or powerless.

Unless etc., D. If he is considered a man of pure habits and sinless.

breast washed down by tears mixed with collyrium and under the heavy load of their distress, they stood silent wiping (their eyes).

30. To Krishna who was most dear to them but talked to them like one who felt no love for them, spoke they full of love, yet in somewhat impatient and faltering accents and rubbing their eyes confused with weeping; for they had for His sake turned away from every other desire.

31. Gopis said:—O Almighty Lord, it is not fit for Thee to speak so cruelly to us that have abandoned all objects and sought the dust under Thy feet! pray do not abandon us; accept us Thy devout servants, O Lord whom nobody can win over, accept us just as the supreme Deity, the Omniscient Person, does those that seek after release (Moksha).

32. O beloved One, Thou that knowest the secret of Dharma, sayest that the natural duty of women consists in being true, obedient and useful to their husbands, children and well-wishers—may this be so, in the case of Thyself, the sole Lord as Thou art, the very source and object of all precepts; for, Thou art the most beloved One, the relation, the master, the self of all embodied creatures.

33. Indeed Those that are deeply versed (in the Sastras) find delight only in Thee who art their own eternally beloved Atman: what purpose could be gained by husbands, children and others who could only cause grief? Therefore pray be pleased (with us), O supreme Lord; do not cut off the hope which has been long cherished towards Thee, O Thou of lotus-like eyes!

34. Our heart that quietly rested in the houses has been easily snatched away by Thee, the embodiment of delight; as also our hands busy with household duties; our feet cannot move even a single step away from Thy feet. How could we then go back to Vraja or what could we do there?

35. O beloved One! with the flood of nectar of Thy lips, sprinkle (put out) the fire that has been kindled up in our heart by Thy smiles, glances and sweet music; if not, we would allow the fire of disappointment to consume our body and by contemplating Thy feet, we shall, like Yogins, O friend, attain to Thy presence.

36. O Lord of lotus-like eyes, and the most beloved of those

that live in the forest, from the moment we touched, though but once, Thy feet, the delight of Lakshmi and we were blessed by Thee, we are unable to stand before any other.

37. Though Lakshmi has always a place on Thy bosom, she covets yet, with Tulasi, the dust on Thy lotus-like feet, sought after and worshipped by Thy servants—Lakshmi for whose gracious glances all the other gods make their efforts; similarly we have sought the dust under Thy feet.

38. Therefore be propitious unto us, O destroyer of all sin! We have sought Thy feet, having abandoned our homes, with the one wish of waiting on Thee. O excellent and perfect Lord, grant us Thy service—to us heavily afflicted by the intense love inflamed with Thy charming smiles and looks.

39. Looking on Thy face overhung with curly locks, with cheeks brilliant with charming ear-rings, with lips overflowing with nectar and with smiling looks, Thy two arms that promise fearless protection and Thy bosom that delights none but Sri, we would be Thy servants (Thy slaves).

40. What woman in all the worlds, O beloved Lord, deluded by the sweet and ravishing airs of Thy flute, could not be drawn away from the approved path laid down by the great? Having further seen this form most bewitching in the three worlds, who could help it? For at the sight of this form cows, birds, trees and beasts stand bristling with joy.

41. Evidently Thou hast appeared here to remove afflictions and fears of Vraja, like the First Great Person who protects the celestial world. Therefore, O friend of the tormented, place Thy lotus-hand on the love-fired bosom and head of Thy servants.

42. Sri Suka said:—On hearing their pitiful prayers (and of their anxious feelings), the Lord of great Yogins smiled and in mercy granted them joy, though He finds delight but in Himself.

43. (Now) the gopis gathering round Him, their countenances brightening under His beloved loving glances, Achyuta of glorious deeds, resplendent with noble smiles, shone like the moon in the midst of stars.

40. *Airs.* D. Nectarine floods.

41. *And fears of Vraja.* D. Of the folk of Vraja.

44. Being praised by them He indulged in singing; and leading hundreds of damsels and adorned with the Vaijayanti, Achyuta went about, adding grace to the woods.

45. Coming on to the cool sands in the river (which were like mounds of refined camphor), breezes blowing joyously from the waves of Yamuna charged with the fragrance of lilies, He sportfully spent the time with the gopis.

46. By stretching His arms, by embraces, by touching their hands, locks, thighs, waist, bosom and by such sportful acts, by glances and smiles, He promoted the love of the gopis and gave them delight.

47. Thus enjoying the regard of the Almighty and Generous Lord, they grew proud and thought themselves superior to all (others) on earth.

48. Perceiving how they were puffed up and infatuated with their beauty, Kesava suddenly disappeared from the spot to cure their pride and to bless them as well.

ADHYAYA 30.

Gopis' search after Him. Again they assemble on the sands, expecting His return.

1. Sri Suka said:—At the sudden disappearance of the glorious Lord, the women of Vraja, like she-eleplants that miss their leader, were distressed at not finding Him.

2. Their hearts given to His coaxing glances and delightful conversations, His sports and frolics, the women, as if they were the Lord of Lakshmi, began to act like Him in various ways.

3. In gait, smiles, looks, speech and the like, the beloved Gopa women appeared to be possessed with their beloved Krishna

45. *Which were.........camphor.* V. & D. which were always.

Breezes......lilies. D. Enjoying the breezes charged with the fragrance of lilies that joyously danced on the waves of Yamuna.

V. Visited by the breezes charged with the fragrance of lilies on the waves of Yamuna.

46. *By embraces......locks.* D. By embraces of active sportfulness, by touching waist' etc.

47. *Thought.........superior.* D. Thought their beauty excelled that of all others.

and exhibited in themselves His deportment and graceful activities, as they indentified themselves with Him, one saying to the other "I am Krishna," (am I not Krishna?)

4. Singing loudly of Krishna in companies they went about as if made, searching after Him through woods (from one to another) and inquiring of the trees about the Purusha (the Perfect Person) who like the sky is present in all creatures in and out.

5. O Asvatha, O Plaksha, O Nyagrodha, have you seen Nanda's son who has stolen away our heart by means of His lovely smiles and glances?

6. O Kurabaka, O Asoka, O Naga, O Punnaga, O Champaka, did Rama's younger brother who by His smiles puts down the pride of proud women—did He go this way?

7. O Tulasi, O auspicious One, so intensely attached to the feet of Govinda, did you see Achyuta, most beloved of Thee, often wearing thee with swarming bees?

8. O Malini, O Mallike, O Jati, O Yutika, have you seen Madhava who, it appears, has gladdened you with the touch of His hand?

9. O Chuta (Mango), Priyala, O Panasa, O Asana, O Kovidara, O Jambu, O Arka, (Aksha), O Bilva, O Bakula, O Amra, O Kadamba, O Neepa, let yourselves and those others who, like you, grow by the side of Yamuna for the benefit of others, tell us where Krishna is as we are separated from Him.

10. O Earth, what great Tapas hast thou performed that thou shinest with thy hair standing on end for joy at the touch of Kesava's feet! Is it because of His setting His foot, just now, or as Trivikrama on Thy surface, or is it because of having embraced the Lord in the form of Varaha?

D. *Note.* It is Hari alone that has by nature all yogic powers. His disappearance is intended to bring out the intensity of their genuine devotion.

5. *Have etc.* D. O Kimsuka, did Nanda's son go here with his smiles and looks?

6. *Naga etc.* V. Nipa, Udumbara, Chandana etc.

9. *Aksha.* D. Sukanasa.

Kadamba...Nipa. V. Parijata.

10. D. O earth, what is that act of righteousness of which the merit pervades Thee all over, so worthy of being praised and so distinct that Thou through the joy of Kesava's touch shinest with the hair standing on end, or having borne the best results of Kesava's contact shinest with the trees like unto hair standing on end etc.

11. O deer, O friend, did Achyuta (the Lord) go over here with a love and giving joy to your looks with His graceful face and limbs? Here blows the fragrance of Kulapati Krishna's wreath of Kunda flowers sweeter with the Kumkuma on the bosom of His love in His embraces.

12. O trees, did Balarama's brother go about these places, with one arm on the shoulder of His beloved one and a lotus in the other, followed by the bees attending on Tulasi, and blind in intoxication? Did He come here pleased to accept your prostrations with His loving looks?

13. O friends, ask these creepers (here); though they embrace the arms of their Lord Vanaspati, they are certainly touched by His fingers and hence they thrill with joy:

14. Thus raving like mad men, the gopa women were bewildered in their anxious search for Krishna and, with their hearts taken up with Him, they imitated the various playful ways of the Lord.

15. One of them acting the Krishna sucks the breast of another who acts the Putana; another as infant Krishna cries and some other as child Krishna kicks with the foot another who acts the Sakata.

16. One as a Daitya (for the purpose) carries away another who behaves like the child Krishna; another walks on all the fours dragging the feet with jingling sounds.

17. Two Gopies are now Krishna and Rama and others Gopas; one strikes at another behaving like Vatsasura and another strikes at some one that acts as Baka.

18. One like Krishna shouts out for the cows at a distance and imitates Him and plays upon the flute and sports: others extol her with "Well done, well done."

19. A Gopi whose mind is given to Krishna places her arm on another and says "See, I am Krishna; how graceful is the gait!"

14. D. From the 14th ten verses are not found in D. reading.

17. *Others gopas.* V. Others act as gopae and calves. Another takes hold of one in the form of a calf, turns her round and throws her away. Another acting like Krishna seems to do away with some one that acts like Baka.

20. "Fear not wind and rain, whence shelter is provided by Me," so saying one tries to lift up (the mountain) with one hand but lifts up her garment.

21. One treads on another's head and, standing on her, O king, says, "O wicked one (serpent), get away; know I am here indeed as the punisher of the wicked."

22. One says, 'O Gopas, lo! the terrible wild fire. Shut your eyes at once: I shall see you all quite safe.'

23. Tied to a mortar with a wreath by another (who says, the breaker of pots and pilferer of butter do I tie down), one (as if) frightened shuts her mouth and trembles like one in fear.

24. Thus enquiring of the trees and creepers of Brindavana the whereabouts of Krishna, they noticed the foot-prints of Paramatman in a certain part of the woods and said:—

25. "Evidently these are the foot-prints of the high-souled son of Nanda, as they show the marks of Dhvaja, Lotus and Vajra, Ankusa, Yava etc.

26. By every track of His foot-prints before them, they went on and on to find where Krishna was and, seeing those foot-prints side by side with those of a damsel, they felt sore at heart.

27. And they observed to one another, 'Whose foot-prints are these! Who is she that walked with Nanda's son, resting His elbow on her shoulder like an elephant with his trunk on his consort?

28. Certainly the Supreme Lord Hari is specially propitiated by her and so Govinda is pleased to take her apart having abandoned us.

29. 'O companions, highly blessed are these particles of dust under the lotus feet of Govinda, which indeed Brahma, Rudra, the Goddess Lakshmi wear on their crown for absolution from all sin.

30. '(But) These her foot-prints—greatly pain our heart to see, for, she, but one of us Gopis, has led Achyuta away and alone enjoys His kisses.

31. But here her foot-prints are not to be seen on the coarse grass; perhaps the beloved Lord has borne her on His shouder seeing that her tender feet were pained.

20. *With her hand etc.* V. Stretched the hand etc.

25. *Yava* V. & D. Kalpalata.

[(1) These foot-prints are deeper in impression as He bore the damsel, O Gopis; look at them how deep are the impressions, of the love-stricken Krishna under a heavy load? Here it appears He has set her down for the sake of flowers (for the purpose of putting flowers into her braid).]

32. Here flowers are gathered by the Lover for His love; see how the feet are but partly imprinted where He stood on tiptoe.

33. Here indeed the Lover adorned the braid of His love; and certainly He must have sat here to decorate His beloved one.

34. Ever blessed and ever delighted in Himself (as He is), the Perfect Lord sported with her merely to illustrate to the world how wretched the love-stricken are and how wicked women's heart is.

35. Thus illustrating the ways of women those Gopis wandered in bewilderment (with their heart centred on one object).

36. That Gopi whom Krishna had taken with Him, leaving others in the woods, now began to regard herself to be the most lovely of all the women and thought, "the beloved Lord prefers me to (all other) Gopis that love Him."

37. Touched with pride when in the woods she said," I am not able to walk, please carry me whithersoever Thou listest."

38. Thus requested Krishna said to His love, "Mount on My shoulder," and at once vanished, and the damsel stood cast in grief.

39. "O Lord, O Love, O most beloved, where art Thou, O Long-armed One, where art Thou gone, O friend, be pleased to bless me with Thy presence, I am Thy helpless servant.

40. As they went on tracking the path of the Lord, the Gopis saw at no great distance their companion forsaken by the Lord, bewildered and distressed.

41. On hearing her tale how she enjoyed the regard of Madhava and how, through her own wickedness, she lost it, they were all highly astonished.

42. Then again they advanced further through the woods so long as the moon was shining; seeing darkness setting in, the women retraced their steps.

43. Their hearts given to Him, they talked of Him alone; they imitated His sportful activities; they could not think of themselves

as different from Him; they sang only of His excellent attributes; they did not think of their homes.

44. Again they went to the same sands in the bed of Yamuna, contemplated and sang of Krishna in chorus, yearning for His return.

ADHYAYA 31.

Gopis' song.

1. Gopis said:—By Thy birth shines most exalted this Vraja; so does surely Lakshmi constantly abide here, O beloved one; pray reveal Thyself (unto our view). In every direction, Thy creatures who live in Thee seek Thee.

2. O Lord of delights! O giver of boons; we are Thy gratuitous servants. Is this really no killing us here to disappoint us with Thine eyes that eclipse the splendour of the inner petals of a full-blown lotus in a lake in Sarad?

3. From the perils of poisonous water, from the Rakshasa Agha in the guise of a serpent, from the winds and the rains (storm), from strokes of lightning and thunder, from (Arishta), from Vyomasura, and from all sources of fear, O Bull among men, we are frequently protected by Thee.

4. Indeed Thou art not the son of the Gopika (Yasoda). Thou art the witness in the heart of all creatures invested with a body; Prayed to by the four-faced Brahma, Thou hast, O friend, appeared

1. D. In this chapter is indicated the course of contemplation to be practised by those that are not eligible for vedic study, for instance, by these women of Vraja, because they are women, for the purpose of attaining to Moksha. As Sri Krishna is vividly present in their mind they directly address Him. This habitation of Gopas shines foremost on account of Thy birth here; further it is glorious since Lakshmi, the deity of all fortune, constantly abides here; O beloved Krishna, be pleased to reveal Thyself to us that are yearning to see Thee: we have resigned our life to Thee and search after Thee.

2. *That for nothing.* D. That are unto Thee like slaves purchased for value.

3. D. Still we are hopeful of Thy protection, since we were frequently protected by Thee from the poisonous pool of Yamuna and the drink of that water (death), from the diabolical serpent, from the Rakshasa Trinavritta, from the tempest, from strokes of lightning, from the fear of Vatsasura and, in brief, from fear on all sides.

in the race of Satvatas for the sustenance of the Universe.

5. O Foremost of the Vishnis, place on our head Thy gracious and lotus-like palm that promises fearless heaven to those that seek refuge from the fearful samsara— Thy palm that has espoused the hand of Sri, O beloved, that bestows every desire.

6. O Lord that removest the affliction of the folk of Vraja; O Heroic one, O beloved Lord whose smiles put down the pride of Thy devotees, O friend of weak women, be pleased to accept us, Thy servants, show unto us Thy charming and lotus-like face.

7. Thy lotus-like foot dissipates the sin of those that bow to Thee; it accompanies those that live on grass; it is the abode of Sri, it is that that trod on the hood of the serpent Kaleeya; may Thou be pleased to set it on our bosom and cure the affliction at our heart!

8. With Thy sweet accents, with Thy charming speech most delightful to the mind of the wise, O Lord of lotus eyes, and O Heroic Lord, with the elixir of Thy eyes, pray, comfort us these who are ever swooning for Thee and ever ready to do Thy bidding.

9. The nectar of Thy stories is life to the distressed; (it is) highly praised by men of divine light; the cure for sin: most auspicious to hear of and most soothing and brightening: they give away most liberally who sing of it and celebrate it on earth.

10. Our beloved Krishna, Thy smile, Thy loving glance, Thy deportment most happy to contemplate on, Thy promises in private, all go deep into our heart, O Deceitful one, it is they (that confound our heart).

11. O Lord, O enchanting Lord, when Thou goest out from Vraja to graze the cows, our heart is troubled (to think) that gravel and

4. *Satvatas.* V. Devotees.

D. The Delight of Gopikas art Thou, O friend, Thou hast appeared in Yadu's race for the protection of the world! for Thou art the indweller of all that are invested with a body and the witness of all, ever in realisation of self, Thou art worshipped by the four-faced Brahma, the father and preceptor.

6. *O one that puts down etc.* D. O one whose smile is like unto the smile that would eradicate the pride of Thy devotees. We are women naturally eager to have our desires fulfilled to the utmost extent. So do Thou grant us our desire in full, protect us, O friend, by showing us Thy charming face; we are Thy servants in every life. If Thou wouldst like to see us living and happy:

9. *Srimat.* D. Source of all prosperity and present all over the world.

That bestow etc. D. (1) are the people that get themselves rid of innumerable evils be setting them, (2) that bestow abundant gold and other valuable things on others.

coarse and pointed grass may give pain to Thy tender lotus-like feet.

12. At the decline of the day, Thou art often seen with Thy face like unto a lotus, overhung with dark curly hair, and bedimmed with dust; and (then), O heroic Krishna, Thou usherest perforce Smara into our heart.

13. O giver of delight, O Lord that removest anxieties, pray set on our bosom Thy most blissful and lotus-like foot worshipped by the Lotus-born, fit to be contemplated in times of distress, the ornament of the earth, fulfilling every desire on those that bow to it.

14. O Heroic Krishna, grant us the nectar of Thy lips, which enhances the joy of love and roots out sorrows, which the flute, full of Thy voice, enjoys in full measure, and which makes men forget every other wish.

15. When Thou goest away to the woods during the day, a moment becomes an age to us that do not see Thee. And dull-witted is that Brahma who has created the lids for our eyes that yearn to see Thy bewitching face graced with ringlets of hair.

16. Captivated by Thy strange (rapturous) music, O Achyuta, neglecting our husbands, children, other members of the house, brothers and kinsmen and knowing Thy way, we have sought Thy presence; who (other than Thyself) would, O deceitful One, abandon us in the dead of night ?

17. To think of Thy secret promises and Thy smiling face and loving looks that kindle passion at heart, Thy broad chest, the abode of Sri, fires us every moment with unlimited longing and it makes our heart restless.

18. O beloved Krishna, Thy sight completely puts an end to the sin of those that dwell in Vraja and Brindavana and it is

11. *Thy feet tender etc.* D. Thy feet more tender and beautiful than Lotus.

D. *Note.* Our mind begins to doubt whether Thou art Narayana or any other.

12. *Thick with the dust.* D. Charged with dust raised by the cows in the woods.

Constantly.........Smara. D. Usherest Smara ever afresh.

15. *And dullwitted etc.* D. Again we are reduced to the state of an inanimate thing when we look on Thy charming face graced with curly locks above with eyes, which would not allow the lids to do their duty.

16. *Knowing the way. Sridhara* (1) That *knowest* of our coming (2) That knowest the various ways of singing subtle; (3) or we knowing Thy course, have sought Thee.

Strange music. D. The music that is capable of making creatures powerlessly stand still or powerlessly act.

18. *Those that dwell......Brindavana.* V. Gopas and Rishis that live in the woods.

auspicious to the whole Universe; grant us who cherish only Thee in our heart at least a little of that (balm) which surely kills all the pains in the heart of Thy votaries.

19. Thou walkest in the woods with those graceful tender lotus feet which we, lest we should pain them, very gently set on our hard bosoms; when we whose life is rooted in Thee think how those feet are put to the rack on the gravelly ground, our mind reels.

ADHYAYA 32.

In the midst of complaining Gopis Sri Krishha suddenly appears.

1. Sri Suka said:— Thus loudly singing and wildly uttering their complaints, O king, the Gopa women yearned to see their Krishna and poured forth their wailings in notes of true music.

2. There unto them appeared Sauri (Krishna), the Manmatha of Manmathas, with smiles on His lotus face, clad in *pitambara* and adorned with wreaths of flowers.

3. The moment they saw Him return all those weak women stood up in a body with their eyes wide open in joy, like the members of the body on the return of Prana (life) to them.

[(1) As they drank more and more of the ambrosial beauty of His countenance with the cups of their eyes, they were not satiated as men of wisdom are not with the nectar of His feet.]

4. One in great joy took Sauri's lotus hand with both her palms; another placed on her shoulder His arm smeared with Chandana (sandal pigment).

5. One received with both her hands the betel chewed by Krishna; another set His lotus feet on her bosom that was sorely aching.

D. (1) The Gopas, the travellers, and pilgrims that go in companies; those that live together in villages; those that live in woods; Sanyasins or Vana Prasthas, to all that live in water.

Grant us. D. Be pleased to show, ever so little, Thy Glorious form which makes the whole world blessed and cures the ache at the heart of Thy votaries.

6. Another knit her brows and bit her lips not knowing what to do in her bewildering rush of passion and so looked at Him as if she struck Him with her glances.

7. Another looked on His lotus face with unwinking eyes, drank of it sufficiently and incessantly, but she was not satiated like the wise that worship His feet.

8. Another looked at Him with half open eyes and then having set Him up at her heart, shut her eyes and with her hair standing on end, remained embracing Him like a yogin immersed in bliss.

9. They all became happy like those who attain to Prajna [(1) Iswara (2) the wise man (3) Prajna the Lord directing the state of sleep.] at the grand feast of seeing Kesava and were rid of their fever caused by separation, like those who attain to Iswara (2) those who meet one that has reached Brahma, (3) those who attain to Prajna, that is, in deep sleep).

10. Surrounded by those damsels free from all anxieties, the glorious Achyuta exceedingly shone like the Purusha in the midst of His Saktis.

11. With them the Lord repaired to the sands of Yamuna where played breezes perfumed with blowing *Kundas* and *Mandaras* attended on by the bees.

12. There the darkness of the night was dispelled by the flood of rays of the autumnal moon and the scene was most happy and the soft sands levelled by the hand-like waves of the Yamuna.

13. The distress at their heart having been dissipated by the joy of seeing Him they achieved their wishes to the utmost extent like *Srutis* that lead to realisation and leave nothing to be wished for;

9. *Note.* The illustration is interpreted in two or three ways, taking those that seek Moksha, those that are suffering in domestic life or those in the state of deep sleep.

10. *Saktis. Sridhara.* (1) Satva, Rajas and Tamas: (2) Gnana (knowledge), Bala (strength and energy, etc) necessary for the contemplatist, (3) Prakriti and other conditions that beset the intelligent being.

Saktis. V. (1) With twenty four Tatvas which form the body for the Jiva (2) Vimala, Utkarshani and other Saktis which attend on Paramatman.

D. The various forms of Lakshmi that ever attend on Sri Narayana (Purusha).

12. D. (The sandy tract) In which the grains of sand moistened by the ripples spread by the rapid currents of Yamuna, which was scattered over irregularly during the sports of Sri Krishna.

13. *Direct realisation.* D. Direct realisation of Brahmanas conclusively conveyed by the *Srutis.*

they prepared a seat for their spiritual friend with their upper garments dyed in the saffron on their bosom.

14. Seated on it the Almighty Ruler, who is enthroned in the inmost heart of great yogins, shone in that company of Gopis, the object of their worship with a personality, in which met all the gracefulness of the three worlds.

15. To the Lord that roused the love in their heart, they gave, with their sportful brows, smiles and playful glances, a reverential welcome, pressing His hands and feet on their lap, and, having offered their praises, they spoke as if somewhat offended.

16. Gopis said:— Some favour those that resort to them and some do the contrary even to those that do not wait upon them, i.e., favour them and some others again favour neither, O Krishna; be pleased to tell us clearly about this.

17. The Lord said:— Friends, those that are attached to one another endeavour indeed after their own purposes; there neither good will nor righteousness has a place; for it is only for the purpose of self; nothing else.

18. Those indeed are merciful like parents who help those that do not resort to them. In this case both righteousness and good will are seen, O charming ladies.

19. [Answer to the third question.]

Indeed some pay no regard even to those that worship them. Then how could they be expected to favour those that do not seek them at all?

14. *In which all the points etc.* D. Which is worthy of being enjoyed only by Sri Lakshmi worshipped by all the three worlds.

15. *They worshipped.* The damsels, full of smiles, sportful glances and dancing brows, worshipped Krishna.

Worshipped Krishna etc. D. Worshipped Krishna that kindles Smara in their heart and then having restrained their passion of love which was enhanced by His touch, spoke to Him as if they were somewhat offended.

16. *Do the contrary.* D. Bestow what is not desired or agreeable on those who do not even resort to them.

17. *There neither......righteousness.* D. In that case there is not the righteousness attaching to disinterested friendship.

18. D. This is the characteristic of those that are without interruption contemplating and realising the Lord and are at the same time cognisant of the rest of the world. These are the gods.

19. V. The third question in the 16th verse is answered, analysing it into three points; those who do not respond even to those that resort to them, have nothing at all to do with those that do not resort to them. These are observed to be (1) those who care for only nourishing their body but are not wise men 2) Those that have had the fill of their plea-

I. These are of four classes:— 1. Those that find delight only in Atman and know nothing of the external world. 2. Those that are accomplished of their purpose and, though conscious of external objects, have no longing for their enjoyment; 3 those that are too dull to understand the kindness done to them and 4. Those who wilfully do an evil turn to their benefactors (here 'benefactors' being considered 'gurus').

20. O friends, (I do not come under any of these classes; but I am the most merciful one and greatest and best friend). For in order that these may uninterruptedly continue to devote themselves to Me, I do not resort or respond to those that worship Me, just as a penniless man who loses the money he earns, is solely thinking of that money and cannot be sensible of anything else.

[Do not suppose that I am any of those already described. I do not respond to either those that worship Me with some purpose or those that do not, i. e., I do not confer on them blessings according to their wishes; (for I have nothing to gain thereby); but both these do obtain from Myself fruits, great or small, according as they devoutly worship Me, just as the desired things are obtained from Kalpataru by those that resort to it.]

ures and (3) Those that are ungrateful, who go even to the extent of doing evil even to their benefactors.

19. D. In this verse the characteristics of those that are immersed in Lord's contemplation forgetting the outside world. It is these that appear as not responding to those that resort to them and worship them for their own ends. For, they are sporting with Paramatman and have no activity in relation to the outside world, for in their realisation of the Lord the desired blissfulness is completely attained, for they are then directly cognising Paramatman who is not anything of that created nature and they have completely got themselves absolved from all sin and evil.

This verse in another aspect describes the ungrateful also. Those that do not care for those that resort to them for shelter and help cannot therefore be expected to care for such as might not at all resort to them, for, they take delight in their own self and destitute of all sense of Paramatman, they are devoted to their close relations (wives), who afford them pleasure and these are certainly incapable of being grateful and only prove treacherous to the gods and the great by their neglect of righteous duties.

20. *Sridhara and V. Note.* In the replies already given Sri Krishna had not explained His own case and the Gopis were full of supressed smiles at His not having cleared the charge against Him; in order to undeceive them of His notion Sri Krishna explains His nature and procedure in this verse.

I do not respond. V. I do not present Myself actually before them in order to do their bidding or wish.

Is solely thinking of etc. V. Is full of anxiety so that he could not think of that money or of anything else.

21. O weak women, only to see how intense and continued is your devotion to Me, since you violated for My sake the law of the world, of the Vedas in the matter of righteousness and its contrary and your own kith and kin I was with you incognito, so that you might not see Me (Myself still hearing your talk of love); therefore, O beloved ones, it is not fit that you see any fault in Me, the object of your love.

[Just as a poor man who has lost the wealth he had earned is drowned in sorrow and cannot be alive even to anything taken hold of or firmly stationed before him, so have you resigned unto Me all your interests in the world in the Vedas and in yourselves. Your devotional acts cannot be fruitless; however it is My nature to be beyond the range of your senses and I disappeared; so it is not proper that you regard Me as one having done wrong as I am beloved of you.]

22. I cannot sufficiently reward your devout service even through the long life of a celestial to you that have resorted to, and worshipped, Me, conceiving a pure and faultless relation to Me and having completely cut asunder the very hard ties of domestic life. May your own righteousness for that reason bring its fullest reward!

ADHYAYA 33.

Rasakreeda.

1. Sri Suka said:— On hearing these (sublime) and charming replies of the Almighty Krishna, the Gopis forgot the pain of separation and had their blessedness enhanced by His presence.

22. *The latter half*. D. Here the grace which the Lord has shown unto these Gopis is equally, it is said, possible to be gained by every devotee so thoroughly attached to Him. *To translate*. Any one who worships Me and completely resigns himself to Me in devotion attains in this very life to the full enjoyment of essential blissfulness, having cut off the bondage of Lingasareera not easy to be cut off without devotion and the direct vision of the Lord. (2) Any one who having cut off the bondage of attachment to the domestic or worldly life worships Me in intense devotion would in this very life develope to the fullest extent the necessary devotion, wisdom, and other steps leading to Moksha.

1. The Lord's love, when He is pleased with devotion, leads to the realisation of essential blissfulness. This is illustrated by Rasakreeda described in this Adhyaya.

Had etc. D. Reaped the fruits of all their prayers on coming in contact with His personality.

2. There inaugurated Govinda the sportful dance of *Rasa-kreeda* with the devoted and affectionate damsels (of matchless beauty) who (formed a circle) with one another's arms intertwined.

3. Now commenced the festive Rasa magnificent with the circle of Gopis of whom between every two entered a Krishna, the Grand Master of yoga, with His arms about the neck of the adjacent damsels.

4. Then thronged in the sky hundreds of cars of celestials and their consorts whom curiosity attracted (thither).

5. Then the celestial drums resounded, showers of flowers fell, great Gandharvas and their consorts sang the pure glory of Krishna.

6. In the circle of Rasa there arose a tumult of sweet sounds of the bangles, the anklets and the bells of women dancing with their beloved maids.

7. There, in their midst, the glorious Lord, Devaki's son, shone most bewitching like a great emerald (in a garland) at the centre of golden beads.

8. With (measured) treads (of feet) and the shrugging of their shoulders, with smiles and dancing brows, with failing waists and shaky bodies, with earrings rocking on their cheeks and with faces covered with drops of sweat, with their braids and belts tightly done, Krishna's mates sang Him and shone like streaks of lightning on clouds.

9. Engaged in dancing and transported with joy at the touch of Krishna whose music fills all this (world), they, the seekers after happiness, sang Him in the highest pitch and in tones surcharged with love.

10. A Gopi tried to sing in chorus with Mukunda the notes of the gamut (which did not harmonise with the voice of Krishna but) she was commended by Him in affection with "well done, well done" and she tried to reach the highest pitch in her own way and to her He showed great regard (and her singing has been distin-

2. *There.* V. On the sands. D. In the woods.

4. D. The very moment the Lord thought of beginning this sport the sky etc.

7. *Like a great emerald etc.* D. Of all the precious stones yielded by the Himalayas (2) in the midst of other stones that are beautifully set by the goldsmith.

8. *Tightly done* D. Getting loosened.

guished as Dhruva-Tala according to the measnre of time she was able to keep).

11. Fatigued in the dance, the jasamine flowers dropping from her braid and her bracelets getting loose on her hands, another threw her arms round the neck of Krishna who was close by.

12. There another Gopi smelled on her shoulder Sri Krishna's arms fragrant like Utpala and smeared with sandal; and in her ecstasy she kissed it and the hair on her body stood on end.

13. To a Gopi who rested on Krishna's cheek her own glowing with the lustre of the earrings rocking in the course of the dance, He gave His half-chewed (refreshing) betel.

14. Dancing, singing, with her anklets jingling, another by His side, when overcome with fatigue, pressed to her bosom His comforting lotus palm.

15. Having (thus) obtained Achyuta the one Lord of Sri, as the object of their love, the Gopis, with His arms round their neck, sang and danced with Him.

16. The charm of their face enhanced with lilies on their ear, their cheeks adorned with ringlets of locks, drops of sweat standing on their braid, the Gopa damsels danced with the Glorious Lord in accompaniment to the music of their bangles and anklets in the court of Rasa, where humming bees were the songsters.

17. Embracing them, shaking hands with them, winningly glancing at them with smiles, and in unlimited gaiety, the Lord of Lukshmi (Krishna) sported with the damsels of Vraja, like a child distracted by its own reflections.

18. O foremost one among Kurus! Their senses overwhelmed with the transports of joy at the contact of the Lord's Person, their wreaths and ornaments loosened and falling from their places, they were not able to adjust their unsettled locks or garments or petticoats.

13. *To a Gopi etc.* D. To her that was secretly telling something to rouse the anger of a rival gopi, Krishna.

17. *Like a Child* D. Like the absolute Lord who not bound by prohibition and injunction, may yet do like a person who violates all rules or like a person who might, when mad with anger, act in violation of all rules.

18. D. Supply *or to leave their Lord after petticoats.*

19. At the sight of Krishna's wonderful sportfulness the celestial women were afflicted with passion and fainted: the moon with her retinue tarried in amazement.

20. Though only in Himself, (and in no other), does He find delight, the glorious Lord disported with them, in playfulness, in as many forms as there were gopa damsels.

21. Wearied with overdancing were the Gopa women and the merciful Lord lovingly wiped the sweat off their faces with His cool and comforting hand, O good prince.

22. The Gopis offered homage to the Lord with the splendour of their cheeks glowing with the brilliant gold ear-rings and curly locks and with their glances accompanied by the nectarine smiles (most delightful) and in overflowing joy at the touch of His hand they indulged in singing His meritorious deeds.

23. Followed by those damsels as well as bees like unto great songsters, Sri Krishna entered the waters, to refresh Himself, the waters of the Yamuna in which the wreaths they wore got squeezed and the kumkuma on their bosoms became dissolved, just as a great elephant, being fatigued, breaks the dam and enters the water with she-elephants (his mates).

24. In the water He is from all sides jetted with water by the youthful Gopis who affectionately look at Him and praised by the celestials who from their aerial cars shower flowers; (thus) the Lord who finds delight but in Himself sports here like an elephant.

25. Next in the groves on the banks of the Yamuna, served on every side with breezes fragrant with flowers of land and water, Krishna, surrounded by bees and happy damsels, sported like a proud elephant (in the rutting season) with his mates.

26. Thus the nights brilliant with moonlight spent the Lord of real wishes and of unshaken energy, in the company of devoted women, exhibiting all the delightful courses worthy of being depicted (by the poet) who sings of the autumnal season.

19. *Stood in astonishment.* D. Stood counting the number of Krishna's forms.

20. D. Reading. the verb—*Rarama* in parasmaipada is intended to indicate the condition of the dance.

24. D. In the water sprinkled over by the young damsels who laughed and affectionately looked at him, the Lord stood being sung for His beauty; panegyrised by the celestials in aerial ears who showered flowers, the Lord who finds delight in Himself sported like a sportful elephant.

27. The king said:—Indeed to establish Dharma and suppress Adharma, the glorious Lord of the Universe has by an amsa appeared in the world.

28. He is the teacher of what constitutes Dharma. He is to set the example and He is its defender. O sage, how then did He choose to act in the contrary way in having outraged other's women?

29. The Lord of Yadus is the Perfect Being having nothing to desire or gain and He has, it is said, done what is detestable. What could be His idea? O Holy one, be pleased to end this doubt on our part.

30. Sri Suka said:— The great are seen to violate Dharma and Rulers to do daring acts: still it does not become an evil act on the part of highly spiritual beings and nothing affects fire that consumes all.

31. But let not the weak man even think of ever acting in that manner. For any other practising it, through ignorance, does come to grief like Rudra who swallowed the poison of the sea.

32. The utterances of those possessed of divine wisdom and power convey nothing but truth and sometimes also what they do. Therefore the thoughtful man ought to practise only that course which is consistent with their precept.

33. Those that are rid of Ahankara have here no end to gain by doing what is declared good, nor have they anything to lose by acting to the contrary.

34. What proof is needed (none at all) for the fact that good or evil consequences do not accrue to the Supreme Lord that rules all beings, namely brutes, mortals, or celestials and, in a word, all that are fit to be only the ruled?

35. Even sages who are satisfied with worshipping the dust of His Lotus feet and have shaken off their ties of karma by virtue of their Yoga do act as they like; and they are not bound, i.e.,

31. *Like any one other than.* V. Like Rudra who swallowed poison etc.

D. Like one that might imitate Rudra in swallowing the poison.

32. V. *Second half.* The prudent man ought not to practise what they did if it be in violation of their own rule.

D. *Second half.* The prudent man (a man of discretion) ought not to put into practice what they say contrary to the Vedic Law or their own Rule.

34. *All that are etc.* D. Even the inanimate existences.

subject to the consequences of their actions. Then how could any bondage be thought of in the case of the glorious Lord that has simply assumed a form at His own will?

36. He who abides in these Gopis, their husbands, nay, in all creatures invested with a body—He presides over this with a personality assumed in His sportfulness.

37. For bestowing His grace on His devotees here He has put on a human form and exhibited those sportful activities, hearing of which man may conceive devotion to Him.

38. The men of Vraja never indeed found fault with Krishna; for they were kept spell-bound by the Lord's supreme power and saw their wives always by their side.

39. The dawn approaching, the Gopis devoted to the Lord reluctantly returned to their homes as desired by Vasudeva.

40. He who faithfully listens to, or expounds, this sportful course of Vishnu with the women of Vraja obtains intense devotion to the Almighty Lord, attains wisdom and is soon rid of all ills that beset his heart.

ADHYAYA 34.

Nanda rescued from the mouth of Boaconstructor. The aswa Sankhachuda slain.

1. Sri Suka said:— On a certain occasion, during a festival, the Gopa youths full of curiosity rode (drove) in carts drawn by oxen to a holy place known as Ambikavana (The forest of Durga).

2. O king! There they bathed in the Saraswati and with offerings and devotion, worshipped god Pasupati, the Lord of the world as also the goddess Ambika.

3. Cows, Gold, Cloths, honey, sweet-meats,—all, with great kindness and attention they bestowed on brahmins praying, "May the gods be pleased with us."

36. V. & D. Now it is that Lord that has assumed a sportful personality who abides.........body.

37. *To creatures.* D. To His devotees.

4. The highly blessed Nanda, Sumandaka and others observed a rigid vow, subsisted only on water and spent that night on the banks of the Saraswati.

5. A gigantic serpent of that forest, pinched with severe hunger, came by chance and swallowed the sleeping Nanda.

6. Nanda who was being swallowed, loudly screamed out, "O Krishna, Krishna, a great serpent devours me, O child, rescue me, looking to Thee for help."

7. Hearing that cry Gopalas awoke at once and burnt the gigantic animal with fire-brands and when they saw Nanda in the mouth of the serpent, they were at a loss to know what to do.

8. Though burnt with fire-brands the serpent did not give up Nanda; then the glorious Lord of Satwatas came up and touched it with His foot.

9. Being absolved indeed from his sin at the very touch of the foot of the glorious Lord, he cast off his serpent body and appeared in his real person praised by Vidyadharas.

10. As he came near and fell on His feet with a brilliant body adorned with a wreath of gold, the glorious Lord asked him.

11. "Who art thou of wonderful (beautiful) form shining with great splendour? How didst thou, losing self-control, attain to this detestable life?

12. The serpent said:— I am the Vidhyadhara Sudarsana endowed with splendour and a beautiful form and in my aerial car I was going about in every direction.

13. Proud of my personal beauty I laughed at the sages Angirasas on account of their ugly form, and by them so derided I was for my sin cursed down into this life.

14. It is really a blessing to me that those merciful sages pronounced a curse on me; for I am touched by the Father of the Universe with His own foot and absolved from all sin.

15. O Lord that puttest an end to all misery (sin)! Released from the curse on coming in contact with Thy feet, I pray for Thy permission; for Thou removest the fear of those who, terrified at Samsara, resort to Thee for protection.

13. D. By them I was noted and sent down.

16. I lay myself at Thy feet, O great Yogin, O perfect Person, O Protector of the righteous, pray permit me, O Krishna, O Ruler of the Rulers of all the worlds, O Achyuta, at Thy sight, O wonderful one, I am released from the brahmin curse.

17. Whoever utters the name of that Lord purifies at once all those that listen to him as well as himself; much more so is the person who is touched by Thy very glorious foot.

18. Having thus taken leave of Sri Krishna, and gone round Him and bowed to Him, Sudarsana soared away to the celestial region and Nanda was rescued from peril.

19. Having seen that glorious nature of Sri Krishna, the people of Vraja with wondering minds completed their religious observances at that holy place and, O king, they returned to Vraja devoutly discoursing on His exploits and greatness.

20. And on another night both Govinda and Rama of wonderful prowess were sporting in the midst of Gopa women. (V. of cows and Gopa women).

21. Being affectionately praised by the women full of deep love, they shone in their pure clothes and adorned with garlands of flowers, ornaments and pigments.

22. In appreciation they were enjoying the evening tide as the moon and the stars were rising into view and as the breezes blew from lily beds with the bees drawn in by the fragrance of jasmine flowers.

23. Together they sang such ravishing airs and in such grades of pitch of the various notes as were most auspicious and delightful to the mind and ears of all beings.

24. Hearing that music the Gopis fell into a trance and could not know of their dress, braids or wreaths getting loosened.

25. When they were both sporting and singing thus, as it listed them, there came in as if in self-forgetfulness a follower of Kubera, the well-known Sankhachuda.

26. Before their eyes he fearlessly drove, O king, the screaming women who enjoyed their protection towards the north.

27. Seeing His own people crying out, 'O Rama, O Krishna,' like cows that are seized by a thief, the brothers ran to them.

28. The two powerful brothers, Rama and Krishna, shouted out their promise of protection, saying, 'fear not', made haste with Sala (Tala) trees in their hands and speedily overtook the wretch of a Guhyaka.

29. On seeing them both at his heels like two gods of death, he shuddered, abandoned the women and in confusion took to his heels to save his life.

30. To every corner he was running to, Govinda pursued him in order to deprive him of the jewel on his head, while Balarama stood guard over the women.

31. At no great distance Krishna confronted him and with His fist deprived him of his head together with the jewel on it, O beloved king.

32. Having thus slain Sankhachuda and brought the brilliant jewel He presented it to His elder brother, before the witnessing women.

ADHYAYA 35.

Sri Krishna's Venu-Gita-Gopis describe.

1. Sri Suka said:— When Krishna was in the woods (tending the cows), Gopis, whose heart went after Him, sang of His sportful activities and spent the day in utter cheerlessness.

2. Gopis said:— Gopis! When Mukunda inclines His left cheek to His left arm with dancing brows and, with His tender fingers on its holes, applies the reed to His lips and fills it with His voice,

3. Celestial women, passing with their consorts through the air in their cars, listen to it (music) cast in wonder and, blushing to find their hearts struck with the arrows of Manmatha, stand confused insensible of their garments that get loose.

4. O what joy! What wonder!! Weak women, listen to this! When with smiles (like) wreaths of pearls and with streaks of

28. They D. The noble minded Rama and Krishna.

4. *Sridhara.*

Smiles......pearls. (2) Smiles that are reflected from wreaths of pearls on His chest as His face inclined towards it, (3) smiles which shone on His chest like wreaths of pearls (4) who shone brilliant like bright wreaths of pearls.

lightning (Lakshmi) permanently settled on His chest, this son of Nanda sweetly sounds His pipe, bringing delight to the afflicted,

5. There flock in crowds, even from a distance, the bulls of Vraja, the deer and the cows, with their hearts charmed by the music of the flute, with half chewed mouth-fuls of grass between their teeth and listening with erect ears and stand as if in deep sleep (or) as painted animals.

6. When Mukunda puts on the guise of Mallas with tufts of peacock feathers of different colours and tender leaves, and, Oh friend, sometimes in company with Bala Rama and Gopas, invites the cows (to Him) by the music of the flute,

7. There indeed rivers cease to flow as if yearning after the dust on His Lotus feet borne by the breezes, shaking their arms (waves) in affection or with their waters stilled and they are like us possessed of poor merit.

8. When, like the first great Person Narayana with His heroic work hymned by His attendants (the gods or the Gopas), and in His eternal and unchanging splendour, He goes about the woods and calls the cows grazing on the mountain meadows each by her special name musically uttered on the flute,

9. The wild creepers and trees bear in profusion blossoms and fruits with their branches bending under their weight, as if manifesting the all-pervading Lord Vishnu abiding in them and, bristling in intense affection, shower a rain of honey.

10. When, with a charming Tilaka on His fore-head (the charming grace of the graceful), Mukunda appreciates the delightful and high-pitched music of the bees that are intoxicated with the honey of the Tulasi of divine fragrance in the Vanamala and plays on His pipe (in accompaniment),

D. Looking splendid with wreaths of pearls.

5. *As if in deep sleep.* D. *i. e.*, having nothing else to attend to.

8. *Goes about the woods* D. Here the word Vana in the original also means water, so the epithet construes with Narayana also.

Gah. D. This also means words, *i. e.*, Vedas which are extensively being evolved through the mouth of Vayu.

9. *Bending under their weight.* D. Bending their heads with folded hands raised up to them.

10. D. When Mukunda appreciates......... honey in the beautiful wreath of full-blown Utpalas and of Tulasi of divine fragrance and plays etc.

11. Sarasa, Hamsa, and other birds of the lake, their hearts drawn away by the charming music, attend on Hari with their mind under perfect control—what wonder it is—shutting their eyes and contemplate Him in perfect silence.

12. When accompanied by Bala and gracefully adorned with wreaths and flowers on His ears, O beauties of Vraja, Himself delighted, the Lord of eternal bliss stands (calling the cows) on mountain heights and fills the Universe with the music of His flute,

13. (Then) as if afraid at heart of disregarding the venerable (Krishna), the cloud very gently roars, as if keeping time to the tune played by Him and serves Him as an umbrella over Him by his shadow covering his friend (Krishna) with a shower of flowers (flower-like spray).

14. O Yasoda, when thy son, an expert in the various games of Gopas, places the reed between His beautiful lips and distinctly evolves His own varied and original tunes,

15. There attend the great and wise gods, Indra, Siva, Brahma and others with their head and heart bent in reverence and listen to the music evolved in different pitch, but stand too confused to perceive its true character.

16. When playing, on His much praised flute, Mukunda of the noble gait of the lordly elephant, alleviates the pain caused to the Vraja tract by the hoofs of His charge, by means of His delicate footprints wonderfully marked with Dwaja, Vajra, Lotus, and Ankusa,

17. By that progress and by His sportful glances Manmatha's activity being kindled in us, we become trees and are deprived of the sense of our braid or garment.

18. When, in some places, wearing a wreath of beads and a wreath of Tulasi of favourite perfume and, resting His arm on

14. D. When Thy son, an expert in the various courses of music known to great Gandharvas (masters of music) (in the various ways of protecting His people) displays His own course of music made sweet by His playing upon His flute between His beautiful lips and evolved the various notes in their distinct character.

15. D. The gods and goddesses......attended with their head and body bent down and stood confounded etc.

16. *Wonderfully marked with* D. adorned with or graced with.

By means.........prints. D. With the lotus petals of His eternal and indelible footprints.

The elephant. D. a great ox.

17. *We are made etc.* D. We, sent back to Vraja, cannot in bewilderment think of our braid or clothes.

18. *Wearing ......beads.* D. Adorned with

the shoulder of His beloved attendant, He sings on the Venu counting the cows in His charge,

19. The female mates of the deer with their heart fascinated by the sounds of His flute follow the Lord of Infinite Excellence and continue to be with Him, forgetting to return home like Gopis who have renounced all attachment to their homes.

20. When, having decorated Himself in quaint fashion with garlands of kunda flowers, surrounded by Gopas and His wealth of cows, O virtuous Yasoda, Nanda's son, thy child, sports in the Yamuna giving delight to His friends,

21. (Then) Vayu (the wind) eager to pay Him homage, cool and with sandal fragrance, blows gently and most agreeably; and the Gandharvas, acting as bards with their instruments of music and musical performances and offerings, stand round Him.

22. When the bearer of the hill, affectionate to the cows at Vraja (to us that are confined to Vraja), the great Brahma and others worshipping His feet on the way, returns at the close of day, collecting all the wealth of cattle and playing on His flute, His attendants singing His glory,

23. Wearing the wreaths overset with the dust raised by the hoofs of His cows, here comes in the Great Lord of the stars, born of Devaki's womb, as a grand feast to the eyes even in His weary splendour, and as one eager to fulfil the wishes of His friends (ourselves).

24. With His eyes swimming somewhat in excessive joy showing regard to His own friends, adorned with Vanamala, with His face a little pale like the ripening badara fruit and His tender

the jewel of Kaustubha.

19. *To their homes.* D. To their lords at home.

20. D. Having decorated Him like a bride-groom with etc.

Giving delight. D. By his jokes and funny observations.

22. *When the bearer.........hill.* D. The Lord of unfathomable nature.

Collecting. D. Turning back His glory. D. His glory like unto a jewel taken out of a mire.

23. D. Having refreshed Himself after the fatigue in roaming and given delight to those that saw Him, exhibiting the joy of comforts and His wreaths overlaid with the dust of cow's feet in order to confer blessings on His disinterested friends, the Lord of stars that was born of Devaki's womb is now coming in.

24. *Somewhat..........joy.* D. With the

cheeks charming with the splendour of the gold ear-rings.

25. The Lord of Yadus comes in sublime strides, like the king elephant with a blooming face and like the moon at evening tide, to relieve the cows (inmates) of Vraja, from the endless heat of the day.

26. Sri Suka said:—Thus the highly blessed women of Vraja, O king, sang the sportful activities of Krishna and delightfully spent their time during the day with their mind and heart given up to them.

ADHYAYA 36.

Arishta an asura in the form of the bull killed. Narada informs Kamsa that Krishna and Rama are the sons of Devaki. Kamsa' account of his own birth. Akrura sent to fetch Krishna and Rama to Mathura.

1. Sri Suka said:— Sometime thereafter came to Vraja Arishta, an asura, in the form of a bull, with a huge hump and body, shaking the earth struck with his hoofs;

2. He came terribly bellowing, violently breaking the earth with his feet, with erect tail and turning up the mounds of earth with the ends of his horns;

3. Discharging dung and urine in small quantities, he came staring at everything; at his violent and terrible roar, O beloved prince, cows and human beings were so filled with fear that they miscarried before time; and on his hump the clouds settled mistaking it for a hill.

5. At seeing that diabolical bull of sharp horns, Gopas and Gopis trembled with fear, O king; the animals ran away in fear vacating Vraja.

6. Crying out 'Krishna, Krishna,' they all sought Govinda for

drink of varuni.

Manada. D. Epithet construed with the moon means 'he who puts down the pride of women'.

Adorned with Vanamala.-D. The Lord of woods as well as brilliancy.

Like......Badara. D. Like the moon.

Face ......Badara fruit. D. A face like unto the face of Brihaspati and Sukra.

protection and, noticing the Gokula taking to their heels through fear, the Lord also

7. Comforted them with His words, "Fear not, be not afraid"; and called unto Himself the asura in the form of a bull and said, "O fool, O wretch of wretches, what purpose is gained in terrifying cowherds and brutes?

8. "I am here to put down the strength and pride of the wicked and evil-minded like thee." So saying Krishna struck his arms and by the clapping of His hands, kindled the wrath of Arishta.

9. Hari stood, His long arm stretched out and resting it on the shoulder of a friend; the asura Arishta too, thus angered, struck the ground with his hoofs, turned about lifting up his tail which chased away the clouds in the sky and in great rage he dashed at Krishna.

10. Holding forward the ends of his horns, staring at Achyuta with bloody eyes and trying to frighten Him by his side-glances darted he impetuously at Krishna like the thunderbolt discharged by Indra.

11. Seizing him by the horns Sri Krishna pushed him back, like an elephant that drives back its opponent, to a distance of eighteen paces.

12. Hurled down by the Lord to that distance he again rose to his feet in haste and, boiling with rage, breathing hard, and sweating all over, repeated his assault on Krishna.

13. When he rushed forward Sri Krishna caught him by the horns, threw him down, set His foot on him and squeezed him like a wet cloth, (then) pulling out His horns, struck him and he fell down.

14. He vomitted blood, discharged urine and dung, threw up his legs, his eyes rolling under excruciating pain and took his leave to the abode of Yama; and the gods showered flowers and hymns in praise of Hari.

15. Having thus vanquished the asura bull, glorified by His kith and kin and fellow Gopas (the gods) and accompanied by Bala, He entered Gokula as the joy of Gopis' eyes.

10. *Trying......glances.* D. Showing His waist and hips.

14. *His eyes rolled......pain.* D. Eyes wide open.

16. When the *daitya* Arishta was slain by Krishna of wonderful deeds, the worshipful Narada endowed with divine light, informed Kamsa (of the fact), that Yasoda's child was a girl, Devaki's son Krishna and Rohini's Bala Rama.

17. By Vasudeva, afraid of you, the two sons were indeed entrusted to his friend, Nanda; and it is by them that your men (agents) are killed.

18. On hearing his words, Kamsa, king of Bhojas, had all his senses burning with wrath and snatched up a keen sword, intent on killing Vasudeva.

19. But, prevented by Narada and understanding that only his *sons* would be (the cause of) his death, Kamsa kept Vasudeva and his wife fettered with strong chains of iron.

20. And on the divine sage's parting Kamsa called in Kesin and sent him with the order, "you should kill Rama and Krishna".

21. Then the ruler of the Bhojas summoned his ministers Mushtika, Chanura, Sala, Tosalaka and others and also keepers of elephants and said to them:—

22. & 23. "O my warriors, Chanura and Mushtika! Listen to this; at Nanda's Vraja indeed now live the sons of Vasudeva, Rama and Krishna. That at their hands I should meet my death is decreed.

24. "You should both kill the two in a wrestling match, when brought here. Let galleries be constructed of various patterns suitable to the arena of wrestlers and let all people, both of the city and the country, witness (enjoy) the free fighting.

[(1). O keeper of my elephants of worthy judgment, do thou give thy attention to these words of mine. The elephant Kuvalayapeeda, from whose temple ichor is flowing, should be placed at the entrance of the arena with a stout rod in its trunk;

16. *Possessed of divine light.* D. possessed of direct knowledge of Narayana, (2) capable of showing God, (3) whose vision was like that of the gods, (4) whose view is the same as that of the gods.

23. *That at their hands.........appointed.* D. These two are appointed by Yama to be my killers.

V. By Providence these two are pointed out as the cause of my death.

From whose etc. V. Beautiful with the wide open end of the trunk.

(2) And with it those two sons of Vasudeva should be struck down.

(3) And in great perplexity, that mahout said, "How can I kill the two who are the nephews of my leige, Kamsa, king of Bhojas and of the world?

(4) Thus replied to by the mahout, Kamsa, the wicked-hearted, said again to him, O king, in the hearing of all assembled there.

(5) Listen to this word which I say; you should all hear and bear it in mind. Listen to the reason why from the beginning I have been an enemy towards all these, my relations as they are.

(6) Once in her youth my fortunate and beautiful mother was sauntering about in the garden of the palace when cool breezes were playing gently through.

(7). & (8). In the garden the scene was exceedingly fine with full-blown Asokas, Vakulas, Arecanuts, and Punnagas, humming and hovering swarms of bees, cuckoos piping their sweet notes: it was also very entertaining with groups of the dancing peacocks and beautiful with herds of playful monkeys; it was adorned with rows of Sala trees and the season was then the delightful Spring (Vasanta).

(9) There strolling about, my mother, of pure habits and pious heart, had her passions kindled and thought of her husband. She was in season, and she was well adorned.

(10) & (11) A Gandharva, by name Drumila who was journeying then through that grove incognito, eyed her alone and in due time and, understanding her mind as he could truly read the thought and the purpose of all creatures, assumed the form of Ugrasena and looked like him in speech and smiles.

(12) The love-striken Gandharva gained upon her who was also full of passion and yet chaste; and in her ignorance she spent her time pleasantly with him in the grove.

(13) But somehow my chaste mother discovered him to be some other than her lord and, sorely distressed at heart and with eyes confounded, said, "Who art thou, vile cheat, that hast thus done what is condemned by the worthy?

(14) When she spoke thus, the long-armed Drumila trying to pacify her, gently said O good (dear) woman, we are of the Gandharva race, we are equal unto the gods and their beloved attendants.

(15) "O good one, we are not easily accessible to the women of the human race; learn, O good lady, there is a very great difference between men who are subject to birth and death and all diseases and anxieties, and the gods.

(16) To the Gandharva who was speaking in that strain, all her senses boiling with rage, she said again, "Having committed this wicked act, dost thou again strive to appease me?

(17) "Thou wretch who, having transgressed the deities of water, fire, earth, air, and the sky, the moon and the sun and setting at naught also those of the cardinal points, Time, Morning and Evening tide, and righteousness, hast thus defiled me.

(18) By thee, O wretch, unrestrained like an elephant in rut, blind with madness, I have, like unto a pure lotus pond in the forest, been made turbid. O wretched one, basest of the immortals, does thou again dare to soothe me?"

(19) & (20) Afraid of a curse, he again spoke to her who was thus reproaching him, 'O beautiful lady, the relation of the celestials to human ladies is of the regular order, while on the other hand that of men to the celestial ladies comes under the irregular line; O best of women, understand therefore I have done nothing wrong.

(21) "Accordingly thou wilt be blessed with a son; my energy will not run to waste; he will be fortunate, intelligent and highly enterprising and my word will not prove abortive".

(22) My praise-worthy mother felt much tormented at heart for having lost her chastity not easily found or maintained, and in wrath replied to him who was speaking to her as above.

(23) & (24) 'As thou hast overstepped the bounds of righteousness and good conduct, been sinful and strayed away from the path of Right, thy son will turn out cruel and merciless and destitute of good qualities though possessed of enterprise; he will not be the recipient of divine grace or benedictions of brahmins and saints' When she was thus speaking very angrily he dreaded her curse, And with the words "He would prove an enemy to thy own people," he vanished out of sight.

(25) When he was gone, my devout mother returned home from the grove and remained quiet, no body else knowing the matter.

(26) And she was in the way and was in due time delivered of me.

(27) On one occasion the worshipful sage Narada related this to me and from that moment I take these to be my wicked relations.

(28) & (29) You are verily aware of this fact that they too are always hating me; therefore it is no sin for me born of a Gandharva to kill the evil-minded Ugrasena, the wicked Ahuka, Vasudeva, the deceitful, and others on their side.

(30) So I issue forth a cruel order to you that they both shall be killed; when the boys are both struck down by the mighty elephant, let these my servents worship their gods and follow my path.

(31) & (32) Let Vasudeva and Ugrasena, Nanda and Devaka, Gopalas and Yadavas and all those that follow them see with their eyes wide open their sons being killed. Let all the people in the country be invited and let them witness my prowess.

25. O keeper of the elephant, O good man, do thou station my

elephant Kuvalayapeeda at the entrance of the arena, and have my two enemies killed by it.

26. Let the sacrifice relating to the Bow commence in due form on the *Chaturdasi* day. Let priests offer as victims sacrificial animals to the most gracious deity ruling over the Bhutas (Siva).

27. Having thus given them his order, Kamsa, versed in the science of economy, sent for Akrura, the best of Yadus and, taking him by the hand, said to him.

28. O Danapati! with true devotion to me please do me an act of friendship; there is no one who, other than thyself, is most mindful of my good, among all the Bhojas and Vrishnis.

29. O gentle one, therefore, I depend upon thee as the means of accompli shing a great purpose just as Indra the powerful, with the help of Vishnu, accomplished his purpose.

30. Please go to Nanda's Vraja; there are the two sons of Vasudeva; and soon bring them here in this chariot; let there be no delay.

31. By the gods, partisans of Vaikuntha, death is indeed ordained to me; therefore bring them also, Nanda and other gopas, with their tributes.

32. I will have them killed here by my elephant equal unto Yama; and if they escape him, I will have them struck down by my wrestlers who are like unto thunder-bolts.

33. & 34. When they are both despatched I shall do away with Vasudeva and others grieved at their loss and their relations Vrishnis, Bhojas, Dasarhas, my father Ugrasena who, though old, aspires to the throne and his brother Devaka and all others, my enemies all.

35. Then this earth will, my friend, be rid of all thorns; there is Jarasandha my preceptor; and Dvivida my beloved companion.

36. Sambara, Naraka and Bana, all, are sincerely devoted to me and with their help I shall destroy all the kings who are on the side of the immortals and enjoy the earth.

37. Understanding this, bring at once the boys Rama and

27. *Kamsa versed etc.* D. Kamsa sent for the best of Yadus Akrura who well knew the truth of the purpose and taking him by the hand spoke to him on the subject.

31. *Death is sent to me.* V. Two Yamas are sent to.

Krishna here, inducing them to behold the Bow-sacrifice and the splendour of Yadus' city.

38. Akrura said:— O king, thy deliberation is good since it is to avert the evil that may befall thee. Man should keep an equable temper in success or in failure. For Providence is the means of accomplisling the desired end.

39. Man entertains grand wishes thwarted as they may happen to be by Providence, and reaps joy or sorrow; still I shall do thy command.

40. Sri Suka said:— Having thus instructed Akrura and sent off his councillors, Kamsa retired into the palace; and Akrura too went home.

ADHYAYA 37.

Two Asuras Kasin and Vyoman slain.

1. Sri Suka said:— Quick as thought, Kesin, an asura sent by Kamsa, came in the form of a huge horse, shattering the earth, with his hoofs and with his wavy manes dispersing the clouds and the celestial cars crowded in the sky, terrifying everything with his neighings,

With big (fearful) eyes, a vast and terrific cavity of the mouth, a very bulky throat like unto a big dark cloud, eager to do what was beneficial to Kamsa, the evil-minded Kesin came on to Vraja, making it tremble (with fear).

2. When He saw him terrorising His own Gokula with his neighings and tossing the clouds with his tail, and seeking Himself for a combat with him, Sri Krishna, the foremost (among warriors), called him and loudly roared like the lion.

3. On seeing Krishna before him the asura fled towards Him and, looking as if he would in his rage drink the heavens with his wide open mouth, rushed at Krishna and struck Him with his feet:

38. O king, what thou seekest to do is good, for that is an attempt to wipe off the censure that one did not try to avert one's own death when aware of it; whether it be success or failure one should equally make an efforts, for it is Providence that is the cause of the fruit (result).

Usriyas. D. Gods.

1. *Note.* Mahapurusha—Purushottama.

he was unapproachable, of violent speed and irresistible.

4. Krishna warded off his attack and, with His two hands seizing him in rage by the forelegs, whirled him round and, throwing him disdainfully to a distance of hundred bows, stood still (awaited) as the son of Tarkshya does with an excellent serpent.

5. Recovering consciousness, Kesin rose up: and furiously wroth, he ran at Hari with his mouth wide open; and smilingly Krishna put His left arm into his mouth like unto a serpent entering a hole.

6. On contact with the Lord's arm Kesin's teeth dropped down like those when in contact with a heated iron rod, and the Lord's arm in the interior of his body grew in volume like the disease of Jalodara if neglected.

7. His breath was choked by the swelling arm of Krishna, he threw up his legs in the air and profusely sweated: his eyes rolled in confusion: passing excretions he fell down lifeless.

8. Out of his dead body that resembled a ripe cucumber, the mighty-armed Krishna drew out his hand and was not touched with any feeling of pride, though He had killed His enemy without any effort; and the Lord was praised and sung and showered over with flowers by the wondering celestials.

9. The divine sage Narada, foremost among the Lord's devotees, paid his respects to Krishna of faultless deeds, O king, and secretly spoke to Him thus:—

10. O Krishna, Krishna, of immeasurable and incomprehensible nature! O Lord of Yoga! O Almighty ruler of the Universe, O Vasudeva, O abode of all, O best of the Satvatas, O powerful Lord.

11. Thou art (as Antaryamin) the one that is present in all beings like the principle of fire abiding in all firewoods. Thou art unrevealed in every heart and witnessest everything: Thou art the Omnipotent and Omnipresent Person and the One Supreme Ruler.

12. Dependent on nobody else Thou didst in the beginning Thyself create the Gunas through Thy power (Maya), and Thou, the Lord of unerring thoughts, createst, protectest and destroyest this Universe with those gunas.

13. Thou hast appeared in the world for putting down the

Daityas, Pramathas and Rakshasas that are born as kings (D. that art the burden) and for protecting the defences of Righteousness.

14. Fortunately by Thee has been sportfully killed this Daitya guised as a horse, frightened by whose neighing even the gods desert Swarga.

15. O Lord, day after to-morrow, in the day, I hope to see Thee slaying Chanura, Mushtika and other wrestlers as well as the elephant and Kamsa.

16. Next I shall see the destruction of Panchajana, Kalayavana, Mura and Naraka, as also the bringing down of Parijata and the discomfiture of Indra.

17. Thereafter, O Lord of the Universe, Thy wedding the daughters of warriors, for which prowess is the only fee: the release of Nriga from sin in Dwaraka;

18. The recovery of the jewel Syamantaka with a wife (Jambavati): restoration to a brahmin of his dead son from Thy own Vaikuntha (from the abode of Death).

19. The destruction of Paundraka and then the burning of the city of Kasi: the fall of Dantavaktra and Sisupala in the great sacrifice (Rajasuya of Yudhishtira).

20. I shall be pleased to see many other heroic acts that Thou will while residing in Dwaraka be achieving, and that will be rehearsed by poets and wise men on earth.

21. Thereafter I shall see the destruction of the many Akshauhinis through (as Arjuna's charioteer) Thee who art Time intent upon reducing the burden of the earth.

22. We resort for protection to the glorious Lord who is perfect and absolutely pure *jnana* (consciousness) and possessed, by virtue of His own blissful nature, of everything: whose wishes never prove futile: and on whom the stream of gunas produced out of Maya never operate.

23. I lie prostrate before Thee, who art the Supreme Ruler, who hast created through that Maya all these phenomena of differences which depend on Thyself, who hast now sportfully assumed a human form as the foremost of the Yadus, Vrishnis and Satvatas.

24. Sri Suka said:— Rejoiced at having seen Him the sage,

foremost among the Lord's devotees, bowed to Krishna, the Lord of the Yadus, and, after having thus spoken to Him, with His permission departed.

25. And the glorious Govinda, after slaying Kesin in an affray, tended the cows along with the highly delighted Gopalas and enhanced the happiness of Vraja.

26. Once while grazing their cattle on mountain heights the Gopalas engaged themselves in a game called Nilayana Kreeda (in which some played the part of thieves and others that of police men).

27. In the play some Gopas acted the thief, while others the watchmen, O King: and some others the goats: thus they were fearlessly engaged in the play.

28. There Vyoma, an asura of immense magical powers and son of Maya, disguised as Gopa stood for a thief in the play and very frequently playing the part of a thief he carried away very many Gopas that acted the part of goats.

29. The great asura secured every one he carried away in a mountain cave and closed its entrance with a rock and only four or five remained of the Gopas.

30. Krishna, the protector of the righteous, perceived that work of the asura and seized him forcibly, while he was carrying away the Gopas, just as a lion seizes a wolf.

31. Much pained by the grip, the powerful Asura resumed his natural form big like a mountain and tried to extricate himself, but could not.

32. With both His arms Achyuta seized him and dashed him to the ground, so that like a sacrificial beast instantly he fell breathless and dead, as the gods stood witnessing it in the heavens.

33. He broke down the rock that blocked the entrance of the cave, rescued the Gopas from the peril and returned to Gokula.

ADHYAYA 38.

Akrura goes to Nanda's Gokula.

1. Sri Suka said:— And the noble-minded Akrura spent the night at Mathura itself and then drove in a car to Nanda's Gokula.

2. On the way, the highly blessed Akrura of great devotion to the glorious Lord of lotus-eyes, thought to himself as follows:

3. What auspicious act I have done! What great tapas I have performed, or what gift I have conferred on worthy person that by virtue of those acts I shall to-day see Kesava!

4. I should think it highly difficult for me to gain sight of the glorious Lord sung in the Vedas— for me given to worldly enjoyments,— like a study of the Vedas for one born of a Sudra.

5. Though of poor merit I may also yet have a look at Achyuta: for, though borne away by the stream of time (current), one may sometimes get to the shore.

6. To-day all my evil is gone; even my mundane life has become highly fruitful, for (to-day) I shall worship the glorious Lord's lotus feet (ever) contemplated by Yogins.

7. It is a most happy thing. To-day Kamsa has done me a great favour; for, sent by him I shall see the lotus feet of Hari who has appeared in the world and by the radiance of whose toe-nails many in the past got over the impassable darkness (of samsara).

8. Those are the feet that are worshipped by Brahma, Siva, etc., and by the celestials, by the Goddess Lukshmi, by the sages and Satvatas— the feet that followed the companions to tend the cows in the woods and became roseate as if painted with the kumkuma on the bosom of the Gopikas.

9. These animals go round me by the right and I am therefore certain of seeing Mukunda's face of well-formed cheeks and nose, splendid with smiles and looks and eyes like unto red lotus, and overhung with curly locks.

10. Would that to-day I see Vishnu, the abode of all excellence, now at His own will come down in the form of a man for re-

1. D. Akrura's intensely devout feelings are depicted taking the occasion of his journey to Gokula— a description which would make even the ignorant know of the Lord and become devout.

ducing the burden of the earth; if I should see Him there is no denying that my eyes have borne me the best fruit.

11. The Lord is a mere witness of every cause and every effect, untouched by Ahankara, free from (Nescience) and misapprehension of the differences by virtue of His own intelligent nature (eternal self-realisation): still by virtue of His own will He is seen to be in the midst of the groves of Brindavana and in the houses of Gopis together with the Jivas created in Himself through His Maya and Maya's direction that provides the Jivas with Prana, the senses and the intellectual faculties.

12. Those utterances which set forth His excellent attributes, deeds and Avataras, which are the root of all auspiciousness and which remove all sin, give life, add grace and ensure purity to the world, whereas those utterances that do not describe them are judged to be decorations of a corpse.

13. In the world indeed for the purpose of making happy those great gods who are to protect the defences of righteousness, He has appeared here in the race of Satvatas; He is now at Vraja spreading His glory as the Supreme Lord, which, being the most auspicious, the gods sing.

14. Him indeed today I shall see:— Him who is the one great goal, the father and preceptor, the absolutely charming in the three worlds, the great feast to those that have eyes, and who exhibits a form which combines in itself all those graces which Lakshmi could alone wish to realise; for I had happy visions this morning.

15. And (when within sight) I would directly alight from the chariot and worship the feet of the two that rule the Universe—the feet which even the Yogins constantly cherish in their mind for the attainment of Self-realisation and next to them pay my respects to their friends, the residents of Brindavana.

16. Would that the Lord place His lotus-like palm on the head of my poor self fallen at His feet, the palm that promises fearless shelter to men who, terrified by the fierce serpent of Time, resort to Him for protection.

17. Indra and Bali attained to the rulership of the worlds for having offered their worship to those feet, which, indeed fragrant like Sougandhika flowers, refreshed with their touch the women of Vraja fatigued in the sports.

18. I am certain that Achyuta will not take me for an enemy though I am a messenger sent by Kamsa, for He sees everything, He is inside and outside every mind; being Kshetragna He sees its activity with His unclouded vision.

19. Would that the Loid smilingly look on me, fallen at His feet with folded hands, with His eyes full of mercy, so that I may be at once absolved from all sin and in entire fearlessness be the recepient of infinite joy?

20. Would that with His long arms He then embraces me—me, His truest friend, well-wisher, His relation devoted to Him alone and not to any other Deity, for my self becomes at once purified and my bondage in the foim of kaima (kama) becomes shattered!

21. Only after embraces I again bow down with folded hands and the glorious Lord calls me 'father Akrura', we are worthy born. Fie upon the birth of that creature who is not so welcomed by the great one (Krishna).

22. No one is His friend, beloved of Him or disagreeable to Him or hated by Him or treated with indifference; still He attends to His devotees like the celestial tree Kalpa that grants the desired objects of those who resort to, and worship, it.

23. Further the elderly Rama, foremost amoung Yadus, would embrace me and with a smile take me when I bow to Him by the hands and lead me into the house and after all the customary attentions will enquire of me about Kamsa's activities towards his kith and kin.

24. Sri Suka said:— With these thoughts on Krishna all his way Akrura arrived at Gokula in his chariot, and the Sun also reached the western hill, O King.

25. In Vraja he saw the Lord's footprints, whereof the dust is sought after and worshipped with their crowns by all the protectors of the world, which are the special ornaments of the earth and are

18. *Its activity.* Mind's or word's activity.

21. *By the great.* D. By the supreme Krishna.

22. *Attends etc.* D. Bestows according to the merit of each, the desired object etc.

23. D. When I have made my obeisance to BalaRama the elder and he takes up a rope, Sri Krishna even without a smile will take me inte the house etc.

Rope. i. e., Is used for tying the cows.

When he takes a rope etc. When he considers all the righteous acts for the purpose of granting me their fruits.

distinctively seen from the marks of *Abja*, *Yava*, *Ankusa* and the like.

26. With growing impatience through joy at Their sight and through love, his hair standing on end, his eyes dimmed with tears, he alighted from the chariot and fell and rolled in the dust, thinking these are the particles of the dust of Lord's feet; most blessed are these and most blessed am I.

27. The great purpose to be achieved by beings invested with a body is that they behave and feel just as, from the moment he received his message, this Akrura did, without hypocrisy, without fear, or regret, on hearing and thinking of the Lord's marks.

28. At Vraja he saw Krishna and Rama in the act of milking cows, wearing golden clothes and blue dress (respectively), with eyes like unto the lotus of Autumn (Sarad).

29. —Lads of blue and white complexion, endowed with Supreme splendour (Srivatsa mark), with long arms, charming face, First among the beautiful, in gait unto a young elephant;

30. —The lads who grace Vajra with their feet bearing the marks of Dhwaja, Vajra, Ankusa, and lotus, with their sublime stature and form and with their smiling eyes full of mercy;

31. —Of delightful and noble playfulness, adorned with wreaths and Vanamala, besmeard with pigments of happy fragrance and dressed in pure clothes after bath.

32. Both the eternal and foremost persons, the first Cause of the Universe and its protectors, who have come in their essential Amsa, as Balarama and Krishna for the sake of the world;

33. —Who by their glory, O king, rid the directions of darkness and who shine like a hill of emeralds and a hill of silver, both chased with gold.

34. Overwhelmed with his devout affection, quickly that Akrura sprang down from the car and fell prostrate like a pole at the feet of Rama and Krishna.

35. His eyes were confounded with the tears of joy at the sight of the glorious Lords, the hair on his body stood on end,

33. V. Takes the comparison thus. Krishna is like a big emerald the middle of which alone is concealed with gold and Rama is like a diamond with some black cover about the middle.

choked with feelings of love he could not say who he was, O King.

36. The glorious Lord understood him and with his hands marked with chakra and with great delight and affection, drew near and embraced him.

37. The high-souled Sankarshana also embraced Akrura prone at his feet and took him by the hand and along with Krishna led him into the palace.

38. Then He asked him whether he had a very happy journey, offered an excellent seat, duly washed his feet and presented the offering of Maghuparka.

39. He gave the guest water and with great affection and attention, shampooed His weary guest and entertained him in true devotion with food, excellent preparations perfectly pure and fit to be offered in a sacrifice.

40. After dinner Rama, who knows the highest Dharma, again gave him great joy by kindly offering (scented betel leaf, sandal and flowers (to the guest).

41. After due attentions Nanda enquired, "How do you get on while the merciless Kamsa is alive, O Dasarha, like sheep tended by the butcher himself,

42. "Kamsa who killed the children of his own sister, crying as she was, who is a bloodthirsty wicked creature; we would like to inquire what happiness or safety there could be for his subjects".

43. Thus in their mutual enquiries and answers in most happy language, Akrura, honoured by Nanda, forgot the fatigue of his journey.

ADHYAYA 39.

Rama and Krishna converse with Akrura. The complaints of Gopis on hearing of Krishna's journey to Mathura. Akrura sees Vishnuloka when he remained plunged in the Yamuna.

1. Sri Suka said:— Received with high regards, comfortably seated on a sofa, and greatly honoured by Rama and Krishna, Akrura realised all the hopes he entertained on the way.

2. Is there anything unattainable for the man with whom the

Lord of Sri is pleased? Still those devoted to Him, O king, do not at all desire anything.

3. After supper the glorious son of Devaki asked (Akrura) how Kamsa treated his friends and what else he intended to do.

4. The Lord said:— O father, O gentle one, (I believe) thou hast had a happy journey and you are all quite well. Are all our cousins and relations far from sinful ways and untouched by diseases?

5. How is it, O dear one, that I am enquiring after the welfare of our people and his own subjects while really the disease of Kamsa is thriving in the family under the name of *uncle*?

6. Pity! For our sake great has been the suffering of our venerable parents: for our sake they lost their sons and for our sake they remain fettered.

7. Fortunately I enjoy the visit of my own kinsman to-day; gentle one, it was a long cherished desire of mine, and it has now come to pass. Father, now tell me fully the cause of thy visit.

8. Sri Suka said:— Asked by the Lord, Akrura, born of Madhus, related everything, of Kamsa's hatred of Yadus and his endeavours to kill Vasudeva.

9. He gave the account of the message and the purpose with which he himself was sent as a messenger and what Narada had told Kamsa of the birth of Krishna through Vasudeva.

10. On hearing what Akrura reported, Krishna and Balarama, vanquishers of enemies, laughed and told their father Nanda of the king's message.

11. Nanda too asked the Gopas to collect all that their cows yield, to take all the presents and to get the chariots ready.

12. And said, "We shall go to-morrow to Mathura and present to the king the choice things yielded by our cows and shall witness the great festivity to which all the people of the country will surely resort. Nandagopa thus proclaimed his command through his charioteer all over Gokula.

13. The gopa women were very deeply troubled at heart to hear that Akrura had come to Vraja to take away Rama and Krishna to the city.

14. Some lost the splendour of their face dried up by the hot breaths from their anxious hearts; some grew suddenly so thin that their dress became loosened, their bangles and braid-knots dropped down.

15. Some others gave up all other activities and sitting in contemplation of Krishna, became insensible to this world as if they were in the region of the Lord (Atman).

16. Some other gopis fainted as they remembered Sri Krishna's words uttered with affection and smiles full of wonderful expressions and deeply rooted in their heart.

17 & 18. As they thought over Mukunda's most graceful gait and winning deportment, affable smiles and looks, jokes and funs that drive away all sorrow and also of His extraordinary exploits, the women of Vraja, terror-stricken and stunned at the thought of separation, met together in crowds, and, with their mind and heart given to Achyuta and with tears on their face, said.

19. Gopis said: There is no touch of compassion anywhere in Thee, for Thou dost make creatures meet in friendship and love, and separatest them for nothing, even when they have not yet accomplished their purpose; Thy work is like the sport of a child.

20. Having presented to us Mukunda's face, graceful under curly locks, with well formed cheeks and prominent nose, most winning with the gentle smiles that remove all grief, that Thou takest away from our view, it is no good work on thy part.

21. Cruel art thou, though Akrura (not cruel) by name, for like an unthinking person thou takest away from us the eye (light) which thyself gavest and by which we realised for once in the personality of Krishna, the excellence of all Thy creative powers.

22. Nanda's son who breaks His friendship in a moment does not, pity it is, even look at us who are ever yearning after Him; charmed by Himself we sought His service indeed, abandoning our homes, our kith and kin, our children and husbands; but He is fond of only the new.

23. Very happily indeed for the ladies of Mathura has this night dawned and all the benedictions on them have now proved

22. D. Omit— *Charmed by Himself.*

true. They will, as He enters the city, drink of the Lord of Vraja's face full of the ambrosia of smiles, enhanced (in sweetness) by His side-long looks and glances.

24. O women, how could Mukunda, however well-disposed, return to us, rustic women, when His heart, taken captive by their accents soft and sweet like honey, remains under their influence, deluded by their bashful smiles and winning deportment?

25. To-day certainly great will be the feast there to the eyes of Bhojas, Andhakas, Vrishnis and Satvatas and of those who on the way will see the son of Devaki, the consort of Lakshmi and the one abode of every excellence.

26. Of such a cruel man the name ought not to be Akrura; very cruel indeed is he who does not (come to) comfort the people badly grieved and proposes to take over a long way off the one far more beloved than one's own life.

27. Hard-hearted he is and now seated in the car. After him these gopas of wicked pride make haste in their carts, the aged are indifferent, and Providence too works against us to day!

28. Let us all together stop him. What could our old people and relations do unto us who by fate (Providence) are doomed to this affliction of heart in being deprived of the society of Mukunda which is hard to lose even for half a minute?

29. How could we, O gopies, who spent nights like a moment in the Rasa assembly, enjoying His affection, charming smiles and His whispers, playful glances and happy embraces, get through without Him this impassable darkness (of separation)?

30. How could we at all live without Him who, at the close of day, with Balarama and with Gopas, entered Vraja with His curls and wreaths coverd with the dust of the cows' hoofs, and who, playing upon His flute and looking at us with His smiling glances, made a captive of our heart?

31. Sri Suka said:— Thus talking to one another the women of Vraja, deeply grieved at separation, and with their heart fastened to Krishna, overcame that bashfulness and cried aloud sweetly

24. *Rustic women etc.* D. Rustic women wanting in decency, bashfulness becoming women, full of smiles that make their brows dance (in this interpretation omit *and his mind etc*).

uttering Govinda, Damodara, and Madhava.

32. While the women were so lamenting, the sun rose; thereupon Akrura finishing the worship of the sun and other morning duties, drove in his chariot.

33. Then Nanda and other gopas followed Him in their own carts, taking with them abundant presents and pots full of milk, butter and curd.

34. The gopis too followed their beloved Krishna, enjoying a little of His sweet glances at them and stood expecting the Lord's word not to follow.

35. Seeing that they were so deeply distressed at His journey, the Lord of Yadus pacified them saying, "I shall come back to you, sending you messengers with messages of love and affection."

36. As long as the flag was visible, as long as the dust raised by the car could be seen, they sent their heart after Him and stood like painted pictures.

37. Hopeless of Govinda's return they went back and, to be rid of distress, they spent day and night in singing their beloved Krishna's sports.

38. And, O king, with Rama and Akrura in the chariot, the glorious Lord came up, swift like wind, to the Yamuna that removes all sin.

39. There He made Achamana and drank of the crystal sweet water; going near a grove of the trees He mounted the chariot along with Rama.

40. Akrura asked them to sit in the chariot and with their leave went to the pool in the Yamuna and performed ablutions according to Sastra.

41. When he plunged into the water and repeated the eternal Veda, he, Akrura, saw there the same Rama and Krishna together.

42. "How now! the two sons of Vasudeva who were left in the chariot are down here! Perhaps they are not in the chariot now," so thinking he emerged from the water and looked up for them.

43. And there too he saw them seated as before and again plunged into the water, thinking that his vision (of them) in the water might not be real.

44. Again he saw in the water Sesha praised by Siddhas

Charanas, Gandharvas and Asuras bowing their heads.

45. The god of a thousand heads and of thousand hoods wearing the blue garment, white like lotus-stalk and like unto Swetadwipa with its crowns (towers).

46. On Sesha's lap he saw another great Purusha blue like the cloud, who wore yellow silks, had four arms and looked very gentle, with his eyes reddish like lotus petals.

47. The Purusha who bore a charming and gracious countenance, heightened by winning smiles and looks, well-formed brows and nose, beautiful ears, well-shaped cheeks and ruby-coloured lips;

48. —Whose arms were long and stout, shoulders high, chest spacious, neck like unto Sankha, navel deep and abdomen marked with three folds tender like shoots;

49. — Whose hips were full and well-formed, thighs well developed, knees and shanks beautiful;

50. — Who was surrounded by the halo of light rays that issue from the prominent ankle-joints and crimson nails of the great toes and whose feet were peculiarly charming with toes tender like lotus-petals;

51. — Who bore a crown, bracelets, and Angadas set with very precious jewels, and also zones, sacred threads, garlands, anklets and ear-rings;

52. — Who held a lotus in his hand as also Sankha, Chakra and Gada, with Srivatsa on His chest and the brilliant Kaustubha shining on His bosom, and wore the *vanamala*;

53. —To whom Sunanda, Nanda, and other attendants, Saunaka and other sages, Brahma, Rudra and other great gods, and the nine foremost Brahmins (Kasyapa and other Rishis) were singing hymns,

54.—And whom Prahlada, Narada, Vasu and other great gods, devotees of Hari, possessed of a pure heart, with words of distinct and different meanings, were praying to;

55. —And who was waited upon by Sri, Pushti, Gir, Kanti, Kirti, Tushti, Ila, and Oja, Vidya and Avidya, by Sakti and by Maya.

56. & 57 On seeing that supreme Lord he was highly pleased

49. *Karabha.* D. General senee is— well developed and full.

D. Takes *Karabha* to mean 'the root of the little finger'.

54. *With words etc.* D. In the Vedic and Tantric ways.

full of supreme devotion, his hair stood on end, his eyes got wet with tears of love; the satvata took some courage and having bowed to Him with his head and in perfect attention, praised Him slowly in a faltering voice.

ADHYAYA 40.

Akrura sings in praise of the Almighty Lord.

[1. Sri Suka said:— When Akrura had thus a vision of the Lord, his mind and senses became serene and full of light and, bent in devotion, he offered his praises to Pundarikaksha.]

1. Akrura said:— I bow to Thee that art the cause of all Causes, Narayana, the First ancient Person, subject to no change or decay: from Thy navel rose the lotus whence issued the Four-faced Brahma, who creates all this world.

2. Earth, Water, Fire, Air, Ether, Ahankara, Mahat, Maya (Prakriti the cause), the cause thereof (Purusha), the mind, senses, all the objects of the senses, all the gods who are born of Thee, are only Thy instruments.

3. These, Brahma and others, who are considered Anatma, do not know the essential nature of Thy all-pervading and all-powerful self, Brahma: being conditioned by the gunas of Prakriti, does not realise Thy nature unaffected by the gunas.

In this Adhyaya is shown how a cultered mind should devote itself to the Lord by means of Akrura's hymn to the Lord.

2. *Maya the cause thereof.* D. Brahma and other jivas.

Born of Thee. D. Born of Thy feet and other members of Thy personality.

V. In this verse the Lord is described both as the efficient and the material cause of the universe.

Born of Thee. V. From Thy own body. Brahman who has *Mulaprakriti*, as his body comes to be in the body evolved as Mahat, Ahankara, etc.

3. *Brahma and others.* V. Jiva and others *Others.* V. means Prakriti and its products taken as illustrations. That is, just as inanimate things cannot, so also jivas cannot know Thy nature, because these jivas are possessed with the wrong notion that the corporeal body is the Atman, or they themselves are absolute beings.

D. These Brahma and others do not comprehend Thy nature, for they are seen to be distinct from Thyself. Brahma is bound by the three gunas, so even he cannot know Thy nature which is far beyond the range of Prakriti (not under the influence of Prakriti).

4. Yogins and the righteous do worship Thee, the supreme Ruler and perfect Person, as being the witness and indwelling ruler of Adhyatma, Adhibhuta and Adhidaiva.

5. By means of their Vedic knowledge the twice-born who have taken to the sacrificial course, worship Thee in various forms under the names of the several gods in their extensive sacrifices.

6. Some again renounce all sacrificial activities and having secured the mental strength, become men of light and by means of intellectual sacrifices, worship Thee, the embodiment of wisdom and light.

7. Others again, having purified themselves in the manner taught by Thyself, worship Thee in various forms or in one form with the faith that Thou art the Supreme Lord.

8. Only Thee in the form of Siva some others worship, following the course taught by Siva and according to various details taught by many teachers (devoted to Siva), they contemplate Thee, O Lord.

9. Even all those devoted to other deities, and think only of them (the other deities), O Lord, worship only Thee that art the Supreme Lord pervading all the deities.

10. O Lord, just as rivers, rising from mountains and made full by Indra (rains), enter the one sea in all directions, so do all the courses of worship finally find their goal in Thee.

11. Satva, Rajas and Tamas are the three qualities or gunas of Thy own Prakriti and into them all the products of Prakriti,

4. *Sadhyatma.* D. As being the one supreme yet dwelling among jivatmans (men) Akasa and other Bhutas, Brahma and other gods.

V. As one present in the body and its organs of every jiva, in every Bhuta and in every god.

5. *Various forms.* D. Various hues, aspects of excellence or beauty, dispositions, glories.

6. *Renounce all etc.* V. Renounce all those Vedic rites done in pursuance of desire and attended with pride and other passions, or understand that all vedic duties are simply the worship of the Lord or the means of any desired end and divest themselves of the notion that the objects are worth enjoying.

Having secured......strength. D. Having secured unswerving devotion to the Lord.

7. V. & D. Take this verse as referring to the form of worship practised by Pancha-Ratras.

With faith etc. V. Full of knowledge of Thy glories.

8. *In the form of Siva.* D. As antaryamin of Siva.

9. *Only Thee.* V. Only Thee that art present in all the gods who are Thy bodies and whom Thou rulest as the supreme One.

D. Only Thee that art the Supreme Lord of all the deities.

10. *Parjanya.* D. Raining clouds.

from Brahma (the four-faced) to the (smallest) lifeless thing are woven warp and woof.

12. Salutation to Thee whose thoughts are unaffected by attachments, who art everything, who art the witness of all (others') thoughts! This stream of gunas produced by Avidya is operative on the gods, men, and beasts (lower animals).

13. Agni is considered Thy face, the earth Thy feet, Surya Thy vision, the sky Thy navel, the cardinal points Thy ears, the heavens Thy head, the great gods Thy arms, the seas Thy stomach and the air Thy vital strength.

14. Trees and herbs are considered the hair on Thy body, the clouds the locks on Thy head, mountains the bones and nails of Thy Perfect Self, day and night Thy winkings, Brahma Thy generative organ and rain Thy energy.

15. O immutable One! On Thee, the perfect Self and director of the mind are projected these worlds with their protectors, crowded with innumerable Jivas like aquatic animals living and moving about in water or insects abiding in the fruits of the fig tree.

16. By the various forms Thou assumest for the purpose of sport all the three worlds are rid of their grief and are rejoiced to sing Thy glory.

17. Salutation to the one who on purpose became a fish and roamed through the sea of deluge; salutation to the one that in the form of a horse was the death of Madhu and Kaitabha.

18. Salutation to the great Tortoise that bore the mount Mandara, to the One that assumed the form of the Boar for sportfully lifting up the earth.

19. Salutation to Thee that art the wonderful Lion, O One that endest the fear of the righteous world; salutation to Thee, Vamana, that measuredest all the three worlds (but with one foot).

12. *Whose thoughts* V. Who has no attachments to the body and other environments.

Who art the Antaryamin of all. D. Who keepest every body under Thy control.

13. V. In this verse it is shown how the worship of every god becomes the worship of the Supreme Lord.

14. *Brahma.* D. Daksha.

15. *Director, etc.* V. One that could be conceived only by the mind.

D. Embodiment of intelligence.

16. *Thou etc.* D. Which are thine own.

D. *Note.* In the previous verses the Lord has been praised as described in the Purusha Sukta and this verse is an introduction to describing him in various Avataras as Matsya, Kurma and so on.

20. Salutation to the foremost one of Bhrigus, that cut down the forest of haughty Kshatriyas, salutation to Thee that art the best of Raghus and the destroyer of Ravana.

21. Salutation to Thee that art Vasudeva and Sankarshana, Pradyumna and Aniruddha and the Lord of Satvatas.

22. Salutation to Buddha, the Pure, that deluded Daityas and Danavas; salutation to Kalki, the destroyer of kshatriyas mostly mlechchas by character.

23. O Lord, this world of Jivas deluded by Thy Maya and strongly holding to the notions of "I and Mine", is being tossed in the paths of karma.

24. O Lord, I am ignorant and wander among dream-like things of self, children, house, wife, property, kith and kin and the like, thinking them to be real.

25. I have a mind that takes the contrary view of transient things, the unintelligent body and its miserable belongings; I take delight in the opposite states of pleasure and pain, and steeped in ignorance I do not know Thee most dear to me (self).

26. Just as an ignorant man abandons water concealed by its own products (water plants) and runs after mirage, so do I veritably turn away from Thee.

27. Being endowed with a poor strength of reason I am not able to curb the mind spoiled by *kama* and *karma* and dragged hither and thither by the unruly senses.

28. Being thus helpless I have now approached Thy feet which are not accessible to the unrighteous, and that too is Thy own grace, O Lord, I think. Only when one is released from Samsara, O Lord of the Lotus navel, one finds it impossible to practise the right contemplation and gain settled knowledge of Thyself.

29. Salutation to Thee that art the absolute consciousness, the cause of all understanding, the controller of those that govern

23. *Strongly etc.* V. Strongly attached to the body and its environments and the objects of the world.

24. *Thinking etc.* D. Thinking them to be the source of happiness.

25. *Is in the other way.* D. Takes one thing for another.

26. *Mirage.* D. ...is the comparison for objects of senses.

29. *The absolute consciousness.* D. One that can be realised only in the light of wisdom.

Controller etc. D, Far more exalted than Brahma and Rudra, i.e., the Supreme Being.

the Jiva, viz., *kala*, *karma* etc., that art the Perfect Bahman of unlimited powers.

30. Salutation to Thee that art Vasudeva, the abode of all beings, O Hrishikesa, O Lord, I bow to Thee, protect me that have fallen at Thy feet.

ADHYAYA 41.

The women of Vraja rejoiced at the sight of Krishna. The washerman killed. The weaver and Sudaman blessed with boons.

1. Sri Suka said:— The glorious Lord Krishna (thus) showed Himself in the water to Akrura that sang His praises, and withdrew from his view, like an actor who has played out his part and casts off his person.

2. Seeing the vision withdrawn he emerged from water and in haste finished all his morning (compulsory) duties and with a wondering mind returned to the car.

3. Hrishikesa asked him, "Did you see anything wonderful on earth, in the sky or in water? It seems that thou hast; so do we perceive thee."

4. Akrura said:— 'In Thee that art in the form of the whole Universe as many indeed are the wonders as there may be on earth, in the heavens or under water. What wonder is not seen by me who has enjoyed a vision of Thyself?

5. 'When I see Thee in whom all the wonders of the earth, the heaven and water find place, what other thing should I see as wonderful elsewhere, O Paramatman?

6. Akrura, the son of Gandini, replied thus and drove the chariot, and by sunset he brought Rama and Krishna to the city of Mathura.

7. On the way, at every stage, the people of the country came up to see and, having gained a view of Vasudeva's sons, could not withdraw their eyes from them.

2. *Morning duties.* —there are certain duties laid down to be necessarily performed everyday and they which necessarily follow the ablutions ought not to be neglected even by the learned man.

8. By that time Nandagopa and others who had gone in advance stopped at the garden near the city and waited, expecting their arrival.

9. Having joined them, the glorious and supreme Lord took Akrura by the hand and smilingly and modestly said to him as follows.

10. 'Thou mayest go into the city in advance with the chariot and return home; but we would now camp here and later on, visit the city.

11. Akrura said:— 'Leaving you both, O Lord, I would not go into Mathura. May Thou be pleased not to abandon me, Thy devotee, O protector that art kind to Thy votaries!

12. 'Let us go to our house. O Adhokshaja, let us be blessed to-day with the presence of the Lord. Welcome art Thou, O best friend, along with Thy brother, with gopas and friends; pray go with me.

13. 'May Thou be pleased to purify our house with the dust of Thy feet as we are householders; with the water that wash Thy feet are satisfied Pitris, Agni and other gods.

14. 'By washing Thy feet the great Bali became praise-worthy, attained matchless and supreme powers and also the goal that is promised to Thy absolute devotees.

15. 'The waters that wash Thy feet have purified the three worlds, have been borne by god Siva on his head: and the sons of Sagara have thereby attained to Swarga.

16. 'O God of gods, O Lord of the Universe, to hear of whom, or to sing whose names, brings all merit, O Foremost one among Yadus, O most glorious Narayana, I bow to Thee.'

17. The Lord said:— 'I shall go to thy house with my elder brother after putting down the enemy who has proved treacherous to the Yadu's race and then I shall grant the wishes of my friends.'

18. Sri Suka said:— Thus told by the Lord, Akrura, full of anxiety, entered the city and, having informed Kamsa of his discharge of duty, went home.

19. At a late hour on the following day the Almighty Lord Krishna, accompanied by Sankarshana and the gopas, entered Mathura with the purpose of sight-seeing in the city.

20. The Lord saw the city. It was provided with a high towered entrance built of crystals (diamonds), with huge golden doors and portals, with granaries and apartments of copper and brass, inaccessible through deep moats, and adorned with parks and beautiful gardens on the outskirts.

21. & 22. It was well built with quadrangles decorated with gold where the roads crossed one another, mansions and gardens attached to them with halls belonging to merchants and other burghers, with beautiful and palatial buildings, with awnings, platforms, window faces, seats under trees—all inlaid with Vaiduryas, Vajras, pure blue stones, corals, pearls and emeralds: the pigeons and peacocks that abode there filled the city with their joyous notes: there the streets, markets and quadrangles were thoroughly moistened (and kept from dust), were strewn with flowers, tender shoots, fried rice and unbroken grains of rice.

23. There the entrances of houses were specially decorated with waterful pots, sprinkled with curd and sandal, decorated with flowers and lights and with tender leaves, trees, with plantain and arecanut trees, with bunches of fruits and with festive flags and pendants of cloth.

24. The city in that state of decoration entered Vasudeva's sons with their companions by the royal road; to look at them came out in haste the women of the city and, O king, in their inquisitiveness they climbed to the top of their mansions.

25 & 26. Some in haste wore their clothes and ornaments in utter disorder, some forgot to wear one of the pair of their ornaments; put on one ear-ornament, one anklet on one foot, painted one eye with collyrium; some set aside the dishes set before them and, in their exceeding joy, came out with their heads smeared with oil without taking their bath, some mothers in deep sleep awoke on hearing the noise, some suckling the child at their breast kept it off.

27. Sri Krishna of lotus eyes, captivated their hearts with His noble deportment, smiles and looks, as He walked like a great and proud elephant and afforded to their eyes a grand feast by showing Himself as the real consort of Lakshmi.

28. Devotedly attached to Him through frequent hearing of His qualities, they now looked at Him in person. Thus honoured

by His nectar-like glances and grateful smiles, their hearts melted and flowed after Him. Having thus at heart embraced His form of blissfulness that was hitherto beyond the reach of their eyes, with the hair on their body standing on end, they rid themselves of the agony of their hearts, O Subjugator of enemies.

29. The women on the tops of palaces, the lotus of their face blooming with joy, showered flowers on Balarama and Krishna.

30. At every step the overjoyed Brahmins worshipped Him with curd and rice, with waterful pots, with wreaths of flowers and sandal and with appropriate presents.

31. The (citizens) ladies of the city, observed to one another, 'O what great Tapas those gopies have performed who indeed at every moment kept in view these two, the delight of the human world!'

32. Krishna (elder brother of Gada) met on the way a washerman who was also a dyer of clothes and asked of him the best and well-washed clothes:—

33. "O good one, give us both suitable and worthy clothes: undoubtedly great prosperity will be yours for the gift.

34. Asked by the Lord, perfect in every respect, the king's servant, full of wicked pride, grew wrathful and said in a scornful tone:—

35. Do you, dwellers in the forest and on mountains, daily wear only such clothes? How do you, exceeding your limits, desire things (worthy of princes), royal clothes?

36. "Get away soon, O childish fellows, such a request ought not to be made if you desire to live on. Beware: king's men seize you, beat and strip of their things the insolent."

37. When he thus prattled, Devaki's son waxed wroth and with his finger-ends felled the head of the washerman from his body.

38. All his servants abandoned all the bundles of clothes and ran away in all directions and Achyuta took the clothes (He chose).

39. He dressed Himself in two cloths which He best liked; so did Sankarshana. He gave the rest to the gopas, casting some others to the earth.

40. Then a dealer in dresses, delighted with them, adorned them and dressed them with vari-coloured clothes and ornaments in appropriate style.

41. With picturesque dress and toilet graces, Krishna and Rama shone most gracefully like two young elephants (of fair and dark complexion) adorned on a full moon day, (on a festival occasion).

42. Pleased with him the Lord conferred on him (the Mukti of) the sameness of His form, matchless prosperity in this world, strength, wealth, memory and acuteness of other faculties.

43. Then they both turned their steps to the house of Sudama, the florist; seeing them he rose up and fell prostrate at His feet (fell at His feet with his head on the ground.)

44. He offered them both a seat and water for washing the feet and with Arghya and other articles of worship, with flowers, betel and sandal as well as their companions and worshipped them likewise.

45. And said" O Lord, today the object of our birth is accomplished and our race is hallowed to day; Pitris, the Gods and the Rishis are pleased with me, by your coming in.

46. "You both are indeed the First Cause of the whole Universe and you have in an amsa appeared on the earth for its protection and prosperity.

47. "Your vision is not tinged with partiality as You are the friends and masters of the Universe and equal unto all beings, though treating with attention any one that worships You.

48. Such You are, pray, do You lay Thy command on me, Your servant. What shall I do for You? It is the greatest boon to a man that he is directed by You to do Your bidding."

49. With such ideas, O great king, Sudama with a heart full of joy presented them with garlands well-woven together with flowers of a noble kind and superb fragrance.

50. Being finely adorned with those wreaths in the midst of their followers, Krishna and Rama became highly pleased. And they, the great givers of boons, bestowed boons on him who stood bowing at their feet and seeking protection.

51. And he too prayed for unswerving devotion to the Lord above, the Atman of all, and love to His devotees and also full compassion to His creatures.

52. Having accordingly bestowed the boon on him as well as a foitune that would grow with his descendants, long life, good name and glory, Krishna with His brother started off.

ADHYAYA 42.

Krishna makes Kubja straight, breaks Kamsa's bow, puts an end to his soldiers, Kamsa notices ill-omens. Next morning Nanda and others go to the arena.

1. Sri Suka said:—Then passing forward by the royal street, Krishna saw a youthful but deformed damsel of handsome features pass with a vessel of unguents and, laughingly questioned her, for He is the giver of pleasure.

2. Who you? O beautiful wench, for whom is this cup of unguents intended, O damsel, tell us the truth, give us both some excellent unguents and some good will soon come to you out of it.

3. The maid servant said:— I am an attendant, O beautiful youth liked by Kamsa, by name Trivakra, appointed to procure unguents: my mixture much pleases the king of Bhojas. Other than you both who else deserves it?

4. By their beauty, symmetry of form, amiability, smiles, sweet speech and looks, her heart was wholly charmed and she gave them both the unctuous unguents (to be used).

5. Then They applied to their person the unguent which in colour shone by contrast with that of Their complexion and so decorated They appeared very charming with Their upper cloth with Their upper trunk exceedingly effulgent.

6. The Lord was pleased and thought of making that hump-backed girl of a handsome face, perfectly straight, thus showing (to the world) the gains resulting from a sight of Him.

7. With His feet He pressed down the edges of her feet

1. D. *Note.* Kubja was a nurse.

with the two fingers of His open palm raised upwards, held her chin and straightened her body up.

8. The very moment she became an excellent damsel at the touch of Mukunda, with her body erect and well-proportioned and with full hips and heaving breasts.

9. Then possessed of the wealth of a handsome form and noble qualities she drew Him by the hem of His upper garment and smilingly said to Him thus:

10. Come, O hero, let us go home. I cannot bear to leave Thee here, pray, be propitious, O Bull among men, unto me whose heart is overwhelmed by Thee.

11. Thus solicited by the woman in the presence of Rama, Krishna looked at him and also at His companions, laughed and said to her.

12. I shall, on accomplishing My purpose, go to thy house, handsome lady, which may relieve men of their anxiety; certainly thou art the one resort for homeless travellers like us.

13. Having dismissed her away with sweet words and passing on through the streets of merchants, He with His elder brother was honoured by them with various presents, betel, nut, garlands and sandal.

14. Much agitated at heart by Smara (Cupid) at sight of the Lord, the women forgot themselves. Their garments, braids and bracelets got loosened and they stood like figures in a picture.

15. Then of the citizens Achyuta enquired where the bow-sacrifice was to be held and entering the place, saw what was wonderful like the rainbow.

16. It was guarded by many men; it was worshipped and adorned with valuable ornaments. Though prevented by the men, Krishna took hold of it by force.

17. Krishna of immeasurable prowess sportfully with his left hand raised it, strung it in a minute, as the spectators looked on, drew it and broke it in the middle, just as a mad elephant breaks a sugarcane.

18. The sound of the breaking bow filled the sky, the space

12. *For homless travellers.* D. For travellers and the homeless.

between the earth and the heavens, and all the cardinal points, and, hearing it Kamsa got affrighted.

19. Its guards with their attendants, the enraged ruffians, eager to catch hold of Him, surrounded Him, saying, "Seize Him, Bind Him".

20. Perceiving the evil-intentioned persons, Rama and Krishna became wroth, took up the two bits of the broken bow and beat them all.

21. Having also destroyed the forces sent by Kamsa, they issued out from the room of the bow, and went about the city gladly, observing its wealth and beauty.

22. The citizens directly saw their wonderful prowess, splendour, enterprising spirit and beauty and regarded them as two foremost Gods.

23. When they were thus going about the city, as it listed them, the sun set; Krishna and Rama with gopas returned from the city to their camp (outside the city).

24. Those blessings which the Gopis of Vraja, sorry for separation, at the departure of Mukunda from it pronounced, proved facts in the city of Mathura, to those who, to their heart's content, saw the splendour of the personality of the most exalted Person, the ornament of all Purushas—(or the personal splendour), that Sri sought as her only resort, neglecting all others that waited on her.

25. They washed their feet, partook of milk and rice, and spent the night in perfect comfort, cognisant of what Kamsa wished to do (the next day.)

26 & 27. On the other hand, when told of the breaking of the bow and the slaughter of its guards and his own forces and the extra-ordinary sportful work of Govinda and Rama, the evil-minded Kamsa was filled with fear and lay sleepless all the long night. He read many portents both in his own self and in the external world, which were the messengers of Death.

28. In his own shadow he did not see his own head which visibly existed; though there was not the second, he saw the lights (luminaries) to be double.

29. He saw holes in his shadow; he did not hear the sound of the vital breath (in his ears); he saw trees to be all gold and did

not see his own foot-prints over the ground he walked.

30. & 31. In dreams he embraced dead bodies, rode on a donkey, drank poison; he saw that he was wandering alone wearing a garland of red flowers; and had anointed himself with oil and was naked. These and similar (many other) visions of the waking and dreaming states he had and afraid of death he had no sleep in his anxiety.

32. The night passed, O Kauravya, and the sun rose out of the waters; Kamsa caused a grand wrestling match to be held.

33. & 34. Some performed *puja* of the arena; drums were beaten and trumpets were blown, the galleries were decorated with wreaths, flags, pendents and festoons; and in them were conveniently seated citizens, country people, brahmins, kshatriyas and others; and the princes were also provided with seats.

35. Accompanied by his ministers Kamsa took his seat in the royal gallery in the midst of his tributary princes, but with a heart full of pain.

36. When the trumpets were blown and the wrestlers' cymbals were sounded loudly, the well-dressed and unbending wrestlers with their masters presented themselves on the scene.

37. Chanura, Mushtika, Kuta, Sala, and Tosala, all these cheered by the stirring music, took their places in the appointed sphere.

38. Nanda Gopa and other Gopalas, invited by the king of Bhojas, presented their offerings and all took their seat in a separate gallery.

ADHYAYA 43.

The elephant Kuvalayapeeda killed. Rama and Krishna meet the wrestler Chanura.

1. Sri Suka said:—Next morning, O destroyer of enemies, Rama and Krishna finished their bath and other duties and on hearing the sound of the drum calling for wrestlers and their shouts,—they went in to see.

30. *Ate poison.* D. Ate lotus roots.

32. D. Omit *Out of the waters.*

1. *O Destroyer of enemies.* D. Destroyer of enemies attribute to Rama and Krishna.

2. On reaching the entrance of the arena Krishna saw the elephant Kuvalayapeeda stationed there under the command of Ambashta.

3. Krishna tightened His girdle and tied up His flowing curls and spoke to the keeper in accents sublime like the roar of thundering clouds.

4. 'O Ambashta, Ambashta, make way for us: clear out soon; if not, I shall now send thee with the elephant to the abode of Yama.

5. Thus threatened Ambashta fell into a rage and goaded the infuriated elephant like unto Yama of deluge, to attack Krishna.

6. The great elephant rushed at Him and seized Him with his trunk; but Krishna, slipping out of his grasp, struck him and disappeared in the middle of his four legs (between his feet).

7. The enraged elephant did not find Him and by virtue of his scent employed his trunk in search of Krishna, who by dint of strength and skill, evaded his reach.

8. Krishna took hold of his tail and with ease dragged him to a distance of twenty bows just as Suparna drags on a serpent.

9. Keeping hold of the tail Achyuta turned contrariwise as the elephant turned to the right or the left to catch hold of Him, just as a boy does in making a calf turn this way and that.

10. Then Krishna met the elephant in the front and dealt him a blow with His hand. He ran before him at such a speed as He now and then appeared to be in his grasp and (ultimately) made the animal tumble down.

11. Krishna sportfully runs forward and sportfully falls down and so quickly rises up and runs forward that the elephant, thinking that He is still down, strikes with his tusks the earth in his rage.

12. When his power was thus rendered futile, the great elephant grew very fierce and goaded on by the mahout, rushed in rage towards Krishna.

13. The glorious Madhusudana met him as he rushed forward, caught him by the trunk and hurled him down to the ground.

14. Treading with His foot the fallen elephant, sportfully like

a lion, Hari pulled out his tusk and with it He struck down the elephant and its keepers.

15. Leaving the dead elephant, with one tusk in His hand, and another on His shoulder and stained with drops of blood and drops of rut, He entered and looked bewitching with His lotus--like face bedecked with (pearls) drops of sweat.

16. Accompained, O King, by a few of the Gopas, Baladeva and Janardana, armed with the huge elephant's tusks, entered the arena.

17. Appearing a thunder-bolt to wrestlers, a king to men, a Cupid in visible form to women, a kinsman to Gopas, a chastiser to, wicked princes, a child to His parents, a Yama to Kamsa, a simpleton to the ignorant, the highest truth to Yogins, the Supreme Deity to the Vrishnies, He stood with Balarama in the arena.

18. When he saw Kuvalayapeeda killed and how the two were invincible, Kamsa, though naturally stout-hearted, was then in a state of great consternation, O king.

19. In the arena, they both, of mighty arms, dressed and adorned with quaint cloths and ornaments and wreaths, shone like two important actors in the finest dress and by their splendour captivated the heart of the lookers-on.

20. O king, seeing those two excellent Persons, the people in the galleries, both of the city and the country could not wink or turn their face away in their extreme delight, and, drinking with their eyes of His charming face, were not satiated.

21. With their eyes they seemed to drink of Him: with their nose they seemed to smell Him and with their arms they seemed to embrace Him.

22. The people described Him to one another fully and precisely as they saw Him and heard of Him, just like old acquaintances who may recollect His graceful form, excellent qualities, affableness, active and noble energy.

23. "These two have appeared on earth in Vasudeva's house being the direct *amsas* of the glorious Lord Narayana.

15. D. Leaving the dead elephant, with his tusks in Their hands, with Their shoulders stained with the drops of blood on the tusk rested on Their shoulders, They both entered and shone with lotus-like face etc.

24. "It is this Krishna that was born of Devaki and taken to Gokula: all this time He dwelt there unknown and grew up in Nanda's house.

25. "And it is by Him Putana, the asura Trinavarta, the two Arjuna trees, the Yaksha, Kesin, Dhenuka and others of that class, were put an end to.

26. "By Him were rescued the cows and the cowherds from wild fire, the serpent Kaleeya was subdued and Indra was rid of his pride.

27. "By Him, on one hand, the huge hill was borne for seven days and Gokula protected from rain and wind and thunder-bolts.

28. "To their great delight the Gopis daily saw His face, full of joy and joyous smiles and looks and were rid of various sufferings without any effort.

29. "They say that through Him this race of Yadus has become widely celebrated and under His protection, it will attain high prosperity, wide reputation and great importance.

30. "Here is His elder brother of great splendour, Balarama, with lotus eyes, by whom Pralamba, Vatsaka, Baka and others were slain."

31. When people were talking thus, trumpets were sounded; Chanura shouted to Krishna and Rama and said (as follows).

32. 'O son of Nanda, O Rama, on hearing that You are regarded as great warriors, and experts in single combat (wrestling), You are invited by the king who is eager to see.

33. 'Subjects attain to great prosperity who, in thought, word and deed, do what is agreeable to the king: if they do not, the consequences will be of the opposite kind.

34. 'It is well known that those who tend calves and cows are always in great joy, sporting and wrestling in the woods while grazing their cows.

35. Therefore let us, both You and we, do what is desired by the king: thereby all beings will be pleased with us: for a king is the personification (embodiment) of all creatures.

36. Accepting Chanura's challenge Sri Krishna thought that wrestling was to His liking and approving of it, made His reply appropriate to the time and place.

37. Subjects We are of this king of Bhojas, though living in the woods; let Us do what would please him: it will be for Our greatest grace.

38. Boys We are. We shall, to the best of Our might, play with those that are of equal strength and let there be wrestling: let no injustice mar it, O judges of the wrestling match.

39. Chanura said:— Thou art not a boy, nor a child, nor this Balarama: Thou art the First among those that claim to be strong, for Thou hast playfully killed the elephant endowed with the strength of a thousand elephants.

40. Therefore You should combat the strong, there is nothing unfair in it, O son of Vrishni's race, show Thy prowess against me, and let Mushtika try with Balarama.

ADHYAYA 44.

Chanura, Mushtika and others slain and also Kamsa.

1. Sri Suka said:— When Chanura thus talked about the choice, the glorious Madhusudana made towards Chanura and Balarama towards Mushtika.

2. In their zeal to overthrow each other they held each other by the hand and by the legs and tugged vehemently at each other with all their strength.

3. They struggled together striking forearms with their forearms, knees with knees, heads with heads, and chests with chests.

4. Moving in a circle, tossing up each other, clasping each other with their arms, dashing each other to the ground, approaching or receding, they fought.

5. In their intense desire to score a victory over the antagonist, they subjected their own body to great sufferings by raising, by carrying away, by shaking, by fixing one another to a spot.

6. Seeing that struggle between the weak boys and the strong athletes, all the ladies that had assembled in companies observed to

1. *When......choice.* D. Having discussed the wishes (of Chanura).

5. *By carrying.* D. By throwing down so as to make the opponent lie on his back on the groud.

one another in great compassion, O king.

7. "What great injustice is indulged in by these courtiers of the king, who take delight in the unequal match between the strong and the weak, whereas they ought to dissuade the king who is quietly looking on.

8. "How incompatible it is that the two wrestlers of adamantine frame and huge like hills should be opposed to the two lads of very delicate limbs, not having yet passed their boyhood.

9. "The sin of violating righteousness would certainly accrue to this assembly where unrighteousness thrives, and certainly one should not stop there at all.

10. "A wise man ought not to enter a Sabha or assembly when he knows the faults of the members thereof; for an ignorant man is sure to acquire sin either by keeping silence or saying anything against facts.

11. "Mark ye the lotus face of Krishna as He makes His movements about the antagonists, how it is bedecked with drops of sweat like a lotus with drops of water!

12. "Do ye not see Rama's face of reddish eyes, enraged at Mushtika, brightened with a loud laugh and full of impatience?

13. "Blessed indeed are the tracts of Vraja where this Ancient Person, concealed under a human form, wearing various wild flowers, tending cows with Bala, playing upon His flute, roams about in playfulness, Lakshmi worshipping His feet (Fie upon this gathering where He is so unjustly treated).

14. "What great tapas Gopis must have performed to enjoy with their eyes His beautiful form, the very essence of beauty, without an equal or superior, not set off by anything external, new at every moment, not in the reach of all, the one constant abode of glory and almighty power and splendour.

15. "Blessed are the women of Vraja who, while milking, pounding, churning, washing, rocking the cradles, lulling their cry-

13. *His feet etc.* D. With his feet worshipped by the gods while on Hill.

14. *The very essence.* D. Churned out of Sringara rasa.

15. *Pounding.* V. Carrying water.

Washing. D. In familiar conversation or talk.

Cleaning. D. Bathing etc.

Mind devoted etc. D. Mind that occupies the time with the thoughts of glorious Lord.

ing babes, sprinkling and cleaning, sing in praise of Him with a devoted and loving heart, whose throat is choked with tears and whose mind devoted to Urukrama, brings them every blessing.

16. Possessed of endless merit are the women who see Him and His face bright with smiles, gracious looks and who hear Him playing upon His flute, as He issues out with cows in the morning from, and returns in the evening to, Vraja.

17. O best of Bharatas, while the women were thus talking to one another, the Almighty Lord made up His mind to strike down the opponent.

18. The parents heard the talks of women with fear, became anxious out of filial love and highly troubled at heart, as they did not perceive the strength of their sons.

19. In the various courses of wrestling, according to the rules, Achyuta and Chanura fought with each other; and exactly in the same manner Bala fought with Mushtika.

20. By the repeated attacks with the Lord's hands and feet which were as hard as the hits of Vajra, Chanura had his limbs crushed and often fainted.

21. Swift like the eagle the enraged Chanura sprang, folded both his hands into fists and struck the almighty Vasudeva on the chest.

22 & 23. Hari was not shaken by that stroke, like an elephant struck with a garland: He caught hold of him by his arms, violently whirled him several times and dashed him with great force on the ground, almost taking his life out of him: and he fell down like an Indra's flag, with his ornaments scattered, his hair and wreath dishevelled.

24. Similarly struck by the antagonist with his first, the powerful Balabhadra violently beat Mushtika down with his palm.

25. He shook and was so hard pressed as to vomit blood through the mouth, and fall lifeless on the ground, like a tree blown down by the wind.

26. Then Rama, foremost among those that can deal blows, with his left fist struck down playfully and scornfully the Malla called Kuta who next offered to fight.

27. Immediately thereafter Sala and Tosalaka both fell with

their head broken into two at the touch of Sri Krishna's foot.

28. Chanura, Mushtika, Kuta, Sala and Tosalaka having fallen, the remaining wrestlers, all anxious to escape with their life, took to their heels.

29. They called in Gopalas, their companions and with them they sported, as the trumpets were blown, and danced with their anklets jingling.

30. All the righteous people and the great brahmins except Kamsa were rejoiced at the exploits of Rama and Krishna and shouted, "Well done, well done."

31. When his great wrestlers were struck down, or put to flight, the king of Bhojas ordered the blowing of trumpets to be stopped and spoke as follows:

32. Drive out of the city these wicked sons of Vasudeva, strip the Gopas and chain down the evil-minded Nanda.

33. Let the evil-minded Vasudeva, the most wicked creature, be soon slain as well as my father Ugrasena, with his attendants, for siding with the enemy.

34. When Kamsa was thus prattling, the undecaying Lord got angry and skilfully sprang at once on to the royal seat.

35. Seeing his death thus seizing upon him, the bold Kamsa rose at once from his seat and snatched up his sword and shield.

36. Him moving about swiftly with sword in hand to right and left, like an eagle, the Lord of irresistible and terrible energy, caught him forcibly just as Garuda seizes a serpent.

37. The Lord caught him by the hair, shaking his crown off his head, and from the high seat He threw him on the floor of the arena: on him sprang down the Lord Abjanabha, the one support of the Universe and the absolute master.

(When so hurled and trampled down by Krishna, the abode of the three worlds and the absolute Lord, Kamsa gave up his life, O king, in a minute).

38. Even as a lion does the elephant, the Lord dragged him bereft of life, the world witnessing it: and loud shouts and screamings went forth from all people, O great king.

39. With a fearful heart, he daily thought of, and contempla-

29. *With..... anklets jingling.* D. Adorned with worthy anklets.

ted, that same Lord while drinking, speaking, walking, sleeping, or breathing and so he saw before him the same Form with Chakra in the hand and attained to it, which is not the lot of all.

40. His eight brothers Kanka, Nyagrodhaka and others ran to attack Him in a rage in the hope of avenging their brother's death.

41. Rohini's son lifted up *Parigha* and struck down, as the lion does the cattle, those that came in great vehemence and in thorough preparation.

42. In the sky drums were sounded; Brahma, Rudra and others, who depend upon the Lord for their greatness, were highly delighted, showered flowers on Him, praised Him: and the women danced.

43. & 44. Grieved at the death of their friends, O king, their women came thither, beating their heads and shedding tears from their eyes: they embraced in their grief their husbands that lay on the bed of heroes and bewailed them in appropriate tones and showered tears of sorrow.

45. & 46. Ah! my lord, my dear one versed in dharma, merciful lord, O affectionate one, thou struck down, we are also struck down with our house and children: without thee, her lord, this city, O bull among men, is woeful just as we are, deprived of our joy and auspiciousness.

47. Thou didst cause horrible cruelty to beings and innocent creatures: thereby thou hast been brought to this plight. Ah! Could any oppressor of creatures be happy?

48. Such are the beginning and the end of all that are born here and no ruler that thinks evil unto them ever gets on happily.

49. Sri Suka said:— The Lord who creates and protects the world, condoled the ladies of the palace and directed them to get through the due course of ceremonies laid down for the dead in this world.

50. Krishna and Rama released Their mother and father from fetters and bowed to them, touching their feet with Their head.

51. Perceiving their sons who bowed to them to be the Lords of the Universe, Devaki and Vasudeva in their fear did not embrace Them.

ADHYAYA 45.

Devaki and Vasudeva consoled. Ugrasena crowned. Yasoda and Nanda also consoled. The initiation of Rama and Krishna and their study under Sandipini Acharya to whom his dead son was restored.

1 & 2. Sri Suka said:— Perceiving his parents understood the truth Purushottama thought it should not be and accordingly over them spread His Maya that deludes creatures. With the elder brother, the best of Satvatas (Krishna) approached His parents and modestly and in great affection, called them, Mamma, Pappa, to their great delight and said;

3. "Father, though you were both daily anxious about us, you had no contribution to your joy, from us your sons, at any stage, in infancy, childhood and youth.

4. Nor had we, being ill-fated, the fortune of living by your side and enjoying that happiness which children do in their parents' home caressed by them.

5. No mortal could, even through a complete life of hundred years, recompense the parents from whom he obtains this body, the main condition for achieving all purposes, and by whom it is nourished.

6. If a son, when able-bodied, does not, by his personal effort and by his means, contribute to the comfortable living of his parents, Yama's messengers make him eat his own flesh in hell when he departs this life.

7. He is a dead man, though breathing, who does not, when capable, protect in their old age his mother and father, his chaste wife, his infant son, his preceptor, sage brahmins and one that has taken refuge with him.

8. As we, day and night, in great fear of Kamsa, were unable to worship you both, all these days of our life have passed away in vain.

9. O father, O mother, therefore may you be pleased to excuse us, since we, being helpless and dependent, were of no service to you who were very badly treated by the wicked man.

10. Sri Suka said.— Deluded by such words of Hari, the Antaryamin of the Universe, in a mortal form at His own will, they set Him on their lap, embraced Him and felt overjoyed.

11. They showered Them with streams of tears, bound with ties of attachment; tears choking their throat and in a state of bewilderment they could utter nothing, O king.

12. Having thus comforted the parents the glorious son of Devaki made His maternal grandfather, Ugrasena, king of Yadus;

13. And said, O king, "May thou be pleased to command us and these subjects, to do thy will, for under the curse of Yayati, Yadus ought not to sit on the throne.

14. "When I am Myself here as thy servant, the gods, rishis and others will be submissive and bring thee tributes; and then much more so the mortal kings."

15 & 16. The great Maker of the Universe brought back to their houses and provided with sufficient wealth and means and treated with respect and encouraged with consolation all those kith and kin, Yadus, Vrishnis, Andhakas, Dasarhas, Kukuras and others who had been put to great sufferings in foreign places.

17. Defended by the arms of Krishna and Sankarshana, the citizens of Mathura realised their wishes, were rid of all their sufferings and anxieties through Their grace and lived happily in their homes in perfect satisfaction.

18. They were rejoiced at seeing every day the lotus-like face of Mukunda which was (is) ever joyous, brilliant with generous smiles and looks.

19. There even very aged people who constantly feasted themselves on the nectar of the lotus-like face of Mukunda became youths of immense strength and energy.

20. Now the glorious son of Devaki and Sankarshana approached Nanda and embraced him, O king.

21. O father, by you, full of affection, we have been very carefully nourished and caressed; the love of parents to their children far exceeds that to their own selves.

22. He is the father and she is the mother, who nourish like their own children, the babes abandoned by their relations incapable of protecting and nourishing those whom they ought to.

23. O father, you may go back to Vraja; after having looked to the comforts of our friends here, we shall also go to see our kith and kin, who may through love be afflicted (on account of separation).

24. Having thus comforted Nanda and other Gopas of Vraja, the glorious Achyuta with very kind attentions presented them cloths, ornaments, fashionable utensils and the like.

25. Thus comforted and respected, Nanda embraced them both, was confused with overwhelming affection and returned with the Gopas to Vraja with his eyes brimming with tears.

26. Then Vasudeva, O king, caused the ceremony of initiation to both his sons, due to the twice-born, with the help of his family-priest and brahmins.

27. He adorned the brahmins and priests, worshipped them and gave them Dakshina and cows with chains of gold and other ornaments and decked with silk cloths, together with their calves.

28. He also gave away those cows that he had intended to give on the days of their nativity and that had been unrighteously carried away by Kamsa.

29. Thereupon they both underwent the purifying ceremony of Upanayana, became twice-born, observed the due vows and through Garga, the family-priest of Yadus, learnt Gayatri and strictly kept its observance.

30. Omniscient, source of all knowledge, and full of unclouded wisdom that was not acquired, the Lords of the Universe kept Their own supreme nature concealed by behaving like human beings.

31. Then, seeking to undergo training in a preceptor's house They went to the Acharya Sandipini of Kasi, who dwelt in the city of Avanti.

32. They approached the preceptor in perfect docility, and were devoted to him like unto God and behaved towards him so faultlessly as to teach the world how pupils ought to behave towards their preceptor.

33. The great brahmin was quite satisfied with them for their pure heart and submissive behaviour and as a preceptor he taught Them all the Vedas with Upanishads and Angas (accessory disciplines).

34. He also taught them Dhanur-Veda (archery), with all its secrets, Dharma-sastras, Mimamsa and the like, logic and the political science.

35. O king, those two, far superior to all great men, and the source of all knowledge, learnt everything the preceptor uttered but once.

36. (In sixty-four days and nights which they spent in strict habits of life they were completely coached up in as many branches of knowledge, and thoroughly accomplished in all sastras and missiles, O king, Rama and Krishna requested their preceptor to accept something as Guru Dakshina).

37. The brahmin marked, O king, the wonderful powers and greatness of the two and Their superhuman intelligence, (then) consulted his wife and then requested Them as Guru Dakshina the restoration of his son who had died in the sea at the holy place of Prabhasa.

38. Promising to do his request the great heroes of unlimited prowess mounted Their chariot, went to Prabhasa, and going to the beach, there sat for a short while, when the deity of the sea perceiving Their presence brought Them offerings of worship and tribute.

39. The glorious Lord said to him, "Soon do thou restore My preceptor's son, who as a boy was swallowed up by thee in a huge wave."

40 & 41. The sea said:—'O Lord, I did not carry him away. O Krishna, there is a great Daitya called Panchajana roaming through my waters; he is an asura in the form of a Sankha: (and by him the boy was indeed abstracted." On hearing that, the Lord at once) plunged into the waters and killed the Daitya: but the child was not to be found in his bowels.

42. He took up the Sankha (conch) that formed his body and returned to His chariot. Then Sri Krishna went to Samyamini, the beloved city of Yama.

40. D. Reads half a sloka in addition thus-the god Varuna stood in complete submissiveness and said to Him.

41. *Latter half*. D. Additional sentences "Pray enter the water, kill him and take him (the body). Thereupon they both plunged into the water, slew the Asura dwelling there, cut open his stomach, but they did not find the child in it.

43 & 44. Going thither along with Balarama, Janardana blew His conch; on hearing the deep blast of the conch, Yama, the Chastiser of creatures, full of devotion offered Them both a grand worship, and bowing down, he said to Krishna who is enshrined in the mind and heart of all creatures, O Lord in the human form in sportfulness (at Thy own pleasure), O Vishnu, what. shall I do for You both?

45. The Lord said:— O great Ruler! I command thee to bring back My preceptor's son who was brought here on account of his own Karma.'

46. The preceptor's son who was accordingly restored by Yama, the two great sons of Yadu race offered to their preceptor and said, 'please ask for any other boon.'

47. The Guru said:— Children, You both have very well discharged the debt of Your preceptor and what desire of the one who is a preceptor to those like You, could remain unachieved?

48. O heroic ones, do ye return home: let your names be hallowed and glorified in the world. Let all the Vedas be vivid to You unforgotten in this as well as in other lives.

49. Thus permitted by the preceptor They returned to the city riding in Their chariot as swift as the wind, and thundering like the clouds, reached Their city.

50. All the subjects were rejoiced to see again Rama and Krishna, whom they had missed for many days, like the people who recover their lost treasure.

ADHYAYA 46.

Uddhava sent to console Nanda and Yasoda.

1. Sri Suka said:— The greatest minister of Vrishnis, and beloved friend of Krishna, a direct pupil of Brihaspati and a man of mature judgment was Uddhava.

45. D. *Begins*— So spoken to, by Yama, the Supreme Lord, Devaki's son, said.

46. D. *Begins*— Thereupon the highly fortunate Sandipini was much pleased, O king, and said to Rama and Krishna, vanquishers of enemies.

2. On a certain day the glorious Hari who ends the miseries of those that resort to Him, took by the hand Uddhava, most beloved of Him and an absolute devotee, and said:—

3. 'Do thou go, Uddhava, to Vraja, O gentle one and with My messages make My parents happy and also deliver the Gopis from their anxiety on account of My separation.

4. 'They have given their mind and heart to Me: they consider Me their life and for My sake they have abandoned their relations. (They are with Me in their spirit, regarding Me as their beloved, as the highest object of their affection and as their Lord). I always support those who for My sake give up all the worldly advantages and pleasures.

5. 'When I, the most beloved of all their beloved objects, am at a distance, the women of Gokula do, dear Uddhava, ever think of Me and remain lost to all other interests owing to the extreme anxiety caused by My separation.

6. 'Somehow with great difficulty, the Gopis who have set their heart and soul on Me, are supporting their life on messages of My return to them.'

7. Sri Suka said:— Thus desired, O king, Uddhava devoutly received the message and drove in a chariot to Nanda's Gokula.

8. The blessed Uddhava reached Nanda's Vraja as the Sun was setting and his chariot became obscured in the dust raised by the hoofs of the cattle that were returning home.

9. — The Gokula that was most beautiful and resonant with the bellowing of the stout bulls that struggled with one another for the sake of the cow in heat, and of the cows that walked in haste with heavy udders eager to meet their own calves;

10. — With snow-white calves that jumped and sprang here and there in sprightliness; with the sounds of milch cows and the sweet music of the flutes;

11. — Vraja that shone splendid with Gopas and Gopis well adorned who sang the glorious exploits of Balarama and Krishna;

10. D. Read differently the latter half of 9th and first half of 10th sloka:— Vraja that resounded with a deep bellowing of the cows that were eager to meet their calves and were running in spite of their heavy udders, along with the Gopas jumping about as well as cows and calves.

12. — Vraja that was most charming with the dwellings of Gopas, where sacred fires, guests, cows, brahmins, Pitris, and the gods were worshipped; where frank-incense was being burnt and flowers (were profusely used to adorn them);

13. — Vraja where all the groves were in full blossom, and resounded with the notes of birds and the humming of bees; and which was very attractive with lotus ponds abounding with Swans and Karandavas.

14. Nanda was delighted to receive Krishna's beloved devotee that arrived there, embraced him and showed him every regard taking him to be Vasudeva (Krishna).

15. When he partook of the excellent dishes and took rest on a comfortable bed and was refreshed, Nanda, enquired him, after shampooing and other attentions:

16. "Dear Uddhava, O blessed one, is our friend Sura's son quite well with all his children and other beloved ones, free from cares, and enjoying the company of his friends?

17. "The ill-fated wicked Kamsa with his followers has fallen through his own sin; for he always hated the righteous and the good-natured Yadus.

18. "Does Krishna remember us, his mother (mothers), friends and companions, the Gopas, the Vraja of which He is the master, the cows, the Brindavana and the hill?

19. "Would Govinda go over here but once to see His kith and kin that we may see His charming face with a handsome nose and winning smiles and looks?

20. "By Krishna, the true well-wisher, we were protected from the wild fire, tempests, frcm the wicked bull and the serpent, from many perils of an insurmountable character.

21. "O dear Uddhava, as we remember Krishna's exploits, His sportful glances and looks, His smiles and His words, all our activities get suspended.

22. "When we see the streams, hills and tracks in the forest-groves adorned with His footsteps, our mind and heart are lost into Him.

14. *To receive.* V. To hear of the arrival of. D. To see Krishna's friend arrive.

23. "As Garga observed, I believe that Krishna and Rama, the highest of the gods, have come down here to accomplish a great purpose of the celestials.

24. "For, even as the king of the beasts kills animals, they both playfully indeed put to death Kamsa, as strong as ten thousand elephants, the (two) wrestlers and that great elephant.

25. "Like a great elephant He broke the bow of great weight and measuring three palmyra trees in height and with one hand held up the mountain for seven days.

26. "And by Him were playfully killed here Pralamba, Dhenuka, Arishta, Trinavarta, Baka, and other Daityas who were victorious over Suras and Asuras."

27. Sri Suka said:— Thus remembering over and over Krishna's wonderful nature and work, Nanda, whose mind was taken up with love for Krishna, became so choked up and bewildered with the flood of his affectionate feelings (tears of joy) that he remained silent.

28. Yasoda too listened to the description of her son's great deeds and on account of her affection, milk flowed from her breast and tears from her eyes.

29. Observing their extreme love to the glorious Krishna, Uddhava was glad to tell Nanda and Yasoda as follows;

30. Uddhava said:— "O respectable one, you too are certainly the most laudable of all that are born here with a body, for you have such conclusive knowledge of the greatness of Narayana, the father of all.

31. "For these two indeed are the First Causes (the efficient and material) of the Universe, Balarama and Mukunda, being the Purusha and Matter: having entered into all beings, the two Ancient Lords rule the Jiva (the intelligent Being) distinguished in various ways and by points of difference.

32. "He is that Almighty Lord in whom any one, devoting his pure mind for a moment at the time of departing from life, gets rid of all touch of Karma at once, attains self-realisation, and be-

31. V. These, Rama and Mukunda, are the causes of Prithivi and other components that are the seeds of the Universe, because Pradhana and Purusha are related to them like a body. These two ancient Purushas enter into various kinds of beings known as Deva, Manushya, etc. and control their knowledge.

comes refulgent like the Sun and reaches the final goal.

33. "Towards Him who is Narayana, the cause of all beings, and who for some purpose seems to be in a mortal form, you two cherish exceeding devotion, O high-souled one. Is there any meritorious thing yet to be done by you both?

34. "At no distant date the glorious Achyuta, the Lord of Satvatas, will visit Vraja and do unto His parents what is most desired by them.

35. "What, after slaying Kamsa, the enemy of Satvatas, Krishna told in the midst of all Satvatas on the arena, He will certainly fulfil.

36. "Do not get troubled, O fortunate ones, you will see Krishna presently by your side: He is in the heart of all beings, even as fire in every piece of wood.

37. "Indeed there is none (highly) beloved of Him or who is not beloved of Him, for, He has no attachments and is equal to all: there is none superior or inferior or unequal, to Him who is equal (to all).

38. "He has no mother, no father, no wife, no children, nor other relations whom He calls His own, or who is His enemy: He is not invested with a corporeal body and has no birth at all.

39. "He has no work to do in the world, through bodies born of good, bad or mixed classes; He only reveals Himself for the sake of sport and for the protection of the righteous.

40. "The Unborn Lord, though not touched or affected by the gunas, associates Himself with the gunas known as Satva, Rajas and Tamas and choosing to support, though He is far above all sport, He creates, protects and destroys by means of those gunas.

41. "Just as to the eye that is rolling, the whole earth seems to roll, so while the mind is active the Atman therein is taken to be an agent, by virtue of Ahankara.

42. "Not only to you, but to all, the glorious Hari is a son, a master, (Self), father, mother and the Supreme Ruler.

39. D. These, Rama and Krishna, are father and mother of the Universe, its support and cause; they are the emanations of perfect power that issued from the Perfect Lord called on that account Visva, hence capable of displaying such powers.

43. "There is no existence seen or heard of in the past, present or future, immobile or mobile, great or small, that can be said to be without the presence of Achyuta: He is the all and the real thing.

44. "The whole night thus passed away when Nanda and Krishna's attendant were thus conversing, O king. The Gopis rose (early morning), stirred the lights, decorated and worshipped their threshold and churned the curd.

45 & 46. With jewels made lustrous by the lights as they pulled to and fro the ropes of the churning rod with bracelets on their hands, with their hips and full breasts and wreaths of pearls shaken, the cheeks brightened by the radiance of their ear-rings and with their foreheads red with Kunkuma, they shone, the sound of the singing Vraja women who celebrated in loud vioce the deeds of Krishna of lotus-like eyes rose into the skies, mixed with the noise of their churning the curd, by which all inauspiciousness in every direction became dissipated.

47. When the Sun rose, the residents of Vraja saw the golden car at the gates of Nanda's mansion (Vraja) and enquired whose it was.

48. Has Akrura (again) come, who accomplished the purpose of Kamsa and by whom our Krishna of lotus-like eyes was taken to Mathura?

49. What purpose does he mean to gain by us? How does he mean to recompense us for separation from the Lord? When the women were talking like this, Uddhava came in after finishing his daily duties.

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43. D. As required for lifting up a mountain and the like, they are Pradhana, the ultimate cause and they are the ancient person that is present in every body; they are called Pradhana, being the Supreme as the most Ancient Being. Further these two, Rama and Krishna, perfect in blissfulness appear as born among the distinctly different classes of teachers and having in the form of Vyasa and others imparted highest knowledge and having regard to its destruction by the hands of Asuras, put them down and so rule the beings as to restore the lost knowledge to the world.

43. *He is the all.* D. He is the one to whom everything is subject.

V. *Note.* Every thing is in the power of Achyuta, His body and so spoken of as one with Him; for when a certain thing is considered as a compound, the component or the qualifying item is not spoken of in terms of a different thing of existence.

ADHYAYA 47.

As instructed by Krishna Uddhava imparts to Gopis a true knowledge of the Lord and returns home.

1. & 2. Sri Suka said:—Beholding that disciple of Krishna, Uddhava, with long arms and eyes like fresh-blown lotus wearing pitambara and garlands of flowers, with a cheerful face like unto lotus, ear-rings set with cut jewels (of high workmanship), the women of Vraja of bright smiles inquired, "who is it that looks so bewitching? Whence is he? Whose son is he that should put on the dress and ornaments of Achyuta? So enquiring, all of them in great curiosity surrounded that Uddhava who is devoted to the feet of the most glorious Lord.

3. With bashful smiles and looks and with kind words they respectfully and modestly received him and when he took his seat, perceiving that he came as a messenger from the Lord of Sri, privately enquired of him.

4. We understand that thou art the venerable attendant of Yadus' Lord come here, being sent by Him to convey happy news to His parents.

5. Otherwise we do not see anything at Gokula worth remembering for Him. It is impossible even for a sage to shake off the ties of attachment to his kith and kin.

6. In the case of other selves, the friendship that one cherishes lasts as long as there is semblance of purpose to be achieved: especially the love professed by men to women resembles the relation of bees to flowers.

7. Public women abandon the impoverished man, subjects the disabled king, the students that have completed their studies their preceptor and the priests in a sacrifice the sacrificer who has given away *dakshinas*.

8. Birds quit the tree without fruits, guests the house after the feast, animals the forest burnt with fire, paramours the woman whom they have used for their pleasure:

9. Thus the Gopis, whose thought, word, and deed were all devoted to Krishna, forgot all their worldly relations when Uddhava, Krishna's messenger, was at Vraja.

10. They sang the deeds of their beloved Krishna: they wept, forgetting their bashfulness, as they remembered over and over His sportful activities as a child and as a boy.

11. One of them who was musing on a meeting with the beloved Krishna, saw a bee, supposed it to be a messenger from Him and spoke thus:—

12. The Gopis said:— O bee, O friend of the cheat, let not thy beard touch our feet,—thy beard tinged with the saffron of the garlands that wallowed on the bosom of our rival. Let the Lord of Madhus be the recipient of the grace of those proud women. Why should he care for what would be ridiculed in the court of Yadus? Thou art like Him as His messenger.

13. Having but once allowed us to taste of the enchanting nectar of His lips, He at once abandoned us. He is like thyself that leavest flowers. How is it, O pity, that Padma waits upon, and worships, His lotus feet? Perhaps (I see) her mind is captivated with the fine talk of the most glorious One.

14. Why dost thou, O six-footed one, sing to us the homeless at such length the old story of the Lord of Yadus? Let all His stories

9. D. On arrival at Vraja *Uddhava*, Krishna's messenger, observed the Gopis to have forgotten all the usage of the world, because their mind, speech, and physical activities were all dedicated to Govinda.

12. *Why should he etc.* V. For, his friendship is certainly a subject of ridicule in an assembly.

Kitava Bandhu. D. As applied to Uddhava, friend of Krishna, who stole butter and other things.

Madhupa. V. One that has kissed the lips of nectarine sweetness.

The grace......Yadus. The grace of those women fit to be resorted to in the assembly of Yadus.

D. *Note.* The ten verses beginning with the 12th apparently read as an address to a bee and may be interpreted so as to describe the bee as well as Uddhava.

13. D. Who seeming respectable like Thyself would suddenly abandon me like the flower after having once allowed me to drink of the most charming nectar of his lips? How is it that Lakshmi (the women of Mathura)? serves His feet tender like lotus filaments? Perhaps etc.

14. *Six—footed one.* D. The epithet in Samskrit as applied to Uddhava means, whose attention to six-fold duty is straight and proper or one who has set his foot on, *i e.*, subdued the six objects that are obstacles to devotion.

The homeless. D. Those that are not leading the house-holder's life.

be sung before His (present) companions the complaint at whose heart He has soothed and who, being pleased, would grant thee thy desire.

15. Who are the women in heaven, on earth, in the nether world that He cannot (easily) gain over with the charm of that cunning and sweet smile and those dancing brows? Of what value are we to Him the dust on whose feet even Lakshmi worships? Still the epithet, 'the most glorious', cannot but go to Him who is compassionate to the helpless.

16. Take away thy feet off my head. I know well what, as a messenger from Mukunda, thou, skilled in the art of conciliation, wouldst do with these fine words. Indeed with an inconstant heart He has left us who for His sake abandoned our husbands, children and other relations. What is here to be achieved by way of conciliation?

17. Like a hunter of cruel purpose He hit with an arrow the great monkey (Vali). Influenced by one woman He deformed another that came to him love-stricken. Having accepted his worship He bound hand and foot Bali as if he were a crow. Enough of the efforts to enter into His friendship: but it is impossible to give up the wealth of His stories.

18. Having but once tasted a little of His sportive deeds, nectar to the ears, many here have cast off the conflicting qualities of like and dislike, loss and gain etc., and ceased to be entities, and many too having suddenly renounced the base domestic life

15. *Of what value etc.* V. We are not to be counted among those that are under His influence; it is only on the side of the helpless, words describing the glorious one should be uttered.

D. We are not fit to attempt the service of His feet, for we dwell in the woods, in the presence of poor people like us, only the word *the most glorious one* is heard, but the thing conveyed by it is not to be seen; the word, *the most glorious one* is talked of as being on the side of the helpless, but it is not true in our case.

16. *Indeed etc.* V. He indeed ungratefully has left etc.

I know etc. D. I know thee; enough with fine talk about conciliating, employed as a messenger! Go to Mukunda; ungratefully he has left us etc. For there is nothing to be done or gained for Krishna by conciliating us.

17. *Bound hand etc.* D. Imprisoned in a Cave, in the nether world. Bali who worshipped Him for the reason that He is worshipped by the Rishis versed in Vedas.

18. *Ceased to be etc.* D. Have attained uninterrupted light of wisdom and attained to immortality.

Note. Wise men are compared to birds. *Birds* go about through the sky and the wise through Hari denoted by the term Akasa *i. e.*

have like Hamsas chosen to live on alms (what they find abroad).

19. O messenger, we foolishly put faith into His cunning words which sounded as true like the She-deer that mistakes the music of the hunter. We have often seen and experienced the smarting pain of love engendered by the touch of His nails! So do thou talk to us on some other topic.

20. O friend of our beloved Lord, hast thou come again sent by Him? Thou art my respectable guest: please ask what thou wouldst: how art thou going to take us to the side of our inseparable Lord, O gentle one? His consort Sri is always with Him and abides in His bosom.

21. Does our Lord still stay in the city of Mathura? Does He, O gentle one, remember His father's house, other relations and the Gopas? Does He at any time talk about us, His servants? When would He place on our crown His arm charmingly fragrant with the pigment of Aguru?

22. Sri Suka said:— Having heard the Gopis thus thirsting to see Krishna, he comforted them with the message of their beloved (Krishna) and spoke to them as follows:—

23. Uddhava said:— Highly blessed, accomplished of all purpose and lauded are you by all the world: for you have so dedicated your heart and mind to the Almighty Lord Vasudeva.

24. Devotion to Krishna is indeed sought after and gained by means of charitable gifts, austere vows, Tapas, sacrificial offerings, secret repetition and contemplation of sacred texts and His holy names, study of Vedas, self-control,—in many other righteous ways.

25. It has been your happy lot to develope towards the Almighty and glorious Lord an unsurpassed devotion not easily possible even for ascetics.

26. It has been your happy lot to seek the Highest and Perfect Person under the name of Krishna, having severed your attach-

leading an ascetic life and seeking after light of wisdom. They barely support their body, only for the sake of wisdom.

19. *Pain of love*. D. Pain in our bosom. D. Add *at once* after *touch*.

So do etc. D. So do Thou talk to us at least about Him.

21. *Father's house*. D. Mother and father

Does He at any etc. D. Is He likely to be gracious unto us sometime, when would he etc?

24. V. That devotion to Krishna which is indeed not gained by means of etc.

This verse is to be construed with the previous verse as one complete sentence or it may be construed with the subsequent verses

ment to your children, husbands, relations and houses.

27. Absolute is the devotion you have gained towards Adhokshaja, great is the favour you have done me, O blessed ladies, by this account of separation.

28. Do you listen to the Lord's message which brings you delight. I have borne it here, O blessed women, and I am a confidential servant of the Lord.

29. The Lord says:— "There could never be separation between you and Myself. Just as the five Bhutas, Akasa, Vayu, etc., are inseparably found in all beings, so am I always present in the mind, in the breaths, in the five Bhutas, the senses and organs and the qualities.

30. "In Myself I create Myself into various forms, destroy them, and watch them by the power of My own Maya or will and by being the director of Bhutas (Budhi), the senses and their objects.

31. "Atman is unlimited, consciousness, pure and distinct and does not become one with the gunas: but He appears as Visva, Taijasa and Prajna through the states of sleep, dreams and wakefulness which are the aspects of the mind produced by Maya.

32. "Man must be ever vigilant to control that mind with which, like one risen from sleep, he may be thinking of the objects unreal like his dream vision, and with which he goes to the senses in the walkful state.

33. "In the view of the wise this is the end to which tend all the Vedas, Yoga or Sankhya (knowledge), Sanyasa, Tapas (obser-

27. D. Since you enjoyed sports along with the supreme Lord of all, I think His grace is shown to you in the form of this separation.

V. That you gave expression to your devout feelings owing to the separation is a favour done to me.

29. *The senses etc.* V & D. Breaths and the intellec tual senses and faculties.

30. *By myself. i e.,* D. At My own will. I create the body and all its environments, destroy them or protect them, all being under My support etc.

31 & 32 & 33. The latter half of 30 and the first half of 31 are read into one verse by D. (translate) By force of My own essential engery and will which are displayed in association with the Bhutas, Indriyas, etc; while My nature or essence is nothing but Perfect intelligence, pure, unmixed with anything gross, full of blissfulness and other attributes.

The latter half of 31—The Lord is perceived through the functions of His will exhibited in the states of sleep, dreams and wake-fulness.

33. *Sanyasa* D. To abstain from studying bad theories.

vance of one's own duty), control of the senses and truthfulness, just as all the rivers find their goal in the sea.

34. "But that I, beloved of you, am now far away from your eyes is only intended to draw your minds together through eagerness to contemplate Me.

35. "For, the heart of women is not so intensely and devoutly drawn to their beloved, present by the side and before their eyes, as it is to the beloved who is in a far-off place.

36. "Since you have resigned all other thoughts and given your heart completely to Me by constantly thinking of Me, you will before long attain unto Me.

37. "O good ladies, those attained to Me by their contemplation of My exploits who stayed away in Vraja, prevented from having a share in the Rasa when I was sporting in the woods during the nights."

38. Sri Suka said:— Having thus listened to the message of their beloved Krishna, the women of Vraja were rejoiced and, with their memory kindled by it, they said to Uddhava.

39. The Gopis said:— Fortunately has been killed the enemy Kamsa, with all his followers, who harassed Yadus and fortunately Achyuta is now happy with His relations that have all their objects accomplished.

40. O gentle Uddhava, does the brother of Gada, worshipped with our affectionate and bashful smiles and side-long looks (give) the same delight to the women of the city as He did unto us?

41. He knows what real delight is. He is also beloved of excellent women: then how is it possible for Him not to be won over, by their words and grace, when they devoutly wait on Him?

42. Does He, Govinda, O good one, remember us, rustic creatures, occasionally, remember us in any connection when, in the company of the ladies of the city, He indulges in past stories?

43. Does He ever remember those nights when He sported with His beloved companions in Brindavana charming with lilies,

41. *Beloved of* D. Beloved of the women of the city.

42. V & D. Omit— *rustic creatures etc.* add after *past stories, relating to the gratification of the senses* or to us that are born and brought up in country parts.

Kunda blossoms, and with the bright moon in the **Rasa** circle resonant with anklets as we now and then sang His delightful stories?

44. Will Dasarha ever go over here to revive us that are put to it on account of grief for which He is the cause and refresh us with His personality, like Indra that refreshes the woods with clouds?

45. Why would Krishna go here? He has obtained the kingdom, routed out the enemy, has wedded princesses and remains delighted in the midst of all His friends!

46. What purpose could there be for the Perfect Atman, the Lord of Sri, eternally blessed, to be served by us living in the forest or even by others?

47. Even the free Pingala says that it is the happiest thing to be rid of all desires and hopes. Though we know it, still our longing for Krishna cannot be got over!

48. Who could bear to lose the secret conversations of the most glorious Lord from whose bosom Sri would never go, though He may not care for her?

49. O good Uddhava, here are the hills, streams and woods, the cattle, the notes of the flute, associated with Krishna along with Sankarshana.

50. Again and again they put us irresistibly in mind of Nanda's son, with His foot-prints which are the resort of Sri, and we are unable to forget Him.

51. By His sportful gait, by His honeyed accents, our hearts were stolen. How could we forget Him, O friend?

52. O Lord, O Lord of Sri, O Lord of Vraja that removest our affliction, O Govinda, lift up Gokula from the sea of grief!

53. Sri Suka said:— Cured of their fever of separation by these messages of Krishna, the Gopis realised Him to be Adhokshaja and paid their respects to Him.

54. He stayed there for a few months, removing the grief of Gopis and giving delight to Gokula by singing of the blissful acts of Krishna.

44. *That are put to it.* D. Vraja that suffers etc.

45. *Has wedded*— D. Sports with the ladies of the city.

53. *Realised etc.* D. Worshipped him as an intimate friend of Sri Krishna.

55. As many days as Uddhava stayed at Nanda's Vraja, the time passed away as so many minutes for the folk of Vraja in conversations about Krishna.

56. The devout servant of Hari saw the streams, hills the mountain valleys, and the trees in blossom, and spent the time in delight, stimulating the memory of the people of Vraja.

57. To observe such yearning disappointment felt by the Gopis in their devotion to Krishna, Uddhava was very much delighted and with a feeling of high esteem sang of them as follows:—

58. Really these Gopa women have a most worthy human life (body) on the earth, since their heart is (thus) rooted only in Govinda, the Atman of all—a state which sages as well as we, His devotees afraid of samsara, seek to attain. What necessity is there for one to be born many a time as a brahmin or even as the four-faced Brahma, if he only feel such fascination for the accounts of the Unlimited Lord?

59. Where are these women of the woods condemned for their unchaste life and where is their absolute devotion to Krishna, the Supreme Lord? (How incompatible it seems!). Indeed the Supreme Lord confers the highest blessing on His devout servants, however ignorant, like the king of medicines (Elixir) that is used.

60. Perhaps this grace is not enjoyed even by Sri with whom the Lord is so intimately associated, not even by the celestial damsels whose complexion and fragrance of person vie with lotus—What need be said then of others?—the grace which flowed on to the Gopis of Vraja who enjoyed in the Rasa festival the blessing of having about their necks the charming arms of the Lord.

61. (How blessed I should be to live as) one of the bushes, creepers, plants, or herbs that in Brindavana come in contact with the dust on the feet of these Gopis who abandoned their relations

56. *Spent the time etc.* D. Spent the time giving them the same delight as Sri Krishna's sports did.

58. *Sages afraid of Samsara.* D. Sages full of very good thoughts.

What necessity etc. D. What benefit is there for one in being born in many lives as Brahmin when no occasion is found to hear the sacred stories.

V. What benefit is there in having three Brahmin lives known as saukla, Savitra and Yagnika.

59. *Note.* D. The intense devotion cherished by the Gopas is incompatible with their life and character and social position; still that the Lord conferred the highest blessings on them illustrates the great virtue of devotion.

and the path of the Aryas hard to give up and resorted to the feet of Mukunda sought after through the Vedas!

62. —These Gopis who embraced the lotus-like feet of the glorious Krishna, set on their bosom in the Rasa dance and were rid of all troubles—the feet which are worshipped by Sri, Brahma and others who are accomplished of all purposes, and also worshipped by the great Yogins in their heart.

63. I praise the dust under the feet of the women of Nanda's Vraja, whose constant singing of Hari's accounts purifies the three worlds.

64. Sri Suka said:—Then taking leave of the Gopis, Yasoda and Nanda and the Gopas, the Dasarha (Uddhava) mounted the chariot, bound on his return journey.

65. When he just started from Vraja, Nanda and others came up to him with many presents in their hands and said to him in great affection and with tears in their eyes;

66. 'May the activities of our mind and heart be always in uttering His names and may our body be engaged in bowing to Him and in similar worshipful services!

67. "Wherever (in whatever life) we may be, tossed by Karma and the Lord's will, may our delight be found only in the Supreme Ruler, Krishna, as the result of our good works and charitable gifts!

68. Thus honoured by the Gopas in their devotion to Krishna, O king, Uddhava returned to Mathura protected by the Lord.

69. He bowed to Krishna and described to Him, to Vasudeva and Rama and to the king also, the intense love and devotion of the people of Vraja and placed the presents before them.

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48 ADHYAYA.

Krishna's visit to Trivakra and Akrura and the latter sent to Hastinapuri to console Pandu's sons.

1. Sri Suka said:— Then the Almighty Lord, the Antaryamin of all and omniscient, knew the fact and went to the house of the maid-servant Trivakra to grant her prayer as she was pining for

Him.

2. The house was furnished with princely furniture, full of those arrangements which enhance passion, decorated with wreaths of pearls, flags, canopies, beds and seats, and perfumed with scented fumes and lights, garlands of flowers and spices (Adorned with paintings in various colours and of splendid designs according to Kamasastra).

3. Seeing Him coming to her house, she rose from her seat in great haste and joy, duly made her obeisance along with her companions and honoured Him with an appropriate seat and other attentions.

4. Next Uddhava was similarly honoured as a righteous man and he *touched* the seat offered to him and sat down on the bare ground. Then following the practices of the world Krishna took His seat on the costly bed arranged in the house.

5. She took her bath and prepared herself with pigments, fine cloths, ornaments, wreaths of flowers, special betel, the nectar-like beverage and the like and approached Madhava with bashful and sportful smiles, deportment and looks.

6. He called to His side the woman who hesitated on account of their first meeting and took her by the hand adorned with bracelet, and set her on the bed and gave her delight for the little merit she had earned by willingly offering Him the pigment.

7. She smelled the feet of Ananta and brushed off her pains caused by Ananga in her bosom and in her eyes and, by embracing the beloved and blissful Krishna with both her arms, she completely got rid of the sufferings endured for long.

8. Having, for the matter of having offered some pigment, thus secured the presence of the Lord of heaven, the inaccessible Supreme Ruler of the Universe, that unlucky woman asked but this of Him.

9. She said, "O most beloved one, May Thou be pleased to stay with me for a few days, giving me delight; I cannot forego Thy company, O Lord of lotus-like eyes."

10. The Lord of all, who knows how to do it, conferred on her the boon of joy and honoured her with suitable presents, and then returned with Uddhava to His splendid palace.

11. He who, having pleased Vishnu, the Supreme Ruler of all rulers, not easy to propitiate, asks for the trivial pleasures of the world, is certainly an unworthy creature endowed with a poor understanding.

12. To grant the prayer of Akrura and to send him on an errand the Lord Krishna with Rama and Uddhava paid a visit to his house.

13. & 14. From a distance he saw the foremost Persons who were his relations, rose and went forth in great joy, embraced Them all and when They had taken Their seats, he honoured Them according to Sastra.

15. & 16. He washed Their feet, O king, and sprinkled his own head with that water, presented clothes, spices, garlands and ornaments, bowed to Them bending low his head, placed Their feet on his lap and wiped them; and, in humble devotion and modesty, Akrura spoke to Krishna and Rama thus:—

17. 'Fortunately by you both the sinful Kamsa with his followers has been laid low: this race has been rescued from endless difficulties and made to prosper.'

18. You both are the most exalted persons, the cause of the world and one with the world; without you both there exists nothing that may be called cause or effect.

19. O Perfect Lord, Thou with Thine own powers hast entered this Universe created by Thyself and Thou appearest in endless forms as are in the range of the ear and the eye.

20. Just as the earth, water, etc., make their appearance in various ways through beings, moving or stationary and in many classes of creatures, so Thou, though absolute, never under the control of any other, appearest as many in beings that have their origin in Thee.

21. Through the gunas, Tamas and Satva which are Thy

17. D. Reading After *low* add *and this your race is purified.*

18. *One with the world.* D. One that pervades the world and everything.

Note. V. They are said to be one with the world because they are the cause of the world.

19. *Hast entered.* D. Hast entered adopting the various dimensions of the object.

Powers. D. Will and His own other essential powers.

Thou appearest etc. D. Thou art seen through the Vedas and also directly by men of wisdom.

own powers, Thou createst, destroyest or protectest the Universe; but Thou art not bound (influenced) by those gunas or Karma: for, nothing could limit Thee that art essentially consciousness (Jnana).

22. A body and other conditions cannot be supposed to limit Thee: therefore no birth or difference could in the real sense be predicated of Atman; neither bondage nor Moksha: but it is all our unlimited folly (that projects them on to Thee).

23. Whenever the ancient path of Veda taught by Thyself for the good of the world is interrupted by the wicked that strike into the ways of miscreants, Thou assumest the quality of Satva.

24 That Lord Thou art, O Almighty Ruler, now come down in Thine own Amsa into the house of Vasudeva and Thou art here to remove the earth's burden by destroying a hundred Akshauhinis of the kings born with the *Asura-amsa* and to expand the glory of this race.

25. To day, O Lord, our houses are full of fortune and prosperity, when they are visited by Him who is the embodiment of all the gods, Pitris, Bhutas and kings, the waters washing whose feet purify the three worlds and who is, O Adhokshaja, the father and preceptor of all.

26. Which wise man would resort for protection to any one other than Thyself that art so kind, so true in word and deed, so friendly, so appreciating to Thy votaries? Thou bestowest on those good-hearted souls that worship Thee all their desires, even Thine own self that is ever free from decay or growth.

27. O Janardana, fortunately for us Thou hast come here directly before our eyes, though Thou are not of easy access even to the great Yogins and to even the gods: may Thou be pleased to cut off the bondage due to Thy Maya, i. e., the foolish attachment to children, wives, wealth, relations, houses, the body and the like:

28. Thus worshipped and praised by the devout Akrura, the

21. *Nothing could etc* D. Nothing could at any time or place become a limiting condition for Thee, since Thou art absolute consciousness.

22 *Note.* D. It is not possible even to suppose anything that could necessarily institute a body and other conditions that might limit Paramatman.

But it is etc. D. Therefore we pray that we may be endowed with knowledge strong enough to have a conclusive idea of the truth.

28. *As if etc.* D. As if deluding the

Almighty Hari smilingly said to him as if He would delude him.

29. The Lord said:— Thou art a father and preceptor, an uncle, always a worthy relation, whereas we are children to be guarded, nourished and looked upon with compassion.

30. Blessed (devout) persons like thee are most worthy to be waited upon and worshipped by those human beings who seek after blessings: the gods look always to their own purposes: but not so saintly persons.

31. Neither holy theerthas in the form of waters are not such, nor are not the gods in the form of earth and stones: still thy purify man through a long process of time, whereas the righteous purify him at the very sight.

32. Thou art that best friend of all friends and most worthy one! do thou kindly go to Hastinapura for making enquiries about Pandavas and for the purpose of conferring a blessing on them.

33. We hear that when the father died those children and their mother in grief were brought by the king Dhritarashtra to his capital and that they now live there.

34. The king, Ambika's son, under the influence of his wicked sons, being himself blind and poor of mind, does not certainly treat his brother's sons with impartiality.

35. Do thou go now and ascertain his behaviour whether good or bad. On ascertaining the fact we shall so arrange as to make our friends happy.

36. Having thus instructed Akrura, the glorious Ruler Hari accompanied by Sankarshana and Uddhava, returned to His palace.

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common world and not Akrura.

31. D. Collections of water are not properly conveyed by the Term *Thirtha*, but the deities that preside over them; so also the forms shaped out of clay and stone are not properly conveyed by the term Devas (gods); but the deities who are the true meaning of the term and the intelligent powers that are indicated by the forms and these too purify persons only by worship through long process of time, but the righteous do so as soon as they are met (by imparting knowledge).

49 ADHYAYA.

Akrura visits Hastinapuri and having ascertained the bad treatment of Pandu's sons returns to Mathura.

1. & 2. Sri Suka said:— Akrura went to Hastinapura distinguished as the seat of the great and glorious kings of Puru race and there he visited Ambika's son and Bhishma, Vidura and Kunti: Balhika and his son (Somadatta), Bharadwaja (Drona) and Gautama (Kripa), Karna, Duryodhana, Aswathaman, Pandu's sons and other friends.

3. He met them with appropriate honours: Akrura, son of Gandini, questioned by the relations about the welfare of their friends enquired them also of their own.

4. He stayed there some months for the purpose of observing the conduct of the king, the father of the wicked sons, devoid of moral strength, and ready to follow the will of the wicked.

5. He observed how they (Dhritarashtra and his sons) were envious of Pandu's sons, their majestic features, prowess, learning, strength, energy, modesty and other virtuous qualities as well as of the love which the subjects bore them, and also what (evil) they intended to do unto them.

6. Pritha and Vidura told him (Akrura) of the wicked treatment such as administering poison, given by Dhritarashtra's sons (to Pandu's sons).

7. And Kunti approached Akrura her brother who came on a visit and with her eyes full of tears, as she remembered her birthplace, spoke to him.

8. "O gentle one, do my parents, brothers, sisters, nephews, nieces and friends remember me?

9. "Does my brother's son Krishna, the Almighty Lord, protector of fugitives and affectionate to devotees, think of His aunt's sons? Does Rama also remember them?

10. "Would Krishna care to console me with His words and counsels and these fatherless children, — me that is sorrowing in the midst of enemies, like a deer in the midst of wolves?

11. & 12. "Krishna, O Krishna, O great Yogin, O Lord

8. D. Sisters and sisters-in-law.

of Universe, O maker of the Universe, protect me that have sought Thee, O Govinda, — me put to sufferings along with children: for mortal beings afraid of death and samsara I do not see there is any asylum other than Thy, Supreme Lord's lotus-like feet.

13. "I bow to Krishna, the pure and perfect and Supreme Atman, the Lord of Yoga and absolute consciousness: I have sought Thee for shelter."

14. Sri Suka said:— Remembering her kith and kin and Krishna, the Lord of the Universe, O king, Thy great-grand-mother thus wailed aloud in grief.

15. Akrura, as well as Vidura, unperturbed in misery and happiness and well-known for wisdom, consoled Kunti, telling her of the causes and the circumstances of her sons' birth.

16. When about to return, Akrura approached Dhritarashtra who was partial and attached to his own sons, and told him in the midst of his friends of what had been expressed by his well meaning relations, Krishna and others.

17. Akrura said.— O son of Vichitra-Veerya, thou, promoter of Kuru's reputation, hast not taken thy seat on the throne after thy brother Pandu ceased to be.

18. Do thou protect the earth in the righteous way; please the subjects by thy good character and impartiality to thy people and thou wilt attain prosperity and good reputation.

19. But (by) acting to the contrary thou wilt be condemned in the world and go to the hell of darkness: therefore do thou treat impartially thy sons and Pandu's.

20. 'There is no inseparable life for ever with anybody at any time in this world, O king, even with one's own body; much less with wives, children and others.

21. & 22. 'A creature is but one when it is born and it is but one when it ceases to be. It is but one that eats the fruits of its good deeds and it is but one that suffers for its evil deeds. The ill-gotten wealth of the poor creature is appropriated by others who go

13. *Yogaya:* V. One related to the Jiva in every way.

17. After *Reputation* supply *if impartial to thy kith and kin when thy brother etc.*

by the name of those that deserve to be fed and nourished, even as the waters are of the aquatic animals.

23. 'The life, wealth, children and other belongings which the foolish and unlucky man nourishes as his own self by unrighteous means, ultimately desert him, when he feels that he has accomplished no purpose of life.

24. 'He who sets his face against his own Dharma, destitute of any knowledge thereof, is abandoned by them (all those that he regarded as his own self) and he only gets a store of sin which he cannot avoid, and, frustrated of his purpose, falls into the dark hell.

25. 'Therefore, O king, O powerful one, do thou realise this world as a mere fancy and delusion in a dream, and having controlled thy mind by thyself, keep it serene and free from bias.

26. & 27. Dhritarashtra said:— O Danapati, as thou utterest this happy speech, I am not satiated with it like a mortal that has obtained Amrita; still, O gentle one, no good word sticks, like, lightning in the clouds, to my fickle mind which is full of partiality through attachment to my sons.

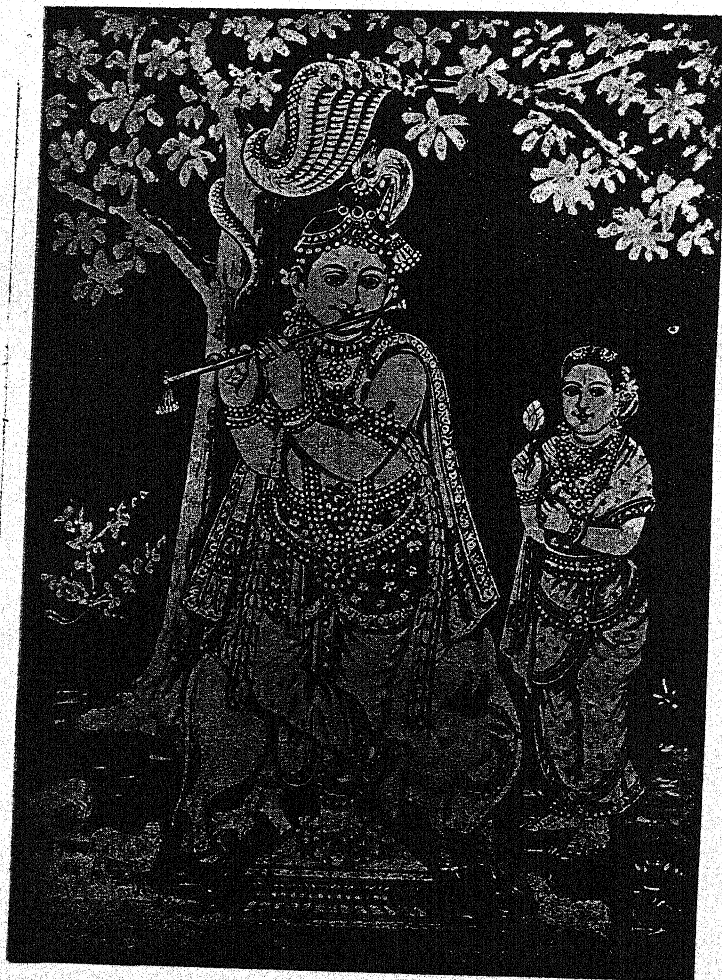
28. Who could possibly set aside the decree of the Supreme Ruler who, for reducing the burden of the earth, has appeared in Yadu's race?

29. 'Salutation to that Supreme Lord who, through His maya of incomprehensible ways, creates this Universe and being within it, apportions the fruits of Karma, whose sports cannot be fully grasped and who is the chief cause and the final goal of the wheel of Samsara.'

30. Sri Suka said:— Having thus perceived the mind of the king and with the leave of his well-wishers, that Yadava (Akrura) returned to the capital of the Yadus.

25. D. O king, do thou clearly understand that body is only a fanciful existence like the objects perceived in a dream; so do Thou resort to Paramatman devoting thy mind to him, be confirmed in devotion to Him and having eschewed the notions "Mine and others" treat your sons and Pandu's sons in the same way.

31. And, O prince of Kuru race, he informed Rama and Krishna of Dhritarashtra's conduct towards the Pandavas, for which purpose he had been sent.



Thus ends the First Part of the Tenth Skandha.



THE

SRIMAD BHAGAVATAM

TENTH SKANDHA

PART II

ADHYAYA 50.

Informed by his daughters of Kamsa's fall by the hand of Krishna, Jarasandha invades Mathura. Sri Krishna builds Dwaraka for the safety of His people.

1. Sri Suka said:— O bull of Bharata's race, Asti and Prapthi (Prasti), the two Queens of Kamsa, grieved at the loss of their husband, went to their father's house.

2. To their father Jarasandha, king of Magadhas, the aggrieved daughters related fully the cause of their widowhood.

3. O King, when he heard that unpleasant account, Jarasandha in sorrow and anger made the greatest efforts to rid the earth of Yadavas.

4. With twenty-three Akshauhinis of army Jarasandha beseiged Mathura, the capital of Yadavas, on all sides.

5. Krishna saw the army to be like an overflowing sea, His city beseiged by it and His own people perplexed with fear.

6. The Almighty Lord appearing to be a man for some reason thought over the matter suitably to the time, place and other conditions and to the purpose of His Avatara.

7. I shall certainly destroy this army, a collected burden on the earth of all the kings who are under the influence of Jarasandha and led by him.

Note. In this part not only the readings in each chapter but also the whole chapters, show differences, besides a different order of chapters as compared with the Vijaya Dhwaja Text.

2. *Widowhood.* D. Disfigured condition.

7. *Who are etc.* V. Who are of high pedigree.

D. While all creatures stand witnessing.

8. I shall destroy the army of Akshauhinis consisting of infantry, cavalry, chariots and elephants, but not Jarasandha and he shall live to make further efforts and recruit armies.

9. This avatara of Mine is for this purpose, viz., for reducing the burden of the earth, for the protection of the righteous and for the destruction of the wicked.

10. Even some other personality is manifested by Me for defending righteousness and putting down unrighteousness which sometimes grows to be dominant.

11. When Govinda was revolving plans in His mind, there presently alighted from the heavens two chariots brilliant like the sun, with charioteers and other appurtenances. Also celestial weapons presented themselves of their own accord.

(D.) Vijayadhwaja's reading.

[1. to 4. When Govinda was thus considering the matter, the powerful king of Magadas with his numerous army beleagured the city of Mathura with its groves and parks.

Kalinga, Chekitana, Dantavaktra, Viduratha, Ulmuka, Venudari, Salva, Chaidya the wicked, began their onslaught on its eastern gate under the direction of Maghada. Vinda, Anuvinda of Avanti, Virata, Darada, Ekalavya, Bahlika, the lord of the Punjab, laid seige at the southern gate.

5. & 6. Yudhamanyu, Brihatkshatra, Salva, Bhurisvaras, Uttamaujas, Rukmi, Druma, Sudakshina, these kings directed by him, went to the western gate and laid seige to the city of Mathura.

7. & 8. Drupada and Sisupala, Trigarta, Jayadratha, Sakuni, Somadatta, Kuninda of great strength, all led by Jarasandha, puffed up with pride and strength, went to the northern gate and closely beseiged the city, O Bull among the Bharatas.

8. V. Omit "*and elephants.*"

11. This verse appears with some chauges as verse 11 in D. reading in brackets.

9. Like unto the overflowing sea, they then blockading it at all the four gates, roared like lions, blew many conches, uttered their war-cries and, prepared for battle, beat thousands of war-drums.

10. When He heard that boisterous roar of that vast army of heroic princes, like unto the sea agitated at the time of deluge, Krishna was not shaken at heart, even as the lion does not, hearing jackals howl.

11. Just at this hour, there descended from the heavens two chariots of gold, brilliant like the sun, with charioteers and other appurtenances.

12. Through the Lord's will, the ancient celestial weapons dropped down and also the formidable and wonderful Vishnu's chakra called Sudarsana of thousand spokes;

13. Gada and heavy Kaumodaki, the splendid sword, giving delight to the world and the bow called Sarnga bent at three points and furnished with its string;

14. A sword called Nandaka of keen edge and pointed at the end and two beautiful and light quivers of inexhaustible store of arrows;

15. Horses named Saibya, Sugriva, Meghapushpa, Valahaka; (also) a plough and a pestle, heavy and strong, for the use of Balarama;

16. For use in battle these weapons came down from the heavens.]

12. & 13. Hrishikesa saw them and said to Sankarshana, "O Venerable brother, note the great peril that awaits the Yadus (Satvatas) with thee at their head. O powerful One, here is a chariot for thee and here are thy beloved weapons.

14. & 15. "Be pleased to mount the vehicle, destroy this army and rescue thine own subjects from the danger, O Powerful One; Our birth is for this purpose, to ensure safety and happiness to the righteous, to remove the burden of the earth, which is now under the name of an army of twenty-three Akshauhi-

14. *Our birth.* D. Our birth esteemed by the righteous.

Note. From latter half of 16th to the 20th verses are not found in D. reading Next follow 14 verses read in addition both by V. and D.

nis.'' Having thus conferred together the two Dasarhas (Rama and Krishna) put on their armour, mounted their chariots and issued from the city (followed by many important Yadus, all equipped with armour.)

16. Weilding their own weapons, with a small detachment, both came out of the city: Daruka conducting His chariot, Hari issued forth and blew His conch.

17. Thereupon arose a powerful shudder in the heart of the enemi es' army. Magadha saw them both and said, 'O Krishna, worst of men, I do not like to fight with thee but a boy—I think it shameful—that remainest, concealed; O dull one, I would not fight with thee, get away, O slayer of relations.

19. 'O Rama, if there is any earnestness or faith on thy part, take courage and fight, or leaving thy body shattered with my arrows, go to Swarga, or kill me'.

20. The Lord said:— Certainly warriors are not given to prattling, they only display their prowess, we do not heed the words, O king, of the diseased and the dying.

[1. & 2. Issuing from the palace, Krishna called all the Vrishnis, commanded them to be quick in defending the four entrances; and to the eastern gate, O Bharata, He sent out Vasudeva, Nisada, Kirtivarman and Uddhava.

3. Hari sent out to the northern gate Ugrasena, Sudaman, Prithu and Viprithu.

4. Hari ordered to the western gate Satyaki, Gada, Prasena and Akrura, all of irresistible force.

5. The most glorious Govinda, the Lord of the Universe, Himself with Daruka His charioteer, armed with His favourite weapons, accompanied by Sankarshana, issued out through the northern entrance.

6. And He blew His great conch that fills the Daityas and Danavas with fear and smilingly said to Daruka seated in front of the chariot;

7. The Lord said:— O one versed in Dharma, take the chariot where those two are, Chaidya and Magadha,

that I may with my shafts serve all the haughty princes in battle to their heart's content.

8. Sri Suka said:— Thus instructed by the Lord, Daruka soon directed the horses to the spot and Govinda, the vanquisher of the opposing warriors, sent forth a loud roar like the lion.

9. Rama also blew his conch and sent forth his lion's roar. Then was kindled an anxiety with a shudder in the heart of the enemies' soldiers and troops.

10. At the eastern gate the fight between the Yadus and the opponent princes became tumultuous, eight men struggling with four; and it was a wonderful sight.

11. At the southern entrance also between the Yadus whose heart was emboldened by Govinda and the opposing army of princes, a close fight went on.

12. Similarly, at the western gate, between the Yadus of strong bows and the large army of the princes, the fight was such as to make anybody bristle with fear.

13. Those Yadavas, when beaten by the princes that were equal unto Indra in prowess, did not leave the battle-field, O king, for they were bent on conquering both the worlds.

14. In that battle-field, Vishnu, foremost among Yadavas, beloved of the three worlds, made towards the spot where the formidable Chaidya and Magadha stood.]

21. Sri Suka said:— Jarasandha marched towards the two Amsas of Madhava, and with a powerful and numerous army surrounded them both and their troops, vehicles, flags, horses and charioteers just as the wind may invest the Sun and the Fire with clouds or dust.

22. Not perceiving on the battle-field the two chariots bearing the ensigns of Garuda and Palmyra of Krishna and Rama, the women who had climbed up to the top of ramparts, mansions and towers, were much bewildered in anxiety.

23. Seeing His army sorely beaten by the formidable shower

21. *Marched towards.* D. Observed.

Note. Again after the 24th 17 verses are additional in D. and V.

of arrows from the clouds of enemies' army, Hari twanged His excellent bow called Sarnga praised by Suras and Asuras.

24. From the quiver He pulls out and in the bow sets and discharges series of sharp arrows, shatters down chariots, elephants, horses, and foot-soldiers without break like a circle described by a firebrand.

[1. Then, in order to inspire courage into the drooping heart of the Yadavas severally beaten by the swarms of Kshatriyas, Sri Krishna applied to His lips, and blew, His conch Panchajanya, which like the moon in form, emitted terrible sounds which proved death to the Daityas.

2. Hearing that sound most terrible to the ear the kings soon (at every step) lost heart, and the Yadava heroes raised their weapons and helped on by their army, beat down the kings in battle.

3. Then refreshed and encouraged by Hari through the twang of Sarnga, the Yadava heroes quickly rushed in one sweep, showered arrows and routed all the kings at the four gates.

4. Thereupon, the king of Chaidyas bent his bow almost into a circle, and, threatening Krishna, cried out, "O Krishna, stop, stop, O Krishna."

5. Govinda dashed at him, pouring, from His bow almost bent into a circle, numerous arrows washed and sharpened with oil.

6. Then king Chaidya sent five fearful shafts and struck Krishna's horses with four and His charioteer with one.

7. Again he quickly took up another ten, and aimed them at Krishna and shouted his war-cry, and all that seemed astonishing.

8 to 12. Then Govinda said to him in approbation, "Well done, well done! O Chaidya, O great bowman, thou art a hero and thou art very strong; so do thou know by experience My skill in archery, O wicked one, on this field". When Govinda was saying this all those

kings simultaneously hit Him with sharp arrows; and Krishna hit them each with five swift shafts, sending the charioteer and the four horses of each to Yama's abode; He again hit every one of the kings in battle with a set of three arrows in the chest, in the mouth and in the forehead; then thirty bows of thirty princes in battle, the Lord soon cut off with thirty shafts; with three arrows He laughingly cut off Chaidya's bow, his flagstaff, crown and umbrella; then Madhava, Sri Hari, set ten bhallas in Sarnga and drew the string to His ear and struck Chaidya in battle, whereupon the whole detachment of princes struck with the arrows of Krishna, fell into confusion.

16. Having lost the horses, chariots and charioteers, that opponents' army, like a field where the hills, trees, creepers and gravel are blown over by the blasts of deluge, did not find any one to save it.

17. Keeping an eye on Magadha's army on the battle-field, Sri Krishna of formidable prowess showered arrows blew His conch and twanged and strung His bow in uninterrupted succession like a circle formed by a firebrand.]

25. Elephants fell with their heads split up, horses fell in hundreds with their necks cut with shafts, chariots stood with their horses killed, flags broken, charioteers and their chiefs struck down and footmen with their arms and necks broken.

26. Hundreds of streams of blood flowed from the broken bodies of elephants, infantry and horses, in which floated their arms like serpents, the heads of men like tortoises, elephants like islets and horses like alligators (aquatic monsters);

27. The hands of men like fish, the locks of hair like moss, bows like waves, weapons like bushes, swords like fearful whirlpools, great and precious jewels and ornaments like stones and sand.

28. When Sankarshana of unlimited prowess was knocking down the obdurate enemies, the streams started in the battle-field

27. *Swords like etc.* V. Chakras or wheels. D. Falls from a height.

Note. D. Has 5 additional verses after 30.

were such as filled cowards with fear and dauntless heroes with extreme rapture.

29. O dear prince, that army, fearful like the impassable sea of vast extent, defended by the great king of Magadhas, was brought to destruction; and that was indeed the wonderful sport of Vasudeva's sons, really the Lords of the Universe.

30. This routing of the enemies' side is no wonder on the part of the Lord, who of unlimited power sportfully proceeds to bring about the creation, subsistence and destruction of the three-fold Universe; still it is a mere attempt to describe the work of the Lord who imitates man.

[1. When *all* his forces were routed and the survivors took to flight, the mighty Jarasandha met Balarama riding singly in a chariot.

2. Both, gigantic each like a mountain, mad like elephants, full of indignation and great strength, they fought with each other.

3. Then wild with rage Jarasandha took up his heavy gada and turned it rapidly a hundred times and dashed it against the chest of Balarama; (and)

4. Bala, the weilder of the plough, smilingly cut into pieces the gada, like unto a mountain crest, while it was rushing towards Him and rendered his attempt useless.

5. Having with his pestle rendered the gada useless, the enraged Balarama dashed it at his opponent's chariot and struck it down with its charioteer.]

31. Even as one lion may seize another with force, Rama caught hold of Jarasandha who had lost his chariot and who alone was left alive after the destruction of his forces.

32. When the beaten enemy was being bound with the cords of Varuna and ropes of men, Govinda prevented it with a view to future action.

33 & 34. Let go by the Lords of the world, the renowned warrior full of shame made up his mind (to retire to the forest) for tapas; but on the way he was dissuaded by the princes with words

31. *Another*. V. A weak beast 34. Not found in D.

conveying sacred ideas and couched in sacred language and based on principles and worldly counsel; they also told him, 'Thou hast suffered this defeat at the hands of Yadus through the force of karma'.

35. Now all his armies routed, the king, Brihadratha's son, neglected by the Lord, returned to Magadhas with a heavy heart.

36. & 37. Mukunda, too, with his army unhurt and having crossed the sea of enemies' army (taking all the spoils comprised of wealth, women, treasures and vehicles), showered over with flowers and loudly sang in approbation by the gods,—Mukunda, too, met the citizens of Mathura who were freed from fear and rejoiced: Sutas, Magadhas and Bandins celebrating His victory in songs, conches, Dundubhis drums and trumpets being loudly sounded, guitars, flutes and mridangas being played upon, Krishna entered the city.

39. & 40. —The city had all the roads moistened with water, was full of joyous people, decorated with flags, and resonant with recitations, hung with festoons for festive celebrations and showered over by women with flowers, curd, Akshatas, and tender shoots; and Krishna was looked on with affection by people with joyous eyes.

41. All the spoils of untold treasure and warriors' ornaments brought from the field, the Lord presented to Ugrasena, the king of Yadus.

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50 ADHYAYA.

[Vijayadhvaja's reading.]

Jarasandha repeats his expedition in the third month.

1 to 5. Sri Suka said:— Again in the third month the powerful king Jarasandha who was feeling day and night mortified to remember his first discomfiture, sent for all the kings, made preparation for war—bringing Matsyas, Malavas, Chedis, Kurus, Panchalas, Keralas, Kulindas, Kuntalas, Avanti, Kasi, Gandharas, Srinjayas, Kalingas, Kekayas, Andhras, Dasarnas, Vangas, Saindhavas, Madras,

In sacred. V. In admirable.

40. *With affection etc.* V. With eyes full of affectionate eagerness.

Trigartas, Souviras and mountaineers and all making twenty-three Akshauhinis; with them he passed beyond the Magadhas and marched towards the west dragging with him, as it were, the kings who were severally leading the detachments of elephants, horses and chariots.

6. Coming in to lay seige to Mathura, he encamped on the banks of the Yamuna accompanied by numerous princes and camp-followers.

7. & 8. Now panegyrised by Sutas, Magadhas and Vandis (Bards), Jarasandha took rest. On hearing of the preparation and efforts to make war of the powerful Magadha, that very night, Krishna held a conference with Sankarshana and others, with Vasudeva and Uddhava, Akrura, Saineya, Ahuka and Sarana.

9 & 10. On mature deliberation with these during the night, He clearly decided upon the course of action. Early in the morning before the sun rose, He called His best leaders, divided into three detachments His army consisting of the four-fold forces, viz., elephants, horses, etc. and the Lord of incomprehensible purpose commanded them to march against the army of Jarasandha.

11 & 12. By the route on His left Madhusudana sent Sankarshana (Balarama), Hardikya, Gada and Sarana with a detachment, and by the route on His right, Satyaki, Viprithu, Prithu and Uddhava with another detachment.

13. Followed by a few chariots the Lord of lotus-like eyes Himself proceeded, facing Jarasandha and entered his vast army.

14. That army of numerous elephants, horses, chariots and footmen, mixed up promiscuously and was unsuspectingly sleeping on the banks of the Yamuna and enjoying its time comfortably.

15 & 16. As the sun was climbing up Udayadri (rising), and darkness melting away, birds warbling still in their nests all round, lotuses opening, bees singing (humming), the Lord entered the fearful and invincible army of Jarasandha.

17 to 19. The horses had not their saddles on, but stood on all sides tethered in lines; the elephants were not provided with their back defence, O king; the soldiers had no weapons in their hand, their locks of hair remained untied (untidy); they had not put on

their trusted armour, or mounted their vehicles; chariots stood without the horses! nowhere banners were lifted up, when Pitambara (Krishna) entered the army of the great king of Magadhas.

20. Those kings saw the army coming on to attack in three directions, were at a loss to know what to do and stood perplexed.

21. Some fighting men rallied together, and some ran away in fear, some were up with their arms and proceeded to attack the enemies in battle.

22 & 23. Some had their armours broken, some had their feet, thighs and arms cut off and with eyes blood-red were going about the enemies, some of great prowess mounted horses without saddles, went on, crushing their enemies in battle and attained unblemished glory.

24. Some of the kings suddenly awoke and noticing the destruction of their army, fought even without the weapons required for fighting.

25. Some departed from their camp and entered deep forest, some went up to Jarasandha and said:—"Be thou victorious."

26. Singly driving in a chariot, Govinda entered into the enemies' army and struck down many warriors armed with weapons and endeavouring to offer resistance.

27. The powerful Sankarshana also, accompanied by a large detachment, and entering the enemies' army on the left, put Magadha to rout.

28. Also Saineya of mighty arms, going to the south, with his large detachment consisting of all the four divisions, dealt blows to the enemy.

29. Thus beaten on every side, that army under the command of Jarasandha ran away in no time in fear in all the directions.

30. Satyaki of Vrishnis' race pursued the enemy over five yojanas and, having thoroughly routed Jarasandha, returned in triumph from the battle-field.

31. Krishna took by force very many elephants huge like hills and the chariots furnished with weapons, flags, and led them all into the delightful Mathura.

32. Krishna obtained on the battle-field untold amount of

spoils such as umbrellas wrought with gold, jewels, innumerable chouries, crowns, belts, Angadas, ear-rings and valueable cloths.

33. As desired by the slayer of Kamsa, Halayudha, (Balarama), brought a large quantity of booty— Magadha's treasure, vehicles, subjects, women of the harem and tremendous weapons, ornaments and the like, and offered the wealth thus obtained in battle to Ugrasena, the chief of Yadus.

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51 ADHYAYA.

(Vijayadhvaja's reading.)

Jarasandha goes to Sonitapura to gain the alliance of Banasura. With Kumbhanda and Kupakarna Jarasandha again prepares for a seige. Their defeat and return to Sonitapura.

1. Sri Suka said:— Jarasandha who prided himself as a warrior in battle, now defeated by Madhava, went to Sonitapura to see Banasura, the son of Bali.

2. to 4. On hearing of his friend Jarasandha's defeat by Vishnu, with his army and allied princes and of his visit, the great Banasura of thousand arms went forth to meet him with decorated elephants and horses, with fashionable cars and foot-soldiers, with companies of courtesans, with bards and songsters, with flags, umbrellas, with auspicious trumpets and drums being beaten, with golden festoons, vari-coloured lights, pots full of water and with mirrors.

5 & 6. Being close friends, feeling mutual sympathy and seeking to please each other, they both met with mutual greetings.

6 & 7. "Then in the assembly Jarasandha, addressing himself to Bana, said, O great Asura, please listen to me and note this. In the night time I was deceived by the wicked cowherd given to unrighteous ways and of robber-like prowess.

8. "Many great and proud elephants, many horses and chariots with all their accessories were taken away by him.

9. "But these princes would not allow me to engage Him in a single combat; prevented by these princes who equally share with me my success and failure, my joys and miseries, I have taken myself to thy presence, O great warrior; give me thy help."

10 Thus told (of his plight) Bana took him into his city and soon got ready a great feast to his numerous princes.

11. He honoured Jarasandha with exquisite meals, baths, beds, spices, betels and other things, and his princes all worthy to be offered.

12 & 13. When he had taken his meals and refreshed himself he was shown all the curiosities worth seeing. Decorating himself he took his seat in golden chair, his princes attending. Then the great asura Bana spoke, addressing the king:—

14. Banasura said:— O Jarasandha, know this. This is no hollow promise: these elephants, these horses, this kingdom and these subjects,— all this is completely at thy disposal and whatever else I have.

15. Sri Suka said:— Having spoken thus, Bali's son gave to Jarasandha sixty-thousand elephants, hundred-thousand chariots, a million horses swift like the mind and the wind.

16. Bana, Bali's son, further gave him three hundred well-known Danavas and capable of illusory ways of fighting, equal unto himself.

17. Again he gave fashionable palanquins, umbrellas, chouris, ornaments, cloths, utensils, beds, seats and other things beyond reckoning.

18. Further he ordered his two ministers, foremost among daityas, Kumbhanda and Kupakarna, for his help.

19. Where is Hari who can destroy the whole world of Suras and Asuras put together and where are the poor Kumbhanda and Kupakarna, ministers of Bana! (The two poor Danavas could not be a match to the Almighty Krishna.)

20. Not knowing the power of Vishnu, the kings doomed to death and induced by Jarasandha, again made an effort to fight (with Krishna.)

21. With the leave of Bana, Jarasandha started from Sonita-

pura with his princes and with the four-fold army and, in the course of a few days, reached Mathura again. (Again came before the city of Mathura.)

22. He blockaded the entrances of the city of grand towers, balconies, portals, wells, gardens and parks and enclosed in high ramparts.

23. On all sides he knocked down the fortifications of the city with innumerable rods, axes, pickaxes, clubs, and with stones propelled by engines.

24 to 26. As the city was being so knocked down, Krishna and Rama, informed of the return of Jarasandha, caused war drums to be beaten, calling on His people to prepare for battle: and being highly enraged, the two warriors of great strength, placed in the front, with armies of chariots, horses, and elephants, fully armed and provided with everything necessary, Satyaki, Kritavarma, Ugrasena, Gada, Ahuka and Vasudeva, and, unperturbed both, issued forth like two furious lions.

27. Issuing out of Mathura, Krishna of lotus-like eyes, blew His great conch Panchajanya that strikes terror into His enemies.

28 & 29. Then commenced the fight between the Yadus and the Kshatriyas: Kumbandha and Kupakarna, the two Danavas, ministers of Bana, expert in illusory ways, accompanied by a large army of Daityas, and possessed of immense strength, fought in their deceitful way with the Vrishnis.

30. Sri Krishna, the foremost Yadava, saw that His army suffered under the magical courses of the enemy, and dispelled in a moment that Maya by His Vignana astra, and said to Satyaki and Kritavarma who thirsted for action in the battle field.

31. "Those two haughtily yearning after fighting do you engage in a most terrific combat as you are both so fond of it." Thus commanded and possessed of great strength, they at once carried on, O king, a most terrific fight.

32. Armed but with one bow Govinda fought with a hundred kshatriyas, but it is no wonder, O king, in Hari who is the Atman of all.

33. Pity, some elephants fell down with their trunks chopped

off, horses with their necks severed from the body, O king.

34. The whole earth was covered with chariots shattered to pieces and their joints knocked off.

35. Footmen also (the fighting men also) fell, bathed in blood, with maimed feet, thighs and arms, like Kimsuka trees in blossom, pulled out by the roots. . .

36. The series of shafts issuing from the Sarnga bow quickened with the feathers of kites and peacocks, smeared with oil, well secured by knots, with hilts of gold and pointed with iron, were seen to fall, ten on every soldier and a hundred on every horse;

37. A thousand on each chariot and a ten-thousand on each elephant of the enemies' army and that was a most astounding sight to see.

38. When thus his army of four divisions was severely beaten, Magadha rode in a car bearing the mark of a boar, to attack Balabhadra.

39. Catching sight at a distance of Balarama's great car of golden yoke and palmyra-ensign, Jarasandha flew into a rage to remember the past discomfiture, rushed towards him with Gada in hand and said.—

40 "Take thy pestle at once, O Rama, with which thou seekest to vanquish thy opponents in battle: lose no time in proving to me the strength of thy arms before I lay my Gada on thee."

41. Thus accosted by the king of Magadhas, Sankarshana was enraged, his eyes burning with anger, took up his formidable pestle brilliant like lightning, just as Yama would take his rod at the destruction of the world.

42. Balarama brandished a thousand times his pestle which deprives enemies of their pride and dashed it reeling with fume at the enemy, O king, and like a lion roared aloud.

43. When by the pestle let go from the hand of Balarama, his chariot, horses and charioteer were upset, he was in a moment undeceived as to the power of Balarama.

44. Then, carrying in his hand the heavy Gada of hardest iron as stout as a mountain peak and shaking the earth under his feet Jarasandha ran at Balarama.

45. On seeing him running up in haste without a chariot, Balarama marched towards him on foot, leaving his own chariot on the field.

46. All the beings witnessing, Magadha wild with revenge brandished his heavy Gada made of hardest iron and very tough and, approaching, dealt a blow at Balarama with it and roared aloud.

47. O best of Kurus, Balarama caught with his left hand that hard Gada as it fell on his chest like unto a heavy hammer.

48. The powerful son of Rohini threw aside that Gada and quickly dealt a blow (with his fist) to Magadha on his chest and with both his arms caught hold of him, strong as he was.

49. Halayudha entwined his (Jarasandha's) belly with both his legs and bent his head down; then they both rolled down to the ground.

50. When they both fell, Halayudha was on and in a moment Magadha of vast strength and prowess threw down Balarama.

51. Then they rose to their feet with fiery eyes in rage, and like unto two mad elephants, they again took hold of each other.

52. In utmost rage each trying to kill the other, the two formidable warriors darted at each other, chest striking against chest, each dragging the other in the struggle.

53. Thus dragging each other over ten-thousand yards (to the distance of ten thousand bows) they reduced to powder all the hills and trees near them, O king.

54. Disengaging himself, Jarasandha, of great strength and inordinate insolence, stood up with gada in his hand, and Rama of immense strength and unfathomable nature, instantly took his musala and began to deal blows.

55. In that combat Kamapala (Balarama) repeatedly struck him with his musala on the head, at the ankles, on the shoulder, on the arms, at the navel, on the thighs, at the knees, on the stomach and chest.

56. The proud Magadha too equally dealt blows to Rama on the chest, the neck, mouth, forehead, chin, on the shoulder, at the navel, on the hips and also the sides.

57. When in that combat Rama and Jarasandha were thus striking at each other, the kings became dispirited and ceased to make any effort at fighting, thinking the king of Magadhas was every moment nearing death.

58. & 59. Satyaki of great energy fighting with Bana's minister Kumbhanda, was severly beaten with three arrows.

60. Being thus deeply hurt and greatly enraged, breathing like a serpent, the great warrior Satyaki took five Narachas to put an end to Kumbhanda in battle.

61. & 62. Then a great tumult was caused in the army of Bana's minister and Satyaki of proud arms drew the bow as far as the ear and hit with winged Narachas Kumbhanda, the minister of Bana, in the navel, neck, forehead, heart and on the crown.

63. Thus beaten he dropped senseless on his seat in the chariot and his charioteer, seeing him senseless and troubled at heart, quickly carried him away from the battle-field in the chariot, O foremost among Bharatas.

64. And the daitya Kupakarna also who was fighting with Kritavarman, saw Kumbhanda taken out of the field and in danger of life, abandoned Kritavarman and withdrew himself from the battle-field.

65. Those two daityas abandoned fighting and neither asking Jarasandha for leave, nor sent by him, with the remnants of their beaten army, retraced their steps to Sonitapura by the same route.

[ADHYAYA 52.]

[Vijayadhvaja's reading.]

Defeated by Balarama Jarasandha returns home. On his way back, Sri Krishna meets Parasurama; Srigala Vasudeva killed at Karavirapura.

1. Sri Suka said:— O great king, seeing Bana's forces desert them and themselves severally beaten with numberless weapons, the princes lost heart.

2. On seeing the Danava forces retreat, the princes tired and Krishna fighting on, Balarama felt himself stronger.

3. In the combat Halayudha caught Jarasandha by the locks with his left hand and with his musala was about to strike him on the head.

4. Then Balarama heard in the heavens a distinct, yet bodiless, voice rolling like thunder in the clouds, "O Rama, this Jarasandha should not be killed by thee, thou mayest happily leave the battle-field".

5. On hearing that voice, the powerful Halayudha left him and rode in a chariot out of the battle-field, in the midst of praises of Brahmarishis and Siddhas, magadhas, songsters and bards.

6. With his head cast down and followed by princes beaten in battle and the remnant of forces, the son of Jara stopped fighting at once and hastened to his city.

7. Sri Suka said:— Govinda, too, of immense energy and splendour, covered the enemies with volleys of arrows, routed the kings and slew very many on the field.

8. Being praised by the highly delighted songsters and bards, followed by brahmins of vast learning, through crowds of highly delighted and happy people, who sang loudly hymns of praise,

9. The Almighty Lord entered the city of Mathura of high ramparts and lofty portals;

10. —Decorated with flowing festive flags, shining with numerous lights, and passed through the royal streets showered over with flowers and handfuls of fried rice by the ladies from the tops of their mansions.

11. Eager to please Him the citizens brought to Krishna and His brother excellent presents, garlands and pigments.

12. & 13. Having thus passed by the royal street, Krishna, the foremost of the Yadavas, accompanied by Rama and the wise Saineya (Satyaki), entered the spacious council hall, took his seat on the throne and was honoured by the Yadus and brahmins, like Indra by the gods in the celestial region.

14. to 16. There He conferred with the great senators of wisdom and aged Yadus, such as Ugrasena, Uddhava and Akrura and permitted by them to go with the help of Sankarshana, Hari, eager

to see the big hill-fort on the high mountain Gomanta, set out from Mathura in the morning and proceeded towards the south.

17. & 18. Accompanied by Rama the glorious Hari crossed the Yamuna, passed beyond many territories, many hills and streams, and on a certain hill, while passing through a wooded part, saw a certain hermit at the foot of a tree wearing profuse Jatas,

19. —Clad in barks and deer skin, with a *kamandulu* by him, firmly seated, glowing like the sun by his glory, the hermit.

20. —who lived on fruits and roots and was attended by hundreds of disciples, Rama and Krishna, the Lords of the world, were very glad to see him.

21. The two heroes promptly and duly made their obeisance to him and the Almighty Krishna said this to the great sage:

22. "Salutation to thee, O Bhargava, O glorious one, O Jamadagni's son, rich in tapas, have we, called Rama and Krishna, ever reached thy ears?

23. Thus spoken to by Vasudeva, the righteous Bhargava saw Rama and Krishna (the two Amsas of Narayana) and, with his face and eyes glowing with delight, said.

24. "Welcome to thee, O foremost One of Yadus and to Thy brother of noble nature. I know Thee born in Yadu's race to be the glorious Adhokshaja.

25. "The first cause of all created things, the First person of all the worlds—I bow to Thee, O Pundarikaksha, the one cause of the whole Universe.

26. "What has brought You both hither, who are worshipped by the world? Thus enquired by Jamadagnya, Rama and Kesava said:

27. 'O Powerful One, We have come here to see the hill of Gomanta for its fortress'. On hearing that, Rama, the son of Jamadagni, said to Krishna.

28. & 29. Thou mayest, O great warrior, with Thy brother go to Gomanta and the city of Karavira at its foot, ruled and protected by Srigala Vasudeva who will not allow You unresisted. Kill him in battle and You will very easily come into possession of the hill of Gomanta.

30. Thus instructed by Parasurama, Balarama and Krishna took leave of the Omniscient sage and marched on to the south.

31. These two tigers of Yadu's race proceeding to the south, saw the mount Gomanta on which the lofty trees seemed to kiss the skies;

32. And also at its foot the city of Karavira of high portals; on seeing the city of wonderful ramparts, mansions, storeys and towers,

33. The Lord of Sankha, Chakra and Gada, blew His conch. Hearing the sound of His Sankha Srigala Vasudeva was wild with rage;

34. And marched against the sons of Yadu's race; with numerous footmen, horses, chariots and elephants.

35. & 36. He heavily showered arrows as if to completely cover Rama and Krishna. On seeing the tremendous army, the two Yadava heroes, only two and on foot, so fought on the field that his army was pierced with showers of shafts and completely routed to confusion.

37. On seeing that, king Srigala, full of rage, rushed at them; noticing him as he rushed forward in his chariot with bow in hand, Vasudeva stopped him just as the shore curbs the progress of the sea.

38. The two sons of Vasudeva, of great strength, full of rage, fought with each other, bent on each other's fall.

39. Govinda chopped in a moment the head brilliant with the crown, of Srigala Vasudeva as he was thus fighting.

40. Now, their master being killed by Krishna, all the soldiers of his army still left alive, took to flight in all directions.

41. Then Rama and Govinda went into the great city of Karavira and were worshipped and honoured as their beloved object by Brahmins and merchants.

42. Krishna then sent to Mathura all his elephants, horses, chariots, soldiers, treasures and other items of accumulated wealth under the guard of his servants.

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[ADHYAYA 53.]
[Vijayadhvaja's reading.]

Rama and Krishna ascend the mount Gomanta. Bali carries away the crown from Swetadwipa; Garuda recovers and sets it on Krishna's head. Again Jarasandha defeated.

[1. Sri Suka said:— Rama and Krishna ascended the high mountain of Gomanta, covered with lofty trees, and creepers dense with Sala, Tila and Tamala, beautiful with Priyala and Asoka;

2. — With Kadamba, Nimba, Hintala, Puga and Punnaga, groves of plantains, inhabited by gladsome cuckoos.

3. & 4. —With trees gently shaken by the hovering swarms of bees and troops of monkeys and grateful with cocoanut trees bending low with the burden of fruits, with many over-hanging rocks, with many cataracts, with dense shade and crystal water; and they found the whole tract very inviting.

5. On the mountain they climbed up to the highest peak called Pravarshana, where clouds rain daily without pause.

6. Climbing to the top the foremost Sons of Yadava race surveyed the ten directions and spending a delightful time of it, They stayed on the great mountain as it pleased Them most.

7. to 9. About this time, to the glorious sea of milk, the abode of the God of gods, who weilds Sankha, Chakra and Gada, the famous Bali, son of Virochana, a well-known hero (warrior) was on a visit and he carried away the Lord's crown wonderfully wrought with jewels, with a thousand Indraneela stones, hundreds of *gomedakas*, and brilliant with rubies, blue stones and real pearls, with Pushparagas and corals, set in celestial gold; Garuda, king of birds, the guard of the city, seeing that it was taken away by the Danava warrior, quickly pursued him.

10. to 12. On the way he overtook the irresistible Danava, defeated him in a terrible fight, recovered the crown, a brilliant heap of jewels brilliant like the sun, and, returning, met Hari, son of Devaki, the Almighty Lord, staying along with his brother on the beautiful mount Gomanta.

13. He placed the crown, the divine ornament, on Krishna's head and fell prostrate at His feet and began to sing His praises.

14. Garuda said:— I bow again and again to Narayana who on purpose exhibits a human form, who is beloved of all, the cause of the destruction of enemies of the gods—to Narayana who is the witness of all.

15. Being the same Narayana, Thou first as Hiranyagarbha createst all the world and protectest it as Narayana and at the end, O Almighty Lord, as Siva destroyest it.

16. I understand that Thou, Narayana the Almighty Lord, hast become the thread of Yadu's race; I am Thy servant Vainateya, pray, command me, O Lord, what service shall I render?

17. Sri Suka said:— Having thus praised the Almighty Lord and bowed to Him, the king of birds knelt down and with folded hands stood before Him.

18. The foremost of Yadavas saw the king of birds with gracious looks and with affection touched his very fine body with both His hands.

19. "Go thou, O good one, as thou likest and come when I think of thee". With these words he was sent away.

20. Both Rama and Krishna, the Almighty Rulers, ate fruits and roots and drank of the mountain rills, descended from the summit of the mountain to the city of Karavira.

21. There They spent four months, O bull among Bharata race, and with a vast army returned to Mathura.

22. When he heard that Srigala was killed, Magadha, wild with rage, came up again with a vast army, O excellent one of the Kurus' race.

23. Rama and Krishna fought him for seven days when Magadha with his numerous army was defeated.

24. He returned to Magadhas followed by many Kshatriyas. Rama and Krishna who know what is righteous entered Mathura with Their followers in the midst of praises sung by songsters and bards.]

42. In this manner, seventeen times, every time with the strength of many Akshauhinis, the king of Magadhas fought with Yadus who were protected by Krishna.

43. Encouraged by Krishna Vrishnis completely broke the

strength of Jarasandha and let him just escape. Deprived of his forces he returned to his country.

44. & 45. When the eighteenth expedition was expected, Yavana, a great warrior sent by Narada, made his appearance and laid seige to Mathura with three crores of Mlechchas; being a matchless hero of the human world he came on hearing that Vrishnis would be a match to him.

46. & 47. On seeing him Krishna conferred with Rama, "Alas, great is the peril that awaits Yadus on both sides; here is Yavana with an immense force just beseiging Us to-day, and Magadha too, will be coming to-day, to-morrow or the day after.

48. If, when We are engaged with this (Yavana), Jara's son should arrive, he would kill Our kith and kin, or the powerful warrior will carry them as prisoners to his city.

49. Therefore We shall to-day build a fortress inaccessible to bi-footed creatures and having secured Our kith and kin there, We may then destroy Yavana.

50. Having thus considered and decided, the Almighty Lord caused to be constructed in the sea a fortress, twelve yojanas in dimensions, a city wonderful in every respect.

51. There the superior intelligence and architectural skill of Tvashtri is displayed, the city being constructed literally according to Vastusastra, with roads, quadrangles and streets;

52. —With celestial trees and creepers growing in its parks and wonderful groves, crystal-built balconies and towers decked with golden crests and almost touching the heavens;

53. — With enclosures and apartments built of silver and brass, with well-adorned golden pots, with golden houses having jewelled crests and with floors paved with great emeralds;

54. — With houses dedicated to the gods, with upper storeys thickly inhabited by people of the four classes and specially graced with the mansions of leading Yadus.

55. For the sake of Hari the great Indra transferred to this city, his court-hall called Sudharma and the celestial tree Parijata; a mortal dwelling there, is not subject to the conditions affecting a mortal man. (That became a beloved place of Vishnu, the God of gods, abiding on the sea of milk,)

56. To the God of gods Varuna presented a thousand horses white like snow, swift like thought, black in one ear and Kubera presented the eight treasures which are by nature ever growing.

57. So also other protectors of the world presented the wealth which had been given to them severally as the characteristic of their several positions. They placed all at the disposal of Hari when He was on the earth, O king.

58. Thither Sri Hari conveyed all His people by His powers of Yoga, and, having consulted Rama, the Protector of the people, issued from the gates of the city (Mathura), unarmed, wearing a garland of lotuses.

ADHYAYA 51.

Sri Krishna causes Muchukunda to destroy Kalayavana. Muchukunda praises Lord Krishna.

1 to 6. Sri Suka said:—Seeing Him issue like the rising moon, most captivating to the eye, of dark blue complexion, clad in yellow silks, with Srivatsa mark on His chest, wearing about His neck the brilliant Kaustubha, with four stout and long arms, with eyes reddish like fresh-blown lotus, eternally joyous, of splendid cheeks and bright smiles, with a face like unto lotus-blossom, with ear-rings of dazzling sheen, Yavana understood that He was Vasudeva, the great Person, distinguished by the mark of Srivatsa, by His four arms, lotus-like eyes, exquisitely beautiful with Vanamala, and thought that, by these marks described by Narada, He could be none else. He is walking on foot unarmed, and I shall also fight with Him unarmed, and so making up his mind in the hope of seizing Him who is not within the reach even of Yogins, he ran after Krishna who began to run, turning His back to him.

7. At every step he was drawn away by Hari who showed Himself as if within his grasp and was thus taken far off to a mountain cave.

8. The Yavana-chief, whose sin suffered no diminution, followed Him, uttering the reproachful words, "It is not fit for Thee, born of Yadu's race, to take to heels."

9. Though thus reproached, the Almighty entered into the mountain cave, and Yavana, too, entering into it, saw there another person lying in sleep.

10. (And he thought), "Indeed, having brought me here over a long distance, he sleeps like an innocent fellow,": so thinking and taking him for Achyuta, the fool kicked him with his foot.

11. The man who had been very long in sleep, awoke and slowly opened his eyes and, looking round in all the directions, he saw Yavana standing by the side.

12. When the looks of the angry personage fell on him, the Yavana was at once burnt down to ashes by the fire produced in his own body.

13. The king said:— Who is that gentleman, O sage? Whose son is he? What is his strength? What brought him to sleep in the cave? What force is that which reduced Yavana (to ashes)?

14. Sri Suka said:—He was born of Ikshvaku's race and a highly praiseworthy son of Mandhatri; he is well known as Muchukunda devoted to brahmins and as a prince (of true words).

15. Requested by Indra and other celestials to protect them from asuras who gave them cause for fear, he had been for a long time affording them that protection.

16. When they got god Skanda to defend Swarga, the celestials said to Muchukunda, 'O king, Thou mayst now rest from the difficult task of defending us.

17. 'On earth thou hast a thornless kingdom: thou didst leave it, and, denying thyself all pleasures, O warrior, protect us.

18. "Thy sons, queens, relations, ministers and courtiers and subjects of thy own times, all swallowed up by time, are not to be found now.

19. "Time is stronger than the strong: it is the Almighty Ruler subject to no change: in a sporting way He drives creatures even as a cowherd does his cattle.

20. "Now ask of us a boon, may thou be happy! any boon other than Moksha: the Almighty Vishnu of unchanging nature is the one Lord who grants it."

17. V. & D. Thou didst leave the human world and the thornless kingdom, and, denying etc.

21 & 22. When he was thus desired, the noble-minded king Muchukunda of great renown bowed to the gods [and asked for a boon of sleep over a long period inside a cave: the gods granted it.] and asked only for the boon of long sleep and said: 'O great gods, any one that may disturb my sleep may soon be reduced to ashes', and the gods also said, "Have it so:" thereupon he entered into a cave and lay down to enjoy the god-given sleep.

[He who thoughtlessly interrupts thee in sleep shall, as soon as he meets thy eyes, be reduced to ashes.]

23. When the Yavana was reduced to ashes, the Almighty Lord of Satvatas revealed Himself unto the wise Muchukunda.

24 to 27. Muchukunda saw the Lord, of blue complexion like the cloud, clad in yellow silks, with Srivatsa mark on His chest, shining with the brilliant Kaustubha, having four arms, splendid with Vaijayanti garland, with a winning and gracious countenance, with brilliant ear-rings captivating to the eyes of mortals, with looks full of love accompanied by smiles, of enchanting youthfulness, of the noble gait of a proud lion. Bewildered with His splendour and filled with awe the king of vast intelligence gently enquired the Lord who by His glory was unapproachable.

28 to 30. Muchukunda said:—"Who art Thou come here into this deep forest on the hill? Thou walkest in this place full of thorns: Thy feet are tender like lotuses. Art Thou the essential splendour of all those that are brilliant and luminous, or art Thou the glorious Fire (Agni) or the Sun, or the Moon, or the great Indra the protector of the world, or any other of that rank? I think Thou art the great Person ruling the three great gods, for Thou dispellest the darkness in the cave just as a torch does with its light.

31. "O Foremost Person, if Thou choosest, be pleased to tell us who would sincerely do Thy service, of Thy birth or office or race and name.

32. "And, O Tiger among men, we are of the Ikshvaku's race and poor kshatriyas, O Lord, and I am the son of Yavanasva and known as Muchukunda.

33 & 34. "Wearied with vigil over a long period, with my senses dimmed with sleep, I freely lay in this lonely cave and now I am waked by some one; and he is reduced to ashes certainly by his

own sin: next Thy glorious self, the destroyer of enemies, has come into my view.

35. Dazed by Thy glory we are not able to look at Thee freely, and our power is taken away, O blessed one: Thou art fit to be worshipped by all embodied creatures.

36. Thus addressed by the king, the Almighty Creator of beings laughed and replied in a voice sublime like thunder.

37. The Lord said:— 'O beloved prince, I have thousands of names describing My births and deeds: and they cannot be indeed counted, being infinite, even by Myself.

38. 'Even he who might through many lives reckon the particles of dust on earth, could never reckon My births or describe My qualities, deeds and names.

39. 'The great Rishis trying to reckon My births and works, in the past, present and future, do not see the end.

40. 'O dear one: however listen to those of the present time, as I tell thee: formerly I was petitioned to by Brahma for the protection of righteousness and the destruction of asuras who became a burden to the earth.

41. 'I have appeared in Yadu's race in the house of Anakadundubhi: and they call Me Vasudeva as the son of Vasudeva.

42. 'Kalanemi in the form of Kamsa was put to death, as also Pralamba and others who hated the righteous: and this Yavana has been, O king, burnt through thy vehement looks.

43. 'I, that Vasudeva, have come to this cave to show My grace unto thee, as I am fond of My devotees: I was formerly prayed to, by thee in intense devotion.

44. 'O royal sage, ask for boons, I shall bestow on thee all that thou desirest: for nobody that has sought Me should again suffer misery.'

45. Sri Suka said:— Thus told, Muchukunda, immersed in joy, bowed to Him, recollecting Garga's words and realising Him to be the Lord Narayana and said:

46. Muchukunda said:— 'Deluded has been this creature (myself), O Lord, by Thy Maya and it does not resort to Thee: having set its eye on unworthy things; it is attached to the house,

34. *Destroyer*. V. & D. punisher.

the source of misery, mistaking that to be the source of happiness: both men and women are deceived.

47. 'Having without much labour obtained the rare (blessing of) human life (body) in the properest condition, he who does not, O Perfect one, worship Thy lotus-like feet, is really a creature of wicked sense who, like an animal in search of grass, has fallen into the dark well of domestic life.

48. 'O absolute Lord, all this time of my life is spent fruitlessly, as I remained a king proud of a matchless royal fortune, believing the mortal body to be Atman, attached in endless anxiety to children, wives, treasures and land.

49. 'Attached to this body which is but like unto a piece of earthenware or a wall of clay, I was full of deep-rooted pride with the notion of being a king surrounded by many warriors leading regiments of chariots, elephants, horses and foot-soldiers, and in irrepressible intoxication wandered about without thinking of Thee.

50. 'Thou the destroyer, ever on the alert, suddenly overtakest the person who is intensely mad with the thoughts of what to do and how to do, whose longing for sense-objects is ever on the increase and who thirsts after them like the serpent that, with its forked tongue, licks its jaws and seizes upon the rat.

51. 'The same body that at first goes about under the name of a king in chariots chased with gold and elephants, becomes in the course of inevitable Time to be what may be called a beast or a worm or mere ashes.

52. 'Having been victorious in every direction, free from the anxiety of war, placed on an exalted throne and honoured by kings of equal rank, he is cast into the domestic life characterised by sexual pleasure, and becomes a beast of sport for women.

53. 'He regularly attends to practising tapas and does good deeds; denies himself all pleasures of life and for their sake makes gifts with the one wish, "May I be born again the same imperial ruler.' With this waxing thirst he does not work towards real happiness.

54. 'Only when release from Samsara is intended, O Achyuta, it becomes possible, for the creature wandering in it, to associate

48. D. omit '*and land.*' 52. *becomes.* D. is called.

with the righteous; and it is only then, his mind turns to the righteous path and to Thee, the one Lord of the great and the small.

55. 'O Lord, I think it is Thy grace shown unto me in that my attachment to a kingdom is providentially cut off, —the grace which is solicited by Sadhus of strict ascetic life and for which great kings would retire to the forest.

56. 'O Lord, I do not long for any blessing higher than the worship of Thy feet most earnestly sought after by sinless pious men. Having worshipped and propitiated Thee, the giver of Moksha, O Hari, who would ask for a boon of mundane bondage?

57. 'Therefore, O Lord, rejecting blessings of every kind, which are products of Rajas, Tamas and Satva qualities, I betake myself to Thee, the Supreme Person who is nothing but consciousness untouched by defects, destitute of Gunas and of the two (equal or superior).

58. 'I have been here long distressed with sin, anxiety and calamities, and by the six insatiable enemies and, finding no tranquility at all, O Protector, I have sought Thy feet, O Paramatman, that art the asylum of fearlessness, of Perfect truth and that art untouched by sorrows; O Lord, protect me that have sought Thee.'

59. The Lord said:— 'O Emperor, O great ruler, thy mind is clear and judgment strong; though tempted with boons, thy mind remains undisturbed by desires.

60. 'That thou hast not erred though allured with boons—do thou know that the mind of those who are My absolute devotees is never changed by the inducement of blessings.

61. 'The mind of those that, without devotion to Me, control it by Pranayama and other means is not rid of subtle and deep-rooted desires and it is observed to go forth again to the sense-objects.

62. 'Do thou go about the earth freely, having set thy mind on Me, and mayest thou have eternal and unswerving devotion to Me!

63. 'Doing thy duties as a kshatriya thou hast killed living beings in hunting and in other pursuits; therefore having sought

58. *And by the six etc.* V. ignorant of the six etc. D. And with endless desires finding no peace in the midst of great miseries etc.

My protection and by means of concentration and tapas do thou get rid of the sin acquired thereby.

64. 'O king, in the next life thou wilt be a friend of all creatures, being born as a great brahmin and wilt directly attain unto Me.'

ADHYAYA 52.

Krishna and Rama on the Mount Gomanta. Jarasandha sets fire to it, and They jump away to Dwaraka. (Sri Krishna sends Kritavarma to look after the Pandavas. Revata's story.) Rukmini s letter to Krishna.

1. Sri Suka said:— O beloved prince, thus blessed by the Lord Krishna, that glorious son of Ikshvakus went round and bowed to Him, and departed from the cave.

2. He saw the pigmies of mortals, cattle, creepers and trees and perceiving the advent of Kaliyuga, went towards the north.

3. Possessed of *tapas* and faith, the wise and brave king, rid of attachments and doubt, concentrated his mind on Krishna and betook himself to the Mountain Gandhamadana.

4. He went to the hermitage of Badari and to the shrine of Nara Narayana: putting up with all the conflicting conditions, with serenity of mind, he propitiated Hari by means of meditation (*tapas*).

5. Returning to the city (Mathura) beleagured by the Yavanas, the glorious Krishna crushed the army of Mlechchas and sent all their wealth to Dwaraka.

6. When, under the direction of Achyuta, the wealth was being removed on the backs of men and cattle, Jarasandha came up with his army of twenty thousand Akshauhinis.

[1. Then, king Jarasandha, burning like the fire of deluge, arranged in the form of a crocodile his army consisting of chariots, elephants, horses and footmen and in a minute he succeeded in surrounding Govinda.

2. The (irresistible) Govinda noticed it, pulled out a tree in haste and in the course of fighting, like an hot-headed warrior,

knocked down with it, the elephants, chariots, and horses.

3. (Struck down with the tree by Krishna) the elephants of the enemy fell dead on the ground like mountains struck with Vajra.

4. The chariots and charioteers, horses and their riders, could be seen nowhere as if reduced to flour (in a mill).

5. And Rama was enraged, and with his fist knocked down the proud elephants on the field as Indra felled down mountains with his Vajra.

6. Broken and scattered by the fist of Rama, the chariots were not to be seen on the earth, being reduced to powder like withered and dried leaves.

7. Having (by this time) routed all the Yadavas Jarasandha seized that wealth (of Yavana that was going to Dwaraka) and came on to meet Rama and Krishna on the battle-field, O best of Kurus.]

7. Observing the voilent rush of attack attempted by the enemy's army, [and seeing Jarasandha rushing on with his princes and their forces, and Themselves covered with volleys of arrows like two young parrots overtaken by heavy rain, destitute of chariots and weapons and armours and troops],— the two sons of Madhu's race behaving like human beings, O king, quickly fled.

8. The fearless brothers, like cowards among cowards, neglected the vast property and on foot, tender like lotus leaves, ran many yojanas.

9. Seeing them running the powerful Magadha laughed out and pursued them with all his army of chariots, not knowing the depth of the plan designed by the Lords.

10. Having run a long distance and (as if) tired they climbed to the high peak, Pravarshana, where the god perpetually rains.

11. Believing that they lay concealed in the mountain, but not finding the spot, he set fire to the mountain, burning piled-up fuel on all sides.

[1. Having dealt blows, the heroes rested at Karaveerapura

for the night and, when the sun rose, climbed up the Mount Gomanta.

2. & 3. —Frequented by Siddhas, Charanas, Gandharvas, and Vidyadharas: climbing up in haste Rama and Krishna reached its peak called Pravarshana where clouds always rain: and there they stayed comfortably subsisting on fruits and roots.

4. Jarasandha in high spirits pursued them, laid seige to the hill with his vast army.

5. to 7. He called the princes that accompanied him, haughty and irresistible in battle, viz., Kalinga, Kunjarapati, the ruler of Surashtra, Jayadratha the king of Sindhu, Somadatta of Kuru race, Sakuni the king of Gandharas and Rukmi of Vidarbhas, Sudakshina of Kambhoja, Virata king of Matsyas, and ordered them to fight on the east.

8. to 10. On the southern side the warrior Jarasandha ordered to climb the mountain king Drupada of Panchalas, Damagosha of Chedis, Brahmadatta of Salvas, Ekalavya king of hunters, Balhika foremost among Kurus, the invincible Yudhamanyu, Vinda and Anuvinda of Avanti and Paundraka the king of Kasi:—

11. to 13. King Jarasandha of immense glory ordered to climb soon the Mount Gomanta on the west, Druma the ruler of Kimpurusha, Dantavaktra and his brother, the herioc king of Videhas, and Bhurisravas, Brihatchapa, ruler of Karushas, Satadhwaja of Dasarnas, Saibya the king of Suveeras, and Darada, the great warrior,

14. & 15. Keeping in front of him Susarma of Trigartas, the powerful Venudarin, Kulinda of great strength, the princes of Kekayas, Sisupala and the invincible king Bhishmaka, Magadha himself quickly ascended the hill on the northern side.

16. Having thus climbed the Gomanta covered with fruit-trees of all seasons and having searched every nook and corner there, below the peak of Pravarshana, they cut down all the trees, but could not find Rama and Krishna.]

12. Now, when the hill sides were on fire, They instantly took a leap from the peak eleven yojanas in height and descended on the plain.

13. Unnoticed by the enemy and his followers, the foremost sons of Yadava race returned to their sea-girt city.

14. Supposing that Bala and Krishna were burnt, Jarasandha led his army back to Magadhas.

[1. In the eighteenth expedition, he achieved a success over Rama and Krishna and, elated with it, lived in his own dominions, having brought all the cardinal points under his control.

2. The great Rama and Krishna entered the city of Dwaraka, being praised day and night by songsters and bards and in the midst of his overjoyed relations, lived in perfect peace.]

[Here ends Vijayadhwaja's Adhyaya 55.]

1. & 2. Sri Suka said:- On a certain day, O son of Kuru race, when, in the court with Rama and Satyaki, waited upon by kings of various countries, He heard from brahmins engaged in a Satrayaga that Drupada, the king of Panchalas, was bound hand and foot and taken captive by the young sons of Kunti in a battle.

3. Glad at heart to hear of it, Sri Krishna sent Kritavarman to the city of Hastina to know the truth.

4. & 5. He (Kritavarma) went to Hastina, saw the aged grandfather of Kurus, and also Drona, Vidura, Dhritarashtra, Kripa, and the king Yudhishtira with his four brothers, and honoured them as well as Kunti.

6. & 7. Yudhishtira also made enquiries about Krishna, the slayer of Kamsa and His companions, about Kalayavana that was defeated, and Srigala Vasudeva ruler of Karaveerapura, beaten down: about the building of Dwaraka in the sea, and about the fall of Hamsa and Dibika and the invincible Brahmadatta.

8. & 9. On knowing the facts from the lips of Kritavarma, Yudhishtira thought that the supreme sovereignty of the three worlds was firmly in his hands.

9. & 10. Hardikya was honoured with comforts, conversation and other marks of respect by the sons of Pandu and by Kunti from whose eyes tears flowed out of affection: Kritavarma took leave of them all, his kith and kin, and also of Kunti.

11. to 13. He duly bowed to the sons of their aunt who were aware of the true nature of Dharma, and permitted by Bhishma Charya and also by Dhritarashtra, and Vidura, by Karna, Drona and Kripa, by the highly intelligent Aswathaman, the son of their preceptor, and by Duryodhana, Kritavarma left Hastina and by the close of day returned to Dwaraka.

14. & 15. He entered the splendid court-hall attended by many kings and saw there Govinda on a high seat of gold, wearing Vanamala and fanned by many a servant, and gave Him an account of everything that he had seen and heard of the Kauravas in the city of Hastina.

16. & 17. The Lord of the Universe was very much rejoiced to hear of the news, especially of the heroism of Pandu's sons.]

[Thus ends Vijayadhwaja's Adhyaya 56.]

15. The prosperous king of Anartas, Raivata by name, gave, as already told, his daughter Revati to Balarama as instructed by Brahma.

[1. The king said:— How did it happen that king Raivata received instructions from the four-faced Brahma? I should like to hear of it in all details, O great sage:

2. Sri Suka said:--- Formerly there was a king known as Raivata who had a true knowledge of Dharma and Artha: an excellent daughter was born to him and she was called Revati.

3. He went to Brahma to know to whom she should be given; for he did not bestow her on any, though numerous kings sued for her hand.

4. There, in the court of Brahma, the two Gandharvas, Haha and Hoohoo, were singing, being experts in evolving music in all its subtle varieties and in proper pitch in accord with the hour (time)?

5. The king waited a little while on the outside, expecting some pause in the musical performance: when it ended he bowed to Brahma and urged his question.

6. "O worshipful Lord, this is my daughter: to whom shall I give her"? To him replied the Lotus-born, "Who is the prince

whom thou likest? Name all other kings of the earth, O foremost son of Kuru race."

7. to 10. Then Raivata named the kings of various countries; on hearing those names Brahma laughed out and said to Raivata. "Many *yugas* have rolled away over thee, O king, like a single moment as thou wast listening to the music of these two, which is not fit for thy ears: where are those kings now, who were considered worthy of thy daughter, O great king? There are now two born of Yadu's race in Vasudeva's house; they are called Rama and Krishna, the Lords of the world: of these two, bestow this girl on Sankarshana, O king".

11. Thus instructed by Brahma, the king bowed to him, returned to his city and gave his beautiful daughter to Balarama of mighty arms.

12. Born in the first (Krita) Yuga she was tall and the warrior Halayudha laid his plough on her shoulder and pulling her down made her of equal stature].

16. The glorious Lord Govinda also, O king of Kuru race, married in swayamvara Vaidarbhi, the daughter of Bhishmaka, who was none but Lukshmi herself.

17. Having by force routed Salva and other kings on the side of Sisupala, Sri Krishna took Rukmini away, just as Tarkshya's son secured nectar, all the worlds witnessing.

18. The king said:- It is said that the glorious Lord married Rukmini, the beautiful daughter of Bhishmaka in the Rakshasa form (of marriage).

19. O worshipful sage, I wish to hear an account of how Krishna of unlimited force and power, vanquished Jarasandha, Salva and others, and carried away the maiden.

20. O holy sage! Who, knowing the value of listening to them, would be satiated to hear the hallowed accounts of Krishna, which are sweet and ever fresh and remove the sins of creatures?

21. Sri Suka said:- There was a king called Bhishmaka, a

19. *Having etc.*, V. Having singly .... others, returned to His city. *Carried ...... maiden* D. accomplished His purpose.

great ruler of Vidarbhas: he had five sons and one daughter of exceeding beauty.

22. Namely, Rukmini the first born, Rukmaratha, Rukmabahu, Rukmakesa, Rukmamali in due order and Rukmini was their good sister.

23. She heard of the beauty, prowess, qualities, lordly splendour of Mukunda, sung by visitors to her palace and considered Him to be her worthy consort.

24. Knowing her to be His fit consort by intelligence, good personal characteristics, noble nature, beauty, character, and qualities, Krishna had resolved to marry her.

25. O king, when his brothers were willing to give their sister to Krishna, Rukmin alone who hated Him prevented it and proposed Chaidya.

26. On knowing that and seriously anxious about it, the beautiful Vaidarbhi considered over the matter and soon despatched a trusted brahmin to Krishna.

27. He soon reached Dwaraka and, entered (ushered in) by the sentinels, saw the First Person of the world, seated on a throne of gold.

28. Krishna, the Deity who loves brahmins, alighted from His seat on seeing him: gave him a seat and worshipped him, as the gods worship Paramatman.

29. When the brahmin had messed and taken rest, Krishna, the friend of the good, approached him, touched his feet with His hands and with due attention, enquired of him.

30. 'O great brahmin of brahmins! Is thy righteous course approved of by the elderly men practised without much trouble, always with a contented heart on thy part?

31. 'A brahmin who is contented with anything he gets by chance and does not swerve from his duty, showers indeed all desired things (blessings) on this world.

32. 'If not contented, even a great god, is often tossed from one life to another: but if contented, even the penniless sleep with-

23. *Heard of* V. distinctly perceived.

25. *Proposed etc.*, D. allotted her to Chaidya.

32. D. If not contented, even a great god finds no happiness at all, O Brahmin.

out any touch of anxiety whatever.

33. 'I often bow My head to those wise brahmins who are contented with what the gods give them, who are righteous and best friends of all beings, and who, free from Ahankara, possess a serene mind.

34. 'O brahmin, are you all prosperous under the king? He (that king) is beloved of Me in whose country subjects protected by him live in happiness.

35. 'Whence hast thou come crossing so many impassable difficulties on the way, and on what errand? Of everything tell Us (Me), if not secret. What is thy purpose? We would get it done for thee.'

36. Thus enquired on worthy topics by the foremost Lord who had sportfully taken a human form, the brahmin narrated everything to Him.

[1. I am, O Purushottama, sent to Thy presence by Rukmini: please listen to her message and let it (the prayer) be granted without any loss of time.

2. Having placed at His feet the letter written by her, he fell prostrate; the Lord of the Universe, of beautiful eyes, bright with smiles, the very embodiment of Dharma, took it up and like one full of desires, He read it with interest.]

37. Rukmini said:- 'O Achyuta, O the most beautiful one in all the worlds! hearing of Thy excellent qualities, my heart fearlessly and unhesitatingly goes to Thee, to see whose beautiful form is the one blessing for the eyes of those that have eyes, and who, entering through the ear into those that hear of Thee, removest all their troubles.

38. 'Is there a maiden who, O Mukunda, possessed of worthy qualities and nobly born, full of judgment, could fail, O excellent Person, Nrisimha, to court espousal with Thee who art secondless in excellent qualities, character, beauty, knowledge, youthfulness,

35. *And on ...... errand.* D. Through God's will or grace.

37. Excellent qualities. D. Excellent qualities known everywhere and of Thy auspicious beauty? O Lord that blessest the world, my heart ...... to Thee.

38. Full of judgment. D. Full of diffidence.

wealth and prowess and art the one source of delight to all intelligent minds.

[1. Thou art the glorious consort of Lukshmi, beloved of Thy votaries, and supreme Ruler sought for protection by the helpless world and as such, Thou hast been resorted to by me too, O beloved one; considering that, be pleased to grant, O most beloved one, the prayer of the servant of Thy lotus-like feet: I bow to Thy feet.]

39. 'Therefore indeed Thou art chosen to be my Lord, my self resigned unto Thee, O powerful Lord, accept it as (it is) Thine own. May not Chaidya hastily come and touch the hero's share like a jackal defiling the prey of the lion, O Lord of lotus-like eyes.

40. 'If the Supreme Deity, the Almighty Lord, is properly propitiated by me by means of constructing wells and tanks, sacrifices, charitable gifts, vows, and self-denying observances, by worshipping the gods, brahmins, preceptors and elders and the like, may the elder brother of Gada be pleased to go over and take my hand, but let not Damagosha's son and those others like him!

41. 'O unconquered One, may Thou secretly go to Vidarbhas with Thy army and its leaders, at the hour of marriage which is to take place to-morrow, rout the forces of Chaidya and Jarasandha, and by force, in the manner of Rakshasa marriage, take me, the prize of prowess.

42. 'Thou mayest hesitate to think, "How could I marry the maiden within the harem without putting her relations to death?" There I tell Thee of an expedient. On the preceding day there is a grand procession to the temple of the titular goddess Parvati (Deity) whereto the bride would openly go.

[1. Going over there and then, with the four-fold army, and having routed Salva, Jarasandha, Chedi and other kings, the Lord of Lukshmi may take me with my maids of honour from that temple to His own city and there espouse my hands.]

43. 'O Lord of lotus-like eyes, if I should not obtain the grace of Thyself in the dust of whose lotus-like feet, the great like the god Siva long to bathe, for the removal (for the washing

Intelligent minds. D. *both muktas* and *Amuktas.*

41. *May ...... leaders.* D. May Thou go to Vidarbhas guarded by the allied princes at the head of their armies:

42. D. *her relations* in the harem.

off) of their darkness (ignorance), I would give up my life thinned by vows and starvation, through a hundred lives, till I should obtain that grace.'

[Sri Suka said:— Madhusudana considered well all the contents of the letter as well as His message to the princess and looked at the brahmin."]

44. The Brahmana said:— These are the secret messages, O Lord of Yadus, brought by me: what is fit to be done on consideration may be done without delay.

ADHYAYA 53.

Sri Krishna visits the city of Vidarbha and carries away Rukmini.

1. Sri Suka said:— Having listened to the message of Vaidarbhi, He took the brahmin by the hand and with a smile said this (to the brahmin):—

2. The Lord said:--- (O good brahmin: just as Rukmini has always set her heart on Me), so also My heart is with. her and I have no wink of sleep in the night: I know that, through hatred, Rukmi obstructs her marrying Me.

3. I shall crush the wicked princes in battle, and, as the flaming fire is churned out of the wood, bring away Rukmini who is devoted to Me and faultless.

4. Sri Suka said:- Ascertaining the star under which the marriage was to take place, Madhusudana ordered the charioteer, 'O Daruka, get My car ready at once'.

5. He brought up the chariot with the four horses Saibya, Sugriva, Meghapushpa and Balahaka and stood before Him with his hands folded.

6. Krishna mounted the chariot with the brahmin, and with His swift horses marched in one night from Anartas to Vidarbhas.

7. Yielding through affection to his son's wishes, the king

43. *Give up etc.,* — thin myself by penance through etc.,

of Kundina caused all the ritualistic processes to be observed with the idea of giving her to Sisupala.

8. & 9. The streets of the city were well moistened with water and decorated with banners and pennons, crowded with men and women, the inmates of splendid mansions, perfumed with smokes of Aguru, who also decked themselves with garlands, spices and sandal, flowers and ornaments and were clad in spotless white silks.

10. & 11. Having worshipped the Pitris and the gods as well as brahmins according to sastra, O king, and properly fed the brahmins, he made them pronounce their benedictions over the beautiful bride, after she had her bath and gone through other auspicious preliminaries and been adorned with two new cloths and excellent ornaments.

12. Great brahmins pronounced mantras of the three Vedas, Sama, Rig and Yajus, for the welfare of the bride, and the family priest, versed in Atharvaveda, poured oblations into the fire for the prosperity of the house and to ward off all evil influences.

13. The king, who was first among those versed in sastras, bestowed on brahmins gold, silver, cloths and sesamum seeds mixed with sugar and also cows.

14. Similarly Damaghosha, king of Chedis, got brahmins versed in mantras to do for his son all that was proper and auspicious for the festive occasion of his marriage.

15. And He went to the city of Kundina, followed by regiments of proud elephants and chariots hung with wreaths of gold and by numerous footmen and horses.

16. The king of Vidarbhas went forth to meet him and gladly gave him due reception and lodged him in a separate mansion appointed for the purpose.

17. Thither came Salva, Jarasandha, Dantavaktra, Viduratha, Paundraka and others in thousands, all who formed Chaidya's party.

18. All those that hated Krishna and Rama were prepared to secure the bride to Chaidya: and they said to themselves, "If with Rama and other Yadus, Krishna should come and take her away,

19. "We shall all jointly fight with him."—Having thus made up their mind, all those kings arrived with their complete complement of strength (forces) and vehicles.

20. & 21. The glorious (powerful) Balarama heard of the great preparations of the opposite party and of Krishna's going alone to bring away the bride, and expecting strife and confusion and full of fraternal affection, he made haste to Kundina with a very large army of elephants, horses, chariots and infantry.

22. The most beautiful daughter of Bhishma, yearning for the arrival of Hari and not seeing the brahmin return, began to think with great anxiety.

23. "Ah! There is but a space of nine hours before celebration; I am of poor merit: Pundarikaksha has not as yet come: I do not know the cause; that brahmin, too, who bore my message has not yet returned.

24. "Is it possible that the faultless Lord sees some defect in me and so would not come with proper preparations to take my hand?

25. "To my unfortunate self, the Maker, the Supreme Lord, is not favourable: nor does the goddess Gauri, the better half of Rudra, the chaste Parvati, look on me with favour."

26. With such anxious thoughts, the young bride with her heart possessed by Govinda, still quite aware of the time, shut her eyes confused with tears.

27. Of the bride that was so anxiously expecting the arrival of Govinda, the left thigh, arm and eyes throbbed, auguring happy news.

28. Instantly the same brahmin, directed by Krishna, stood before the princess in the harem.

29. Versed in reading indications she observed him to be cheerful in his face and steps and asked him with a bright smile.

30. He informed her that Yadu's son (Krishna) was come and assured her of His firm promise to accept her and that he himself was actually brought by Krishna in His car.

31. Perfectly certain of His arrival, Vaidarbhi of joyous

heart, could not find anything worth conferring on the brahmin and only made her obeisance to him.

32. On hearing that Rama and Krishna had come desirous of witnessing the marriage of his daughter, Bhishmaka went forth, with proper presents and with blowing trumpets, to receive them.

33. He brought Madhuparka, well washed (beautiful) cloths, and other desirable presents and duly honoured them.

34. The noble-minded Bhishmaka arranged for their accomodation sufficiently spacious lodgings in the garden on the outskirts of Kundina for the reason that the city was overcrowded with Jarasandha and other kings, as well as for due hospitality to them and to their forces.

35. Similarly, for the convenience and comforts of all the princes that had assembled, the king Bhishmaka arranged according to their rank, age, importance and wealth (custom), affording them all that was desired.

36. On hearing of Krishna's arrival the citizens of Vidarbha went out and drank of His lotus-like face with their eyes as if with their joined hands.

37. They said, "Rukmini is fit to be the consort only of this Krishna and not of any other, and He alone, of faultless nature, is the most worthy consort of Bhaishmi.

38. "For the sake of any little merit we have, may Achyuta, the Creator of the three worlds, be gracious unto us and accept the hand of Vaidarbhi!"

39. Bound to her with ties of affection the citizens expressed themselves thus and the bride went from the harem to the shrine of Ambika guarded by soldiers.

40. Deeply contemplating the lotus-like feet of Mukunda she walked on foot to see (and worship) the tender feet of Parvati, (and Krishna also came in attended by a few followers).

41. Together with the mothers, in perfect silence, with companions, guarded by soldiers heroic, well-prepared and with drawn-up swords, (and with chamberlains bent with age, with their noisily rattling canes): then Mridanga, Sankha, Panava, and Toorya (trumpets) were beaten and sounded.

42. Thousands of dancing women carried various offerings

and articles of worship; and also brahmins' wives well adorned with garlands of flowers, perfumes, cloths and ornaments went with her.

43. Songsters, musicians went playing upon their instruments and Vandins, Sutas, Magadhas were singing and praising round the bride.

44. On reaching the shrine of the goddess, she washed her tender hands and feet; purified with Achamana, with a serene mind, she went into the presence of the goddess (and prayed thus):

45. "O Ambika, I constantly worship Thee, the auspicious goddess, and Thy children: May the glorious Krishna become my consort! May that wish of mine meet with Thy approval."

46. Aged brahmin ladies well aware of the due course, guided the bride in worshipping Gauri, the consort of Siva, along with Siva.

[Thus praying to the god and goddess, Siva and Uma, she duly performed her worship, helped by the wives of brahmins.]

47. With water, sandal, unbroken rice, with burning frankincense, with cloths, wreaths of flowers and ornaments, various offerings and articles of worship, with rows of lights, all separately arranged.

48. She also worshipped *Suvasinee* women with the same things and presented to them salt, cakes, betel-leaf, sacred thread to be worn on the neck, fruits and pieces of sugarcane.

49. To her those women gave certain things used in worshipping the goddess and added their own benedictions; and the bride bowed to them and to the queen and accepted the things offered in worship.

50. Having concluded her vow of silence she issued out of the goddess's shrine:

[1 & 2. Close by there was the temple of Indra and Sachi who were also the family Deities of kings born of Vidarbha race: she went into the presence of Sachi, the beloved consort of Indra, whose feet had not been worshipped for a long time made her obeisance and returned, holding a maid servant (her nurse) with her hand radiant with a ring of rubies, (many umbrellas being held over her and many fans and chauris waving about her.)

51. Her, like unto God's *maya* captivating the heroes, with slender waist, with face looking most charming with ear-rings, a youth of eighteen, with a zone of precious jewels about her waist, with budding breast, with eyes tremulous under overhanging curls;

52. Her, bright with pure smiles, with pearl-like teeth seeming to be tinged with red by the splendour of the lips like unto well-ripe *Bimba* fruits, walking on foot like the royal swan and most attractive by the splendour of the sonant anklets;

53. Her, the heroic and famous warriors who had met there to see, were severely tried by the passion she kindled in them, and were in a state of perplexity, and being deprived of their heart by her sublime smiles and bashful looks, stood, dropping down their weapons.

54. On seeing her who, under the pretext of pilgrimage to the shrine, was offering her beauty to Hari, those kings grew senseless and dropped down to the ground from their seats on elephants and horses, and in chariots.

54 & 55. Thus slowly wending her steps with her feet like unto two moving lotuses and anxious to ascertain the arrival of her Lord slowly removed the overhanging locks with her left-hand fingers and, through her side-long looks took bashfully a survey of the kings that had gathered, and (there) she saw Achyuta.

55 & 56. The enemies looking on, Krishna bore away the princess that was eager to mount His chariot— and, having placed her in His car distinguished with Suparna and setting at naught the whole host of kings, Madhava departed thence slowly along with Rama and others, like the lion that seizes his own share and gets away from the herd of jackals.

57. The other kings, full of arrogance, being under the influence of Jarasandha, could not put up with that discomfiture and loss of reputation and said, "Fie upon us who, armed as we are with our bows, are deprived of our reputation by cowherds and are like unto the lions that are by deer kind deprived of their lordly position."

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56. *His own share etc.* D. The elephant etc.

ADHYAYA 54.

Krishna vanquishes the resisting princes and deforms Rukmi. Celebration of Rukmini's marriage at Dwaraka.

1. Sri Suka said:- With these feelings all the enraged kings put on their armour and, riding in their vehicles, accompanied by their several armies, pursued Krishna with bow in their hands.

2. When they saw them pursuing, the generals of the Yadava army stopped to face them, O king, twanging their bows.

3. Like clouds pouring waters on the tops of hills, those veterans showered arrows on the backs of horses, on the shoulders of elephants and on the seats in chariots.

4. The bride saw her Lord's army covered with showers of arrows, and timidly looked at His face, with her eyes confounded in fear. [in anxiety. D.]

5. The Almighty Lord laughed and said, "O maiden of beautiful eyes, fear not, presently the enemies' strength will disappear along with thy relations".

6. & 7. Gada, Sankarshana and other heroes impatiently enraged at the display of the enemies' prowess, struck with Narachas, them, their horses, elephants and chariots; and then fell to the ground crores of heads adorned with ear-rings, crowns and turbans of those that rode in cars, on horses and elephants.

8. Also fell hands with swords, gadas and bows, elbows, thighs, and feet as well as the heads of horses, mules, elephants, camels, asses and men.

9. Their armies being thus beaten and routed by Vrishnis bent on victory, the kings led by Jarasandha turned their back and ran away.

10. They all came up to the cheerless and despondent Sisupala who was with a parched-up mouth sorrowing like one that had lost one's wife, and said to him.

11. 'O tiger among men, shake off this despondency: for, in the case of men, woe or joy is not observed to be constant.

12. 'Just as a doll dances to the will of a person that controls

10. D. Begin *Then they etc.*

it, so also has this creature under the control of the Supreme Being to get on through pleasure and pain.

13. 'I experienced defeats at the hands of Krishna in seventeen battles, though I had at my back an army of twenty-three Akshauhinis and I came off successful but in one, the last (eighteenth).

14. 'Still at no time I regret or feel glad, being under the direction of Providence.

15. 'On this occasion also we, the foremost amongst warriors, are defeated by the petty tricks of Yadus under the protection of Krishna.

16. 'Enemies are now victorious, as time is favourable to them and we shall be victorious when the time turns in our favour'.

17. Thus comforted by his friends Chaidya went back to his own city, with his followers; and with all that survived the other kings, also returned to their several capitals.

18. But the powerful Rukmi who hated Krishna and did not like his sister's marriage in the Rakshasa form, pursued Krishna with an army of Akshauhini.

19. In his rage, the revengeful Rukmi of mighty arms put on his armour, lifted up his bow and took a vow in the hearing of all princes:—

20. "Without killing Krishna in battle and without bringing back Rukmini, I will not enter Kundina: I tell you that I would keep my word".

21 Having said this, he mounted the chariot and in haste said to the charioteer, "Drive the horses to the spot where Krishna is, that I may give Him battle.

22. "To day with sharp arrows I shall put down the pride of strength of that wicked Gopala by whom my sister is carried away by force".

23. Not knowing the measure of the Lord's power, the wicked Rukmi shouted out, 'Stop', 'Stop', to Govinda who was driving alone in His chariot.

[1. He went up to Krishna who was just crossing the divine Narmada, and himself prepared for a fight, shouted out,

23 *Shouted out etc.* D. Shouted out to Govinda, 'stop, stop', and with one chariot swiftly pursued Him.

'stop', 'stop';]

24. He drew his bow string to the utmost of his strength and hit Krishna with three shafts and also said, 'Wait a moment here, O evil genius of Yadu's race'.

25. "Where dost thou go stealing my sister like the crow that steals a morsel of sacrificial offering, O dull-witted one? I shall to-day put down that pride of Thee that art deceitful and fightest through stratagems.

26. "Before Thou art down struck with my arrows, give up our child; [He drew his bow with all his strength and discharged three arrows at Krishna.] Smilingly Krishna cut his bow and with six arrows He struck at Rukmi.

27. With eight arrows He hit his four horses, with two his charioteers and with three cut off his flag: Rukmi took another bow and struck Krishna with five.

28. Beaten by those torrents of arrows, Achyuta cut off his second bow; then he took up a third which, too, the Lord sundered.

29. Parigha, Pattisa, Sula, Shield, Sword, Sakti or Tomara, whatever weapon he took up was cut to pieces by Hari.

30. Then he sprang down from his chariot with drawn sword, and bent on putting an end to Krishna, in rage ran up to Him, even like a moth that runs against fire.

31. As he came on to attack, Krishna with His arrows cut to small pieces his sword and shield, snatched up His own keen-edged sword and proceeded to strike at Rukmi.

32. Seeing His preparation to strike her brother, the good-natured Rukmini confused with fear fell pitifully on the feet of the Lord and said:—

33. "O Lord of *Yogas*, of unlimited nature, O God of gods, protector of the Universe, be pleased not to kill, O good one, my brother, O Lord of long arms".

Sri Suka said:— (1. Pleading thus in pitiful tones, helpless as she felt, she took hold of the feet of Krishna, the Lord of the world, in order to save her brother.)

34. His feet being embraced by her who was trembling with

24. *A moment here*. V. A moment, O thief.

28. *Torrents*. V. Points.

30. *With drawn.........Krishna*. V. & D. Taking up his sword and shield.

fear, whose mouth was parched up with grief and throat choked, her gold necklace falling down in her anxious fear, the merciful Lord desisted from the act.

35. He tied him with a piece of cloth (to His chariot) and deformed the ill-behaved Rukmi, by cutting off his locks and moustache: meanwhile the Yadava warriors pressed with wonderful skill and routed the enemy's army, just as elephants may trample down a lotus-bed.

36. Getting to the presence of Krishna, there they saw Rukmi in that plight, almost killed, and the Lord Sankarshana, full of compasion, untied him and said to Krishna.

37. Krishna, Thou hast done a bad thing of which we should be ashamed (it is horrifying to us) to cut off the moustache and the hair: and to deform a friend is really killing him.

38. O good lady, grieved to see thy brother thus deformed, thou shouldst not think ill of us: no other person is the author of one's misery or happiness: for every man eats the fruit of his own action.

39. Even though he deserves it for his offence, a kinsman is not fit to be killed by his kinsman: he should be abandoned. Why kill him again when he is already killed by his own fault?

40. It is a righteous duty ordained for Kshatriyas by Prajapati that even a brother may kill his own brother: then what else could be more frightful?

41. For the sake of a kingdom, land, wealth, women, honour, reputation and power, or for some other cause, the proud Kshatriyas, blinded by their fortune, do violence to their own relations.

42. (Turning to Rukmini) This is a crooked view on thy part that thou like an ignorant man carest for the welfare of those that think evil and for the ruin of those that are well-wishers.

43. For men who indentify Atman with the body, the Lord's *maya* institutes this self-delusion as "Some are friends, some enemies and some indifferent persons".

35. *Meanwhile......trample.* D. By that time the Yadava warriors came up having routed the enemy's army, like elephants that have trampled etc.

V. Omit *with.........skill*— and read *mighty army*.

44. The pure Atman in all creatures is but one though perceived by the ignorant as many and different like lights or the sky.

45. This body has a beginning and an end, being made of substance or matter, i. e., Panchabhutas, the senses, the controlling deities, all projected on Atman through Avidya (ignorance), and it throws the Jiva (whom it invests) into the cycle of births and deaths.

46. O virtuous child, Atman is not joined to, or separated from, another thing, for a second thing does not at all exist. And Atman is the cause of the idea referring to that (substance, senses, etc.,) just as the perception of the sun is by means of the eye and the colour, of which (both) the one sun is the cause, (just as there is no joining to, or separation from, the sun of the eye and the colour which are nothing but the sun).

47. Birth and other changes pertain to the body and not at all to Atman, just as only the digits, not the Moon, may be said to be born and only the digit called Kuhu, not the Moon, may be said to vanish.

48. Just as a sleeping man seems in a dream to have an experience of his own self, of certain objects and of the effect thereof, though nothing really exists, so does an ignorant man experience objects in) Samsara.

49. O young lady of sweet smiles, therefore do thou by dint of true knowledge shake off thy sorrow engendered by ignorance that deludes and dries thee up, and get over thy anxiety (set thy heart at rest).

50. Sri Suka said:— Thus enlightened by the Almighty Rama,

45. *The controlling deities.* V. The properties and products of the three gunas, the senses— deities.

D. The five vital breaths and the three gunas.

Ignorance. V. Prakriti D. God's will or ignorance.

and it— D. and that (wrong notion).

46. V. Paramatman is not bound to, or separated from, a body, good child, for it depends on Him for its coming into existence; (to illustrate), the Sun is not connected with (*i.e.*, affected by) either the eye helped by him or the colour apprehended through the eye.

46. & 47— not found D. reading.

47. *To the body.* V. To Prithivi and other material principles.

Atman. V. Jiva.

48. *So does etc.* D. So has the Jiva. of eternal nature an experience of transient objects, viz. the body and its causes.

49. *Dries......up.* V. Dries up the mind.

young Rukmini got over her anxiety and made her own heart peaceful through reason.

51. Left to escape with life, yet deprived of his glory and strength by the enemies, brooding over how he was deformed and humiliated and all his plans and fancies rendered futile, [he built a new and large city called Bhojakata for his residence]!

52. Having previously taken the vow that without killing the wicked Krishna and recovering his younger sister, he would not enter Kundina, he dwelt, in that revengeful state of mind, there (in the newly built city).

53. O best of Kurus, having thus vanquished the resisting kings and brought the daughter of Bhishmaka to His own city, the glorious Krishna married her according to sastras.

54. Great was the festivity then in the city of Yadus, in every house, of the citizens whose devotion to Krishna, the Lord of Yadus, was absolute and unmixed.

55. Men and women were highly rejoiced; and, adorned with ear-rings of highly wrought jewels, they brought their presents to the bride and the bridegroom attired in fine bridal dress.

56. That city of Vrishnis shone in great splendour with the flags raised in honour of Indra, picturesque wreaths, cloths and festoons of jewels, with auspicious arrangements at every door, such as Purnakumbhas, with lights and burning Aguru.

57. With proud and youthful elephants that meddled with the plantain and areca palm trees set up in decoration at the entrances and with the roads and streets sprinkled with water and kept without dust, the city was most charming to see.

58. Kurus, Srinjayas, Kekayas, Vidarbhas, Yadus and Kuntis were rejoiced as they met one another, while busily going about the festive arrangements.

59. Princes and princesses were filled with great astonishment to hear people sing how Krishna skilfully brought away Rukmini.

60. O king, in Dwaraka, great was the rejoicing among the citizens to see Krishna, the Lord of Lakshmi, (now) joined to Rukmini who was Lakshmi herself.

60. *To see Krishna. etc.* D. To see Rukmini espoused to a worthy consort and Krishna, the Lord of Lakshmi.

ADHYAYA 55.

The story of Pradyumna, Krishna's son.

[1. & 2. Sri Suka said:- Having by *tapas* propitiated Siva, god of gods who makes the world happy and abides on mount Kailasa, Hari had by Rukmini a son who was Manmatha that had before been burnt; and he was named Pradyumna and grew up to be a warrior endowed with great beauty and excellent qualities.

3. The king said:- Please tell me what the nature and qualities were of the son for whose sake Hari Himself saw Siva and got the boon.]

1. Sri Suka said:- It is well known that Kama, the god of love, an Amsa of Vasudeva, was once burnt through Siva's anger and he sought the favour of the same god again for his restoration to a corporeal existence.

2. It is that Manmatha who is now born of Rukmini and Sri Krishna; he is known as Pradyumna and in no respect inferior to his father.

3. Sambara, an asura capable of assuming any form at will, carried away the babe that had not passed the first ten days: but, knowing that it would grow into his enemy, he threw it into the sea and went home.

4. A certain mighty fish swallowed the babe; and that fish along with others was caught in a big net by fishermen.

5. The fishermen sent the fish as a present to Sambara; his cooks took it to the kitchen and cut the wonderful fish with their knife.

6. Finding a child in its bowels they presented it to Mayavati: seeing that her heart was full of doubt and fear, Narada gave her a full and true account who the child was, how it was born and found in the fish.

7. She was indeed the consort of Kama, well-known as Rati. she was expecting the regeneration of her lord whose body had been burnt.

8. She had been appointed by Sambara to supervise in his kitchen the preparation of dholl and food. Knowing the babe to be Kamadeva she (constantly) cherished affection towards it.

9. In a short time Krishna's son attained to the prime of youth and confounded the heart of women that looked on him.

10. Now looking at him in delight with bashful smiles and lifted brows and with all the preparations for the joys of life, that Mayavati waited on him who with his broad lotus eyes and long arms shone the one beautiful person of the mortal world and who was no other than her own consort in the previous life.

11. The glorious son of Krishna said to her, "O mother, thy heart seems to be in the wrong way: how is it that thou, abandoning thy motherly relation, behavest like a love?

12. Rati said:— Thou art Sri Narayana's son stolen away by Sambara from His house: I am Rati thy appointed consort and thou art Manmatha, O Lord.

13. This asura Sambara threw thee when a babe into the sea not even ten days old: (there) a fish swallowed thee and from its bowels thou camest to be here, my lord.

14. He is irresistible, and thy enemy is versed in hundreds of magical processes; do thou (also) slay him by means of Mayas, viz, Mohana and the like powers.

15. On the loss of her child thy mother has been lamenting like the bird Kurari [she-deer] deprived of her young ones; and in the fullness of her motherly love, she is anxious like a helpless cow that hast lost her calf.

16. Having thus explained the fact to the great Pradyumna, she (Mayavati) imparted to him the knowledge of Maya, by which all Mayas can be destroyed.

17. Calling on Sambara he challenged him to a fight, showering unbearable reproaches to pick up a quarrel.

18. Scorned at in bitter language, he, like a serpent trodden under foot, issued out in a rage with fiery eyes and with Gada in hand.

19. With tremendous force he aimed his gada at Pradyumna of noble powers and having let go the weapon, he uttered a roar which was as terrible as the stroke of Vajra.

10. *Looking on etc.* D. Eyeing him with bashful smiles and most enchanting graceful looks which were boundless wealth, that Mayavati now waited on him.

17. *To a fight.........showering.* D. To a fight, biting his lips, and showering etc.

20. The powerful Pradyumna beat back as it came Sambara's gada with his own and in a rage dashed it at the enemy, O king.

21. And that asura resorting to the magical courses of daityas taught by Maya, disappeared in the sky and let fall on Pradyumna a shower of missiles (stones).

22. Being molested with a shower of missiles (stones), the great warrior, powerful son of Rukmini, made use of his great Vidya of Satvic nature that destroys all Mayas.

23. Then the asura tried to use hundreds of Mayas relating to Guhyakas, Gandharvas, Pisachas, Uragas and Rakshasas; and Krishna's son destroyed every one of them with ease.

24. Then he raised his keen-edged sword and cut off from his body Sambara's head adorned with the copper-coloured moustaches (beard).

25. Profusely showered over with flowers by the gods who sang his praises, he was taken to the city of Dvaraka through the sky by his wife capable of journeying through the air.

26. O king, like a cloud attended by lightning he with his wife alighted from the sky into the harem crowded with hundreds of damsels.

27. On seeing him, blue like the cloud, clad in yellow silks, of long arms, of reddish eyes and sweet smiles and winning lips.

28. With a well-adorned (well trimmed) lotus-like face, with dark curly locks and other characteristics, the women took him for Krishna and in modesty (fear) hid themselves hither and thither.

29. Then from some distinguishing marks gradually concluding him to be some other, the women gladly approached him, wondering (smiling) as he came with an excellent damsel.

30. Now in their midst, the blue-eyed Rukmini of sweet speech remembered her lost son; through affection her milk flowed.

31. "Who is this jewel of a man? Whose son, having lotus-like eyes? By whom (what mother) was he borne? And who (whence) is this damsel obtained by him?

32. "And my son too who was carried away from the room of confinement, would be of this age and beauty, if he should be living anywhere.

20. *beat*. V. Roared and beat.

33. How is it that he takes so closely after the Weilder of Sarnga (in form) in limbs, in the tone of his voice, smiles and looks?

34. "Or it might be he (the same blessed one) whom I bore in my womb. Great is my affection for him and my left arm throbs."

35. When Vaidarbhi was thus weighing, Sri Krishna of glorious name came in with Devaki and Vasudeva.

36. Though well aware of the fact, the Almighty Janardana kept perfect silence: and Narada told the whole story beginning with Sambara's stealing away the infant.

37. On hearing that astonishing and happy account, the ladies of Krishna's harem were rejoiced to welcome him who had been lost for many years, like one that returns to life after death.

38. Devaki and Vasudeva, Krishna and Rama, Rukmini and also other women were overjoyed to embrace that young couple.

39. On hearing of Pradyumna's return, the citizens of Dwaraka said to one another, "What wonder! It is like the return of one from the jaws of death! Fortunately the boy has come back."

40. It is no wonder that his mothers often mistook Pradyumna for Krishna Himself on account of his close resemblance: for, even a passing memory of Kama kindles passion: and it is then but natural that other women did so, when (he) the exact likeness of the original (Sri Lakshmi's Lord), is directly within the range of their eyes.

ADHYAYA 56.

The story of the Syamantaka jewel which Jambavan presents it to Krishna along with his daughter. Krishna marries Satyabhama.

1. Sri Suka said:— Satrajit who had offended Krishna, tried of his own accord to bestow on Him his daughter together with the jewel Syamantaka.

2. The king said:— O sage, what was the wrong that Satrajit had done to Krishna? Whence did he get Syamantaka and why did he give his daughter to Hari?

35 At the end add "*with the great Narad and some Yadava leaders.*" D.

3. Sri Suka said— Surya was a great friend to his own votary Satrajit and was so pleased and well-disposed towards him as to bestow on him a jewel called Syamantaka.

4. With that jewel about his neck, brilliant like the sun, he entered Dwaraka, O king; and in the dazzling light he could not be seen (distinctly).

5. Those who saw him from a distance had their eyes dazed with the splendour and took him for Surya (the sun) himself, and they informed of it to the Lord who was playing at dice.

6. & 7. "O Narayana: Salutation to Thee: O Thou that weildest Sankha, Chakra, Gada in Thy hands: O Damodara: O Pundarikaksha: O Govinda: O the delight of Yadus: here comes the glorious Sun on a visit to Thee, O Lord of the Universe: by his rays he deprives men of their eye-sight.

8. "Indeed, the great gods are ever trying to find Thee in all the worlds and having now known that Thou remainest concealed among Yadus, the Sun comes to see Thee, O Lord.

9. Sri Suka said:—Hearing the words of the boys, Krishna of lotus eyes laughed loudly and said, "He is not the god Surya, it is only Satrajit glowing with a jewel."

10. Satrajit entered his splendid mansion which was decorated with auspicious things (for the festive occasion of his return) and, in the apartment intended for the gods, he got the brahmins to set up the jewel (as an object of worship).

11. Every day, it yields gold weighing eight bharas (cwts), O king: where the jewel is placed and worshipped, (there) no famine, plague and other evil conditions or serpents, anxieties,—diseases and (all) other evils or hypocrites make their appearance.

12. On a certain occasion he was requested by Krishna to give that jewel over to the king of Yadus: but Satrajit, fond of wealth, did not give it, without considering the effect of non-compliance of the request.

13. On a certain day, Prasena (brother of Satrajit) wore about his neck that Jewel of surpassing lustre, and went a hunting on horse-back to the forest.

11. *(There)* D. In the domain.

14. A lion killed Prasena and his horse and, snatching the Jewel returned to the hill (cave); (on the way) it was killed by Jambavan who wanted to have it.

15. And Jambavan used that Jewel as a toy for his child. Not finding his brother, Satrajit was greatly distressed.

16. (And he lamented him saying), "Most probably he is killed by Krishna; for my brother repaired to the forest with the Jewel about his neck." Hearing this, people passed on the rumour from one to another in whispers.

17. On hearing of that, the Almighty Krishna wanted to wipe off the stain of bad name cast on Him and, along with many citizens, began to track the path of Prasena.

18. These citizens first saw Prasena and his horse killed by a lion in the forest and the lion also in his turn killed by a bear on the mountain side.

19. And approaching the fearful cave of the great bear filled with dense (blinding) darkness, the Almighty Krishna singly entered it, asking his followers to wait on the outside (at its mouth.)

20. There he found the excellent Jewel used as a toy for the child: Krishna intending to take possession of it, just stood near the child.

21. Seeing that extra-ordinary person the nurse (its mother) screamed in terror: hearing the cry Jambavan, foremost among the strong, came up in a rage.

22. Indeed, in his rage failing to perceive His greatness, Jambavan thought Him to be an ordinary mortal and fought with the glorious Krishna, his own Lord and Supreme Being.

23. As between two eagles for pieces of flesh, a fierce combat raged between the two as each tried to overthrow the other with weapons, stones, trees and arms.

24. The combat lasted for twenty-eight days without a pause, day and night, as they strove hitting each other with their fists, violent like the strokes of the Vajrayudha.

25. Having his joints crushed and dislocated by the blows of Krishna's fists, Jambavan became reduced in strength, perspired

14. *Hill.* D. Cave.

and in great astonishment said to Him:---

26. 'I (now) understand Thee to be the breath of all beings, the energy, the power of endurance, and strength, i. e., Vishnu, the most Ancient Person of unlimited powers and the one Supreme Ruler of all.

27. 'Thou art indeed the creator of the progenitors of the world and of those yet to be created and whatever exists: Thou art Time (Kala), the Lord of those that control all other things, Thou art the perfect Atman of all Atmans.

28. 'Thou art indeed that Rama whose glances, slightly kindled with anger, threw into agitation the sea with all its crocodiles and whales and compelled it to make way, by whom across the sea a dam was made to proclaim Thy glory, and Lanka was set on fire, and struck down with whose arrows the heads of the Rakshasa fell to the ground!'

29. To the great bear (Jambavan) who had thus attained the required insight into the truth, O king, the Almighty Achyuta, son of Devaki, spoke.

30. Sri Krishna touched him with His soothing hand, in infinite mercy and in accents deep like thunder, said to His devotee.

31. O king of bears, we came to this cave in quest of the jewel, in order to wipe off the false imputation in respect of it.

32. Thus spoken to, Jambavan gladly offered to Krishna by way of worship his daughter Jambavati along with the jewel.

1. (Then the Lord very kind to His devotees was worshipped with many other excellent jewels. He gave him the final release (Mukti) whence one does not return to Samsara).

33. His followers left at the mouth of the cave waited for twelve days and seeing that He did not issue out of it, went back in grief to their city.

34. When they heard of the news, Devaki, Queen Rukmini and Vasudeva, His friends, well-wishers and relations felt very sorry for the non-return of Krishna from the cave.

35. The citizens of Dwaraka were also sorry; they blamed

30. V. & D. In accents sublime like thunder.

27. *And of created.* D. Present as the Ruler of the created.

Satrajit and worshipped Durga of great powers praying for the safe return of Krishna.

36. The very moment they received the blessings of the goddess in response to their worship, Sri Krishna made His appearance with His new wife, having accomplished His purpose and bringing them joy.

37. On seeing Krishna as one recovered from death, now returned with a wife and the jewel about His neck, all were transported with joy.

38. He sent for Satrajit and in the court, in the presence of the king, the Almighty Krishna explained how He found and recovered the jewel, and handed it over to him.

39. In great astonishment he received the jewel, with his head cast down, and returned home full of regret for his guilt.

40. Brooding over his own sinful act and perpelxed with the great conflict at his heart he thought, "How could I wipe off my fault and how would Achyuta become gracious unto me?

41. "What course would be good to take, that the world may not reproach me who am wanting in foresight, full of littleness and ignorance and fond of wealth.

42. "I shall give Him my daughter, the best jewel among women and that Jewel as well: this is the best expedient; there is no other course of expiation for it (my sin)."

43. Having thus considered and decided, Satrajit himself moved in the matter and presented his beautiful daughter and the Jewel to Krishna.

44. The Almighty Lord duly married Satyabhama, so offered, endowed with great beauty and virtue and other excellent qualities, though many were the suitors to her hand.

45. The Almighty Krishna said, "We don't accept the jewel. Have it for thyself, the votary of god Surya and we would enjoy the fruit of it, O king."

ADHYAYA 57.

In the absence of Krishna Satadhanvan kills Satrajit, Satadhanvan killed — Krishna bestows Syamantaka on Akrura.

1 & 2. On hearing that Pandavas were burnt Govinda, though He knew the truth, went with Rama to the Kurus to condole Kunti in the customary way; and equally sharing the grief, they met Kripa, Vidura, Gandhari and Drona and expressed their grief saying, "great is the woe that has befallen us."

3 & 4. Having obtained this opportunity Akrura and Kritavarman said to Satadhanvan, "Why should not the jewel be taken hold of? He promised us his daughter, but in contempt of us he bestowed her on Krishna. Why should not Satrajit follow his brother?"

5. His mind being thus spoiled by those two, the most wicked Satadhanvan, sinful and doomed to short life, killed Satrajit in sleep, through his covetousness.

6. When the women were helplessly screaming and wailing, he like a butcher killed him and made away with the jewel.

7. And Satyabhama, much grieved to see her father assassinated, wept loudly, "Alas! Father, my father, I am undone," and she swooned.

8. Having secured the dead body in a large trough of oil, she went to Hastina and in her grief, told of her father's murder to Krishna who naturally knew the truth.

9. On hearing that, O king, the Lords of the Universe imitating the human world, sympathised and wept with tears in their eyes, "Ah! What calamity has befallen us."

10. Thence returning to His city with His wife and elder brother, the Almighty Krishna made arrangements to punish Satadhanvan and recover the jewel.

[1. At that time came from the city of Panchalas a messenger sent by Yagnasena proclaiming the Svayamvara of Draupadi.

2. Invited by him, Govinda with Rama repaired to the city

2. V. *And they met Kripa*......Drona who equally shared the grief etc.

of Panchalas and there met the youthful sons of Pandu who had not been seen before and who looked veritable brahmins in their guise.

3 & 4. With them who had hit the mark and gained their object by dint of their prowess, He conferred in the house of a potter:—paid his respects to his aunt and prince Yudhishtira, and quickly returned to Dwaravati to punish Satadhanvan.]

11. He also had information of Krishna's plans and in fear and in his anxiety to save his life, entreated Kritavarma for help: but he said:

12. "I could not do anything insulting to the Almighty Rama and Krishna. Who could hope to prosper having offended them?

13. "For hating Krishna Kamsa was deprived of his fortune and is gone with all his followers: and in seventeen battles Jarasandha lost his chariot and took to flight."

14. Thus refused help by Kritavarma, he requested Akrura to stand by him; he too said, "Who, knowing the strength of the Lords, would stand opposed to them?

[1. "To Him whom Siva residing on Mount Kailasa bows his head, who in battle vanquished Hamsa and Dimbhaka very haughty on account of their boons and by whom the most poisonous and huge serpent was expelled from the pool (in the Yamuna."]

15. —"Who sportfully creates, maintains and destroys all this Universe, whose course of action, as the Creator of the Universe, men deluded by Prakriti do not understand.

16. —"Who, a boy of seven years, pulled out with but one hand and that too sportfully, and supported, a mountain like a child holding up a mushroom.

17. "Salutation to that unlimited Almighty Krishna of wonderful work; salutation to the First Cause of everything, subject to no change and the Supreme Atman.

18. Having been thus refused help by Akrura also, Satadhanvan left the jewel in his (Akrura's) hands, mounted a horse and fled to a distance of hundred Yojanas.

19. O king; Rama and Krishna, mounted Garuda-bannered

13. *Kamsa* D. The mighty Kamsa. 15. *By Prakriti* D. By that sportfulness.

chariot drawn by very swift horses and pursued Satadhanvan who was treacherous to his own Guru.

20. In a garden near Mithila he left the horse that in fatigue dropped down and in his fear he took to his heels; Krishna also angrily pursued him.

21. The Almighty Krishna also, pursuing him on foot, cut off his head with His keen-edged Chakra and for the jewel searched his clothes.

22. Not finding the jewel, Krishna came to His brother and said, "Satadhanvan has been killed in vain; the jewel is not with him."

23. And Balarama observed, "Certainly the jewel must have been left with some body by Satadhanvan: thou mayst return to the city and search for *him*;

24. "I like to see my great friend, king of Videhas;" Accordingly Balarama went into Mithila, O king."

25. King of Mithila was much delighted to see Balarama, rose at once from his seat and duly honoured the worthy guest with worthy offerings and attentions.

26. In the city of Mithila the Lord Balarama spent some years, highly esteemed by the friendly and noble-minded Janaka. It was then that Duryodhana, son of Dhritarashtra, learnt the use of mace (gada) under Balarama.

27. Returning to Dwaraka Kesava told His beloved Satyabhama for her satisfaction of the death of Satadhanvan and of His not finding the jewel.

28. Then the Lord got his friends to perform for him all those funeral rites that are due to the dead.

29. Akrura and Kritavarma, the instigators, heard of Satadhanvan's death and in great fear absented themselves from Dwaraka.

30. When Akrura was abs nt from the city the residents of Dwaraka experienced a bad time of it, physically and mentally, through the agency of the gods and the great Bhutas (elements.)

[1. Now Hari enquired of Ugrasena and other elderly

21. *Pursuing...on foot.* V. & D. On foot pursuing him who was fleeing on foot etc.

26. In V. & D. reading. '*highly...Janaka*' seems an adjective to Duryodhana.

Yadus, 'What is the cause of the evils which we have over a long time been experiencing here?"

31 & 32. O dear prince! having forgotten what had been already said (of Krishna's glory) some say, 'How could any evil be seen or befall anybody in the abode of Krishna, the one resort of sages. When Indra withheld the rains, the king of Kasi gave his daughter Gandini and also a tract of land so called to his guest Swaphalka: thereupon Indra sent down rains to the kingdom of Kasi:

33. Wherever his son, this Akrura, possessed of the same great virtue, may be, (there) Indra sends down rain and no calamities or plagues appear there.

34. On hearing what the elders said and seeing that, that by itself could not be the cause, Krishna sent for Akrura and spoke to him.

35. He honoured him (Akrura), spoke to him kindly, told him delightful stories; and the Lord who knows the mind (truth) of all creatures smilingly said:—

36. "O Danapati, the jewel Syamantaka of great splendour is left by Satadhanvan with thee; We are already aware of it.

37. "Satrajit having no son, his daughter's children ought to pour oblations of water and rice and pay his debts and enjoy the rest of his property.

38. "Still, let the jewel, not possible to be maintained by others, remain with thee that art in righteous ways: but My elder brother does not think well of Me in the matter of this jewel.

39. "O blessed one, please show it to all our kith and kin, and end their anxiety. Are all thy sacrificial courses progressing without interruption on golden platforms?"

40. Thus gently rebuked, Swaphalka's son brought and delivered the jewel brilliant like the sun, wrapped in a piece of cloth.

41. Having got Akrura to show Syamantaka to His relations, and cleared off the suspicion resting on Him, He returned it to him.

31. *Having......glory* D. astonished at the glory of Krishna.

In the abode D. in the presence.

34. *For Akrura* D. For Rama and Akrura.

40. *Rebuked.* D. Introduced (the subject).

[1 to 4. The Lord now explained the fact to Halayudha and got Himself cleared. Balarama who had so long for its sake left the city, just returned and saw the jewel and desired to have it, for he thought that he was worthy of it. "It is my father's property and properly it belongs to Me," so thinking Satyabhama without knowing the will of Hari, confidently wanted to take it, and Jambavati too desired it, thinking "It was given by my father as dowry." Knowing all this Madhava the Almighty Lord again placed the jewel in the hands of Akrura.]

42. He who reads, listens to and contemplates this account celebrating the glory of the Almighty Ruler Vishnu who removes sin and confers auspiciousness, would be free from all evil reputation and sin and attain happiness.

ADHYAYA 58.

Krishna marries Kalindee, Mintravinda and others.

1 & 2. Sri Suka said:--- Sometime after, the glorious Purushottama went with Yuyudhana and others to Indraprastha on a visit to Pandavas, who had been seen living in king Drupada's court. When they saw Mukunda, the Supreme Lord, arrived (at Hastina), the warrior sons of Kunti rose to receive Him, just as the Deities presiding over the senses did to welcome the returning Mukhyaprana.

3. Those warriors embraced Achyuta and, by the very touch of His person, became purged of all their sin and were highly rejoiced to look on His face bright with affectionate smiles.

4. Krishna bowed to Yudhishtira and Bhima, embraced Arjuna and was bowed to by the twins, Nakula and Sahadeva.

5. To Krishna enthroned on a high seat, the blameless Draupadi newly married, and bashful, rather slowly came up and made her obeisance.

6. Satyaki also, honoured and bowed to by Pritha's sons, took his seat; and others, duly honoured, took their seats about Him.

7. Then approaching, Krishna bowed to Kunti, and was as-

it were embraced by her through affection and her affectionate looks He made enquiries about the welfare of his paternal aunt, of her daughter-in-law and also of other relations.

8. With her throat choked in her perplexing affection and with eyes full of tears as she remembered her numerous sufferings she said to Krishna who reveals Himself to end our miseries (who is realised in one's own self when all the worldly tendencies cease to be.)

9. "Only then prosperity dawned upon us and we were blessed with a lord when Thou, mindful of us, Thy kith and kin, sentest my brother (Akrura) to us, O Krishna!

(1. "From the moment when Thou remembering us camest to see us while we were in the Panchala country for the Svayamvara, I have been quiet well."

2 & 3. When she spoke thus, the Lord of Yadus said, "At Panchalas I first met thy sons in disguise, in a potter's factory with their (new) wife, just saw you and that very day I left (the place) in haste.

4 to 6. "I had to go away in haste to punish Satadhanvan who proved treacherous to Satyabhama's father. When the wicked Satadhanvan was killed, My elder brother Halayudha became angry and neglecting Me with a dissatisfied heart, went away to Videhas. I remained a long time in the city itself (anxiously) expecting his return, and in the pressure of affairs I did not go out." When Krishna thus told His story, Kunti, overwhelmed with affectionate feelings, said:

10. Thou, the friend of all, hast not the wrong notion of 'Mine' and Thine.' Still Thou removest all the sufferings of those who constantly remember Thee, filling their heart with Thy presence.

11. Yudhishtira said:--- I do not know what good work we have done, O Supreme Lord; for, Thou, not easily seen even by masters of Yoga, revealest Thyself to the eyes of us of poor understanding.

12. Requested by king Yudhishtira with such a devout heart, Sri Krishna gladly spent there the rainy months, giving delight to the residents of Indraprastha.

9 D. At the end add. 'to enquire after our welfare?

13 & 14. On a certain day Arjuna mounted his chariot distinguished by the monkey-flag, with his bow Gandiva and two quivers of inexhaustible arrows and fully equipped for sports; and with Krishna he entered into a dense forest infested with wild beasts.

15. There with his shafts he struck tigers, boars, buffaloes, antelopes, sarabhas, bisons, rhinoceros, deer, bears and *sallakas*.

16. On the full moon day His attendants took the game to the king and especially those that were considered hallowed and Arjuna, weary and thirsty (in hunger and thirst), went down to the Yamuna.

17. There, after *Achamana*, the two warriors, Krishna and Arjuna drank of the crystal water and noticed a beautiful maiden strolling about.

18 & 19. Sent by his friend, Arjuna enquired of that excellent maiden, 'Who thou, whose art thou, O beautiful one, whence art thou and what dost thou mean to do? I think thou art a maiden in quest of a consort, kindly tell me everything, O good one (maiden).

20. Kalindee said:— I am the daughter of the god Surya: I am in search of a partner and I am performing austere tapas in devotion to the Supreme Vishnu who bestows all blessings.

21. I would not choose for my consort any one other than the Lord of Lakshmi: may that Almighty Lord Mukunda, Himself the support of (kind to) the helpless, be propitious unto me!

22. I am called Kalindee; I dwell in a palace constructed by my father under the waters of this river; I mean waiting here till I obtain a sight of Achyuta.

23. Arjuna made an exact report to Krishna; and He aware of it placed her in the chariot and returned to Yudhishtira.

24. As soon as He was requested, Krishna got Visvakarman to build a grand city for Pandu's sons.

25. The glorious Lord stopped there to do some good to His devotees. He acted as charioteer of Arjuna in order to bestow the

14. *Dense*. V. Uninhabited.

24. D. Comfortably staying at Indra-Prastha, Sri Krishna sent for Visvakarman, the great architect and for Dharma's son got a wonderful city built with high ramparts, postals towers, balconies and gates, as splendid as Indra's city—for the good of His devoted relations.

forest of Khandava on god Agni.

26. The god Agni was so pleased, O king, as to give Arjuna a bow, four white horses, a chariot, two inexhaustible quivers and an armour that cannot be injured even by armed men.

27. Maya, rescued from fire, constructed and presented a wonderful court to his friend, in which Duryodhana mistook bare floor for a sheet of water and *vice versa*.

28. Taking leave of Dharmaraja and with the good wishes of other friends, Sri Krishna returned to Dwaraka, accompanied by Satyaki and others.

29. Then on an auspicious day under an auspicious star He married Kalindee (who was endowed with beauty and youthfulness, a feast to the mind and eyes), thereby adding to the joy and prosperity of His own people.

30. Vinda and Anuvinda of Avanti, being under the influence of Duryodhana, prohibited their sister from choosing Krishna, to whom she was devoted.

31. By force Krishna carried away Mitravinda, the daughter of his paternal aunt Rajadhidevi, while many kings stood witnessing.

32. There was a very charitable king of Kosalas, called Nagnajit. He had a brilliant daughter named Satya (Nila) and also known as Nagnajiti, O king.

33. Without subduing the seven sharp-horned and irresistibly wild and wicked oxen that would not bear the smell (touch) of warriors, other princes were not able to obtain her hand.

34. Hearing that she could be gained only by one that subdues the oxen, the Almighty Lord of Satvatas proceeded with a large army to the capital of Kosalas.

35. That king of Kosalas, being very much delighted, honoured Krishna by going forth to meet him, offering a seat with other attentions; and he was well appreciated and congratulated (by Krishna on his good nature.)

36. On seeing the bridegroom who was in every way after her heart, the king's daughter gave her heart to the Lord of Lakshmi

28. D. Then taking leave of Dharmaraja and friends etc.

33. *That would not.* D. That defied.

35. D. Omit 'and he was etc.'

and prayed, "May this Krishna be my lord: may He make all the pure blessings true, if I have observed vows (if He had been devoutly contemplated in my mind in the course of my vows.)!

37. How would that Almighty Lord be so propitious unto me, the dust on whose lotus feet, goddess Lakshmi, the Lotus-born Brahma and god Siva dwelling on the mount, as well as all the protectors of the Universe, bear on their head, and who is the Supreme Ruler and who assumes from time to time sportful personality (forms) in order to protect the limits (defences) of righteousness ordained by Himself?

38. And to Krishna the king said, O Narayana, Lord of the Universe, to Thee, Perfect in Thine own blissfulness, (in Thy self) what service might I, a poor creature, render?

39. Sri Suka said:— The Almighty Lord (Krishna) was pleased (with him), took His seat and said to him, smilingly and in accents sublime like thunder, O Prince of Kuru race.

(1) The Lord said:[Learned men say that that bridegroom is the most acceptable one who does not make his suit at a time other than the time of Swayamvara; for, O king, it is that bridegroom that, without reference to any time, becomes the occasion for his invitation along with the princes that might strive for the same purpose (that might be suitors)].

40. O great king, learned men condemn it as degrading to make a request for a prince who walks in the line of his duties: still for the sake of friendship with thee I ask of thee thy daughter and we are not prepared to pay any price.

41. The king said:— 'Who else is there in this world, superior to Thee, O Lord, most desired bridegroom for the maiden,— Thee that art the one abode of all the excellent qualities and on whose person Lakshmi inseparably abides?

42. 'But a certain convention was first made by us, O bull among Satvatas, to put to test the strength of men, so that the best bridegroom might be obtained.

43. 'Here are seven oxen, O warrior, not subdued or governed by anybody: many, many are the princes who, thwarted of their

36. D. *My Lord*, the source of all blessings.

37. D. May that Almighty Lord be propitious etc.

purpose, have returned with broken limbs.

44. 'Would that these are subdued by Thyself, O delight of Yadus: for Thou art the most desired bridegroom for my daughter, O Lord of Sri.'

45. On hearing of that condition the Almighty Lord tightened His girdle and, appearing as seven, sportfully subdued them and brought them under His power.

46. He (Krishna) tied them with ropes, having put down their turbulent strength (broken their teeth) and dragged them bound, even as a child may drag wooden bulls (toys).

47. Thereupon the king was highly pleased and astonished, and bestowed his daughter on Krishna who in due form accepted the maiden that was worthy of none but Himself.

48. And the queens were highly rejoiced to see their daughter espoused to Krishna, the object of her love and great were the rejoicings and festivities at the time.

49. Conches and drums and Anakas were sounded, songs sung and musical instruments played upon: Brahmins poured forth their benedictions, and men and women, transported with joy, adorned themselves with fine clothes and wreaths of flowers.

50. The king gave as dowry ten thousand cows, three thousand youthful women as servants-maids, all adorned with gold and fine clothes.

51. And nine thousand elephants, chariots a hundred times the elephants, horses a hundred times the chariots, soldiers a hundred times the number of horses.

52. The king of Kosalas sent the couple in a chariot attended by a large army, his heart melting in affection.

53. On hearing of this, the highly envious kings who had previously had their pride broken by these oxen, attacked on the way Krishna who, followed by Yadus, was taking His bride away.

54. As those kings came pouring volleys of arrows, Arjuna, with Gandiva in his hand, eager to render good service to his friend and relation, drove them away as a lion does the little beasts.

55. With the dowry Sri Krishna, the Almighty Lord and foremost among Yadus, returned to Dwaraka and delightfully spent

the time with Satya.

56. Next Krishna married Bhadra, the princess of Kekayas, daughter of Srutakeerti, His paternal aunt, who was offered by her brothers, Santardana and others.

57. Next in a Swayamvara, single-handed He carried away, as Suparna did nectar, Lakshmana, the princess of Madras, endowed with all the excellent qualities.

58. Similarly there were thousands of other wives to Krishna, who were all beautiful and who had been rescued from the prison of Narakasura slain by Him.

ADHYAYA 59.

Krishna destroys Narakasura. Marries sixteen thousand damsels; restores Ear-rings to Aditi; from Indraloka brings down the tree of Parijata.

1. The king said:— How Bhauma (Naraka) was subdued by the Almighty Lord and how those women came to be imprisoned by him (were carried away) - kindly tell me of this prowess of Krishna, weilder of Sarnga. D. how those women had been carried away.

[Sri Suka said:— [When the blessed Lord Sri Krishna was at Dwaraka, Indra came down from Swarga with a despondent and anxious heart.]

2. His mother deprived of her ear-rings, himself of his umbrella and turned out from his place, i. e., Amaradri, Indra complained to Krishna of the troublesome activity of Narakasura: [Govinda comforted Indra and sent him away with due respect:] and with His wife Govinda mounted Garuda and proceeded to city of Pragjyotisha.

3. The city was impregnable with hill fortifications, fortifications of weapons, water, fire, air and strong and fearful wires of Mura on all sides.

4. Sri Krishna shattered down the hills with His Gada, the fortifications of weapons with His shafts, those of fire, water and

air with His Chakra and those of Mura's wires with His sword.

5. With the blasts of His conch, Krishna blew down the engines as well as the heart of the brave and with His heavy gada (mace) the ramparts of the inmost keep.

6. Hearing the blowing conch, terrific like the thunders of deluge, Mura, the asura of five heads, who lay in sleep, rose from the waters.

7. Most terrible to be eyed and by his dazzling light fierce like the sun and fire of deluge, Mura raised his trident and rushed at Krishna with his five mouths wide open, as if to devour the three worlds, and looked like a serpent rushing at Garuda.

8. He swiftly brandished his trident and threw it on at Garuda and roared with all his five mouths: filled the earth and the heavens, all the directions and the sky and also the whole cavity of the globe.

9. Then, with great force Hari cut into three with His two shafts, the trident that was rushing towards Garuda, and also stuffed his mouths with shafts; the enraged asura too, dashed (another) Gada at Krishna.

10. On the field Krishna, Gada's brother, broke with His *gada* into a thousand pieces that asura's *gada* rushing towards Him. Now the asura lifting up his arms, rushed at Him and Ajita cut off his heads with His Chakra.

11. His heads cut off, the asura fell lifeless into the water, like a mountain with its crest (wings) cut off by the powerful Indra [A joyful shower of flowers fell on the head of Krishna when Mura the asura fell]. The asura's seven sons, enraged and impatient at the slaughter of their father and determined to take revenge, sallied forth in full preparation.

D. *Reading* 3 *to* 5.

Hari reached the great Asura's city situated on a high summit of the Himalayas, rendered inaccessible by the fortifications of water, fire and air and surrounded with hill-forts and enclosures of missiles and weapons and of Mura's wires. With His gada He broke down the hills that formed his ramparts; entering He cut asunder with arrows the fortifications of weapons, the Mura's wires with His Chakra, the enclosure of swords with His own sword, dried up the water by the missile of Vayu, put out the fire by the missile of Varuna and in a minute Hari broke down the heart of warriors by the terrific noise of His conch.

10. *Towards Him.* D. Hither and thither.

11. *Heads.* D. Necks.

12. They were Tamra, Antariksha, Sravana, Vibhavasu, Vasu, Nabhasvan and Aruna the seventh: directed by Naraka and armed with weapons, with the commander of the forces named Peeta at their head, they issued forth (into the battle-field).

13. Terrific in their rage, they came up and showered on Krishna, their shafts, swords, maces, Saktis, Rishtis and tridents: but the Almighty Lord of unfailing energy - wonderful it is! cut down with His shafts the whole body of weapons into as tiny pieces as sesamum seeds.

14. & 15. Krishna sent to the city of Yama all those that came headed by Peetha, their heads, thighs, arms, feet and armours (bows) having been cut and split open. Seeing all his commanders so destroyed by the shafts of Achyuta, Naraka, the son of Bhumi, could not contain his rage and issued forth with his rutting elephants born of the sea of milk, [with many thousands of elephants and chariots and a vast army the powerful Naraka entered the field] and there he espied the Lord seated on Garuda with His consort like a cloud just above the sun and bright with streaks of lightning, and at Him he discharged his Sataghni and all his soldiers simultaneously struck.

16. With His sharp arrows swift with wonderful wings, the Almighty brother of Gada deprived that army of Naraka of arms, heads, thighs and necks and at the same time struck down all his horses and elephants.

17. Hari with His sharp arrows cut off each into three pieces

12. & 13. D. Directed by Narada Dhruva, Vishnu, Sravana, Vibhavasu, Nabhas, Vivasvan, and Aruna—there seven warriors mounted their chariots drawn by oxen; issued from their houses, and with all their strength, from the well-strung bow they in rage discharged at Krishna, various forms of weapons, viz., Saktis, Rishtis and tridents.

14. *That Peetha.* D. that chose to fight *Seeing all etc.*, Enraged to hear of the destruction of his commanders and generals etc.

15 to 17. D. *Reading.* And there he espied the Lord like a rain-bearing cloud with the bow, the great conch, *gada* and *Chakra* in His four hands. Govinda (also) saw Naraka on the back of an elephant, blew His conch and roared like a lion. The very powerful amy of the great Daitya let fall a fearful shower of arrows on Achyuta. At Him Naraka aimed his iron *Sataghni*, whereby He was struck. The numerous shafts so discharged by Naraka, the Lord smilingly cut off in the same moment with His shafts and it was an astonishing feat; next the glorious and Almighty Krishna sent His sharp and wonderful darts in volleys and in no time felled the arms, thighs, heads, feet and trunks of his army as well as the horses and elephants.

all those weapons and missiles which the soldiers of the enemy severally discharged.

18. Sri Krishna was borne on by Garuda who with his wings struck down elephants, inflicting wounds with his bill and claws.

19. They in their distress retreated into the city and when he saw his army beaten and put to flight by Garuda, Naraka single-handed fought on in the field.

20. With his Sakti Bhauma struck him (Garuda) from whose body even Vajrayudha was thrown back [like Indra striking a hill with his vajra] and struck with it Garuda who remained unshaken like an elephant struck with a garland of flowers.

[1. As Naraka fought on, O great king, nothing was ever so little shaken. So he took up his bow and showered volleys of arrows on Krishna, who, with His own, cut down all of them.

2. Then perceiving that Naraka was trying to set up and discharge Ardhachandra from his bow, Kesava cut it off when he was about to pull the string.

3. Then Dhara's son (Naraka) took up his heavy mace of hard iron, which Madhusudhana cut to pieces with a shaft sharp like knife.

4. Then again, Bhauma, capable of crushing his enemies' strength, lifted his keen-edged axe and dashed it against Vishnu, which Sridhara (Krishna) cut with His sword.

5. Then Naraka, the vanquisher of enemies discharged at Krishna seventy-five Tomaras and roared like a lion.

6, With a single arrow and simultaneously Kesava cut off all the Tomaras and it was a most wonderful feet].

21. His previous attempt having failed, Bhauma snatched up Sula to strike at Achyuta: but before he discharged it, Hari cut off with His keen-edged Chakra the head of Naraka who was seated on the elephant.

22. Falling on the ground his head shone brilliant with the ear-rings and the beautiful crown. "Ha, Ha," "well done" shouted out sages: and the great celestials showered flowers on Mukunda and praised Him.

19. (First half) D. The irresistible horses also fell dead on the ground.

1. On the fall of Naraka, the great Daitya, invited by the great citizens and accompanied by celestial ranks and rulers of the cardinal points, Krishna with His queen entered the city of Pragjyotisha to have a look at it.

2. The foremost one among Yadus saw there the wonder of a hill of precious jewels, and the most charming Umbrella of Varuna, dripping with water, O Bharata.

3. To Indra Krishna sent the hill of jewels and the umbrella to Varuna, through the Daitya servants.

4. Having given them leave to depart, the Lord of the Universe went alone into Naraka's palace which was like unto that of Indra.

23. Then Naraka's mother Bhu (Dhara) waited upon Krishna, delivered the two ear-rings of brilliant jewels, chased in *Jambunada* gold of purest carat and also a Vaijayanti, a Vanamala, the umbrella of Varuna and a great jewel. (D. and introduced to Him her gradson, the warrior Bhagadatta).

24. O king, with an intensely devout heart and joined hands the goddess Bhu bowed and offered her prayers to the Lord of the Universe worshipped by the highest gods.

25. The deity Bhudevi said:— I bow to Thee, O Supreme Ruler, God of gods, O weilder of Sankha, Chakra and Gada. Salutation to Thee, O Paramatman that assumest at Thy will many forms to grant the prayers of Thy devotees.

26 & 27. Salutation to One that has a lotus in His navel! salutation to the One whose feet are like unto lotus, salutation to Thee that art the almighty Lord Vasudeva, Vishnu of lotus—eyes and lotus feet, the Perfect Person, the First Cause and salutation to Thee, perfect in wisdom.

28. Salutation to Thee that art the Unborn, creator of this world, that art perfect, One of infinite powers, O Antaryamin of the great and small, the Master of all creatures, O Paramatman, salutation to Thee.

28. O *Antaryamin......small*. D. O Lord of the mobile and the immobile.

29 & 30. When Thou choosest to create, Thou supportest the vehement Rajoguna and Tamoguna for destruction. But Thou art not affected by either of them; and for the maintenance of the world Thou supportest the quality of Satva, O Lord of the Universe. Though different, Thou art Time, the Principle of matter and the Perfect Person, Water, Earth, air, the Sky, the objects of sense, Ahankara, Mahat, the whole world of mobile and immobile creatures, but with regard to Thee that art without a second, O Almighty One, this is mere illusion.

[When I was, O Lord, lifted by Thee assuming the form of a boar, this son was born of me at Thy touch; so he was given to me by Thyself and by Thyself he has been now struck down].

31. Here is his son and he has in fear sought Thy lotus-like feet, O Lord that removest the affliction of Thy refugees; therefore may Thou protect him and place on his head Thy lotus-like hand that removes all impurity!

32. Sri Suka said: — Thus (worshipped) prayed to in prayerful words, by the goddess Bhu, humble in devotion, the Almighty Lord promised protection and entered into Bhauma's mansion rich in every respect.

[1. Having appointed him ruler of his heriditary kingdom and restored its ministers to their places, Hari visited the series of apartments in the harem of Narakasura].

33. There he found sixteen thousand noble princesses captured by Narakasura in his successful expeditions against other kings.

29. V. *Thou supportest etc.* Thou entering into the body called 'the four-faced' in which Rajas dominates, createst and destroyest by entering into the body called Kalagni, Rudra etc. in which Tamas dominates and protectest by entering into Manu and other bodies in which Satva predominates and even directly by Thy *avataras.* Thou distinct, Thou art called Time, Prakriti, Purusha (i.e. jiva) because Thou art present in them.

29. D. Choosing to create Thou employest Rajas, Tamas to destroy and Satva to maintain the world. Thou art the time that fructifies the *Adrishta* of creatures, and the most exalted and perfect Person of infinite nature, and spoken of as Pradhana and Purusha being the cause and final goal.

30. D. Myself (the earth) the objects — Aham, Mahat — all the cause rises on Thee for ever; therefore the revolution of the world is under Thy control.

30. V. Note. The other causes are spoken of as identical with Thee as they are related to Thee like a body. It is a misapprehension to think that those causes are independent.

32. *Promised etc.* Was pleased to promise protection to that Bhagadatta.

34. (Seeing Krishna that entered), all the women in the prime of youth, well adorned aud of charming build) were, O king, fascinated at the sight of the great hero and mentally chose for their beloved consort the personage whom Providence brought to them.

35. They all severally found one support to their heart in their devout passion for Krishna. "May He be only my consort, let the Maker approve of my choice".

36. Krishna sent to Dwaraka all those women, provided with clean (fine) dress after bath, in palanquins, as also the great treasures, chariots and horses and immense cash, gold and silver [loaded on donkeys and camels].

37. Also sixty-four white elephants of great strength, having four tusks and born of Iravata species, [having given but one called Suprateeka to Bhagadatta, the rest he sent to Dwaraka].

38. & 39. The Lord repaired to the court of the great Indra in Swarga and gave the two ear-rings to Aditi and was worshipped by the Ruler of the gods and his queen. Desired by His Consort, (Satyabhama) that beloved Lord pulled out the Parijata tree, placed it on Garuda, routed out Indra and other celestials and brought it down to His city (on earth).

40. It was brought and planted to adorn the garden attached to Satyabhama's mansion; from Swarga bees followed the tree, thirsting after its fragrant honey.

41. Indra who had once repeatedly bowed to the feet of Krishna touching them with his crown and begged of Him for the accomplishment of his purpose, now accomplished of his purpose he quarrelled with Him! Pity! Even in the gods overpowering is the passion of anger; fie upon the lordly fortune.

42. Then, at one and the same auspicious hour the eternal and undecaying Lord married all those damsels in the due form in their several houses, assuming as many forms as they were.

43. In their houses, each of which appeared to excel every other, the Lord of incomprehensible activity was constantly present.

35. D. All those women thus set their heart on Krishna the Almighty Ruler.

37. *Of great strength.* D. proud and wild.

He the Lord, ever perfect in His own blissfulness (glory), sported with the amsas of Lakshmi, behaving like an ordinary mortal, and doing the duties of a house-holder.

[1. How could it be a matter for wonder that Hari was at the same time severally present with every one of the queens— Hari who grants the wishes of His devotees, who is of unlimited nature and One without a second?

2. Krishna, the Supreme Ruler of Yogins, is seen even to-day by His devotees in and out and everywhere, in hundreds and thousands of forms.]

44. Having thus attained the Lord of Lakshmi as their partner whose ways even Brahma and others do not make out, those women worshipped Him with joy that waxed every moment, with their affectionate and lovely smiles and looks, in their new relation and in their indistinct and hesitating expressions and deportment.

45. By readily going forth to meet, offering seat and articles of worship, washing His feet, presenting betel-leaf, refreshing Him with fans, pigments of sandal and wreaths of flowers, combing His hair, arranging beds and for His baths and bringing presents, hundreds of servants-maid attentively rendered Him their services.

Vijayadhwaja's 65.

The episode of bringing of Parijata.

1. Sri Suka said:— Having slain the fierce Danava, Naraka, Krishna, the destroyer of Danavas, departed on the back of Garuda, from the city of Pragjyotisha, O king.

2. Passing through the sky to worship the mother of the gods He came to the city of the celestials, Satyabhama accompanying Him.

3. Nearing the gates of Swarga, Krishna blew His noble conch of sublime sound; on hearing it, the celestials came forth with the articles of worship (Arghya, Padya, etc.,)

44. *Every moment.* V. Without interruption.

4. Worshipped by the gods bent with devotion and relieved of fear, He entered the beautiful palace of Indra, the Ruler of the gods.

5. There Indra with Sachi worshipped Kesava offering jewels, ornaments excellent celestial pigments and flowers.

6. Then with His queen He repaired to the city of His mother Aditi; seeing her son coming up, she offered welcome to Achyuta.

7. Hari bowed to her; and in great affection she pronounced her benedictions and honoured Him, the foremost of Yadus, who had not been seen for a long time.

8. O son of Kuru race, Satyabhama also instructed by Krishna placed the ear-rings at the feet of her mother-in-law and bowed to her.

9. She embraced the daughter-in-law and was highly placed at the recovery of the lost ear-rings; with her eyes filled with tears of joy, Kasyapa's wife spoke thus:

10. "O auspicious one, by the virtue of my grace, believe it, never shall variance with thy beloved Lord, or deformity or old age be thy part.

11. Then having taken leave of her and also of the gods, Kesava mounted on Tarkshya (Garuda) with Satyabhama and journeyed on.

12. Borne on by Garuda of great strength and power, the Lord and His consort espied a wonderful garden called Nandana, sending forth charming fragrance, well watched and beloved of Indra.

13. Noticing that garden of divine smell and blossoms Satya took Krishna by the hand and said, "I long to go into this fine garden and sport about for a while, O Kesava."

14. Out of regard for her words, Krishna alighted from Garuda, and entered the garden guarded by Indra's servants.

15. & 16. There she saw the celestial trees resounding with the voice of blithesome bees, bent with the weight of fruits, and thickly covered over with flower-dust, with tender leaves gently waving before the breeze and attractive with the warbling of birds; there strolling about she noticed the great tree of Parijata.

17. On seeing it, she asked Krishna, her eyes bewildered with wonder, 'What tree is this, O Lord? The most wonderful it is in all the worlds.

18. & 19. 'Truly accomplished of all purposes are they who enjoy the fruits of this tree, its spacious bottom in all coral; its huge trunk is all silver , it is covered with foliage of Indraneela jewels, the dais round it is built of radiant Vaidurya; its flowers are rubies and its fruits are pearls of various sizes.

20. 'Gomedhas are its ripe fruits—Diamonds adorn it as Kinjalka (filaments): hundreds of its branches are brilliant with emeralds.

21. 'O Lord of the Universe, this tree has completely possessed my heart and this tree should be taken home, if I am beloved of Thee, O Lord.

22. 'When they see me sitting in the shade of this tree, Thy other consorts, O faultless one, may think me the most beloved of Thee, O Achyuta.'

23. Thus requested by Satya, His beloved consort, Krishna said, " O good one, this is a tree that should not be removed from Nandana garden."

24. "Formerly, this came out of the sea of milk when churned by the gods and asuras: and it was then given to Indra by all the celestials who always subsist on its fruits.

25. "Disregarding my friend Indra, I should not take it away, this jewel among trees, O beautiful one, as I keep only to the path of righteousness.

26. "If the tree Parijata is taken, O beautiful one, terrible fighting is certain to ensue with the celestials who would have it only for themselves."

27. & 28. Thus told by the Supreme Lord, Satyabhama again said,—"Why threaten me with hollow words, O Slayer of Kamsa, Sachi was not well-behaved and did not welcome and honour me when I visited; this tree is indeed the cause of it and she is also proud of the prowess of her husband."

29. At any cost this tree Parijata must be taken away, O Achyuta, if I am Thy beloved one: if I am not, give it up then.

30. Thus importuned by Satya, Krishna, despising the guards

there, pulled out the tree with the roots and placed it on Garuda.

31. Thereupon some of the guards resisted Govinda and some quickly ran to inform Indra of the occurrence.

32. "O Krishna, Krishna, this tree, held sacred by the immortals, should not be carried away: if Thou takest, Thou wilt at once reap the fruit thereof.

33. "With this tree, O Krishna, Thou wilt not reach Thy city:— presently Thou wilt see Indra at Thy back (heels), up with his weapons."

34. Some guards quickly went up to Indra who was sitting in the company of Sachi, and said, O King:—

35. The guards said:— Neglectfng all the guards (the gods), thy Queen Indrani as well as thyself, Krishna's wife has taken away the great tree of Parijata.

36. She was distinctly told by us while offering resistance, but Hari's beloved wife reproached us and took away the tree, elated with her Lord's prowess.

37. Sri Suka said:—Thus hearing the very unpleasant intelligence Indra was enraged like a serpent beaten with a stick and, looking at Sachi beside him, he could not put up with that insult.

38. Indra issued public notice for the preparation of (rallying) his army, collected his soldiers, sent for the protectors of the world and set out at once:—

39. Mounted on Iravata of four tusks, the king of elephants, with Vajra in his hand, Indra proceeded, the celestials following him.

40. The god Vaisvanara [Agni) put on his strong armour, mounted his horse and with a terrible Sataghni, and a ladle like unto a tail, proceeded to the battle.

41. The powerful Yama, too, mounted on his buffaloe, took up his rod and, accompanied by Mrityukala and others, followed Indra, eager to fight.

42. Nirriti of great energy mounted his terrible vehicle borne by men, and endowed with long arms, with a sword in his hand, proceeded to the fight.

43. Varuna made haste, mounted his formidable crocodile,

and with ropes and noose in his hand, followed Indra to the fight.

44. Putting on his armour, armed with Tomara, Vayu rode on the back of the antelope and followed Indra to fight with the weilder of Chakra.

45. In his palanquin borne by four men, Kubera quickly proceeded with Mudgara for his weapon, eager to fight with Vishnu.

46. Rudra mounted his huge Vrishabha (bull), with his keen-edged trident, uplifted, accompanied Indra with the large crowds of his Bhutas.

47. With Bheri, Sankha, and Mridanga, with Panava, Anaka, and Gomukha, with pipes of gold, with excellent and numerous cymbals sounded.

48. By the noise of the tires of wheels and the harsh neighings of horses, by roaring like lions and fearful striking of their arms, by loud challenge, summoning warriors to the battle;

49. Hundreds and thousands of the celestials crying out "Where goest thou? Stop, stop, do not go";

50. Some brandishing their numerous weapons, some urging on their vehicle, hundreds and thousands of them vieing to be in the front.

51. With terrible twanging of their bow-strings, with endless roaring like lions, the uncontrollable celestials went forward to attack even as jackals may march against a lion.

Thus ends the Vijayadhwaja's Adhyaya 65.

[Vijayadhwaja's Adyaya 66.]

Kubera defeated by Satyabhama. Varuna and others driven back.

1. Sri Suka said:— Seeing the celestials, rushing forward to attack, the Lord of the Universe said to Satya, "Here are thy worthy guests".

2. As Krishna said this, the celestial warriors sent (for the purpose) roared and showered arrows on Krishna, O best of Kurus.

3. Thereupon, confounded at the difficulty, Satya took up the bow and, with a series of shafts, cut off those discharged by the celestial warriors.

4. Next came the powerful Kubera followed by many Guhyakas, and twanging his bow chased with gold at both ends and as high as a palm tree,

5. He discharged shafts of golden hilts and frequently roared like a lion, rushed forward in battle and cried out, "Stop, stop".

6. Satya speedily served him at his extensive belly with five sharp arrows that cut through vital parts, O king.

7. Very severely struck with her shafts Kubera sent three Bhallas to Hari's Queen and loudly roared.

8. to 13. Before they reached her, she cut them with three *Ardhachandra* shafts (from her bow); and again Hari's queen pierced Kubera in the fore-head with eight shafts swift like thought called Vatsandantas, O best of Kurus; severely hurt by those shafts Kubera, son of Pulastya, mad with rage, sent twenty-one sharp arrows: she cut them on the way off with seven arrows, O king, in half a minute, each into three pieces; then Satya grew angry, and with an ardhachandra, cut down the great bow of Kubera into two, just about his hold. O king, then in great anger like a serpent Kubera got another bow and stringing it discharged volleys of arrows; but those arrows she sportfully cut off with shafts of hard knots and it was an astonishing spectacle.

14. to 16. Thereupon the angry Kubera looked Satyabhama in the face and said, "Look here. I shall slay thee to-day, note my prowess"; saying this the foremost one of Guhyakas, all the gods witnessing, eager to wipe off the disgrace of defeat, set in his bow, tall as a palm, the best arrow of ardhachandra, intending to kill her.

17. Perceiving his mind, Hari's queen cut off his bow at its hold with a shaft of Kshurapra.]

18. Then he took up a terrific Mudgara, formidable to *danavas*, brandished it a hundred times and threw it on the queen.

19. That Mudgara of formidable size, rushing towards her, Krishna caught hold of with his left hand and laughed.

20. Thereupon Kubera, the lord of wealth, left the battle-field and took to his heels; and Krishna praised His queen and with high regards embraced her.

21. Kubera having turned his back to Krishna on the battle-field, Varuna marched against Him with his ropes in his hand.

22. Seeing his advance on the back of his crocodile, Tarkshya of great strength sprang at him, just as a tiger may at a bull.

23. Terrible was the combat between Tarkshya and Varuna, the lord of waters, like that between Bali and Indra in the war of the gods and the Asuras.

24. The enraged Varuna threw his rope about the neck of Tarkshya, the son of Kasyapa, and dragged him with great force, like one lion dragging another.

25. Garuda lifted up Varuna with the ends of his wings, seizing his crocodile with his claws and threw him into the sea.

26. Varuna lost his vehicle and with difficulty recovered his cords and on foot he rapidly retreated from the field and made towards his home.

27. Varuna having thus gone away, Vayu and Agni both together met Govinda on the field, O best of Kurus.

28. Agni with five arrows and Vayu with three fought with Govinda and it was an amazing sight.

29. Thereupon, Govinda, the destroyer of foes, laughed and pierced Agni with one arrow and Vayu with seven.

30. Severely struck on the chest with the one keen-edged arrow, Agni thought that Sri Krishna was not an ordinary mortal and quickly ran away from the field.

31. & 32. On seeing Agni retreat from battle and finding his own body completely pierced with arrows, he perceived that it was Vishnu that came to fight in battle and from the battle he fled for life.

33. Next, seated on the buffaloe and with eyes glowing with anger, Yama attacked Krishna, with his brilliant rod.

34. Pundarikaksha saw him raising the huge rod and felled it from his hand to the ground by despatching His Gada.

35. When his rod was struck down by Gada, Yama, with shaking hands, turned his back and ran away with his buffaloe, O best of Kurus.

36. Seeing Yama retreat, Nirriti, confounded with fear, perceived Govinda's strength and did not advance to fight with Him.

37. But Sankara of extensive energy, armed with a trident and riding on his bull, advanced to attack Krishna in battle, accompanied by his numerous troops of Bhutas.

38. Both celebrated for their strength and energy and prowess, They fought most fearfully, each seeking to overthrow the other.

39. With ten arrows Rudra hit Krishna and Tarkshya with five and cried out in the battle, "Stop, Stop."

40. Then Krishna, the destroyer of enemies' fortress, took up His Sarnga, hit the rider on the bull simultaneously with thirty shafts.

41. On the field Garuda, the enemy of serpents, with both his claws and wings and his bill, tormented the bull.

42. In the course of the fight, Krishna with fifty Narachas hit Sankara that blesses the world.

43. Then Rudra brandished his formidable and pointed trident and, in great rage, dashed it at Krishna.

44. Kesava saw the trident rushing towards Him and to ward it off, sent His heavy Gada known as Kaumodaki that crushes Daityas.

45. That Kaumodaki and trident fought with each other in the sky and fearfully flaming forth fell together into the sea.

46. That Gada Kaumodaki thrust the trident down into the sea and itself returned to the hand of Krishna and that trident also gradually returned to the hand of Siva.

47. Then Siva, adorned with serpents, snatched up his sharp sword and, spurring the bull with his heels, advanced towards Krishna in battle.

48. Quickly taking hold of the bull by the two horns, Garuda hurled him along with Siva over a distance of hundred bows.

49. Then the rider on the bull, the weilder of trident

abandoned the battle and quickly retreated, followed by his Pramatha forces, O king.

[Vijayadhwaja's Adhyaya 67].

Vanquished Indra apologises to Krishna and Satyabhama. Their return to Dvaraka. Parijata planted in the yard of Satyabhama's palace.

1. & 4. Sri Suka said:— Indra himself, the ruler of the gods, put on his crown, mounted his great elephant armed with quivers and his bow and, remembering the words of his wife regarding the Parijata, advanced in battle towards Krishna even as an elephant may do towards a lion.

3. Hari, destroyer of enemies, saw him advancing and blew His conch, filling all the cardinal points with its terrible sound.

4. Advancing in battle and twanging his big bow, Indra struck Krishna with a sharp shaft.

5. Struck on his chest with Indra's shaft Hari laughed and said, "Rightly thou art Indra and this is worthy of thee."

6. Again Indra set ten shafts in his bow which was like unto a great serpent, and drawing it as far as his ears, discharged them at Krishna and at His Chakra and roared.

7. As they came on, the Great Hero, the enemy of Kamsa, cut them into three pieces with a single shaft and sportfully hit Indra with ten specially whetted arrows.

8. Those arrows pierced through the coats and the body of Indra, the Ruler of the gods, and were seen to come out in immense force, reeking with blood.

9. Again Indra set and discharged sixteen arrows from his bow, which he drew to the utmost length and Govinda cut them also down with three shafts.

10. Again Hari hit Indra with thirty arrows, all of which plunged into his chest.

11. Thereupon Indra fell into a rage like a serpent beaten with a club, and goaded his great elephant on to Garuda.

12. That elephant goaded by Indra approached Garuda and with his four tusks knocked at him between the two arms.

13. Then with his bill, wings and claws Garuda tormented Iravata, the great elephant.

14. Indra then raised his formidable Vajra, the terror of Danavas and threw it at Vishnu, all beings witnessing.

15. When it came, Krishna, Madhu's enemy, caught hold of Indra's weapon with his left hand and laughed outright.

16. His weapon lost and his vehicle shattered by Garuda, Indra, cast down with shame, retreated from the field, O king.

17. Seeing him thwarted of his purpose and preparing to flee, Satyabhama laughed and said as follows:—

18. Satyabhama said:— Come on, Indra, return, do not go away, O weilder of Vajra, for it is not fit that Paulomi's Lord should take to his heels.

19. "Thy queen Paulomi, proud of her lord's prowess and of her own lordly status, will at once scorn thee for defeat in battle."

20. Hearing Satyabhama's words uttered in ridicule, Indra turned towards her and said to the smiling queen.

21. Indra said:— "Who could escape the disgrace of defeat, having on the battle-field stood opposed to that One Father of all the three worlds by whom are created the gods, Asuras, the great Nagas, Yakshas, Siddhas, Gandharvas, Kinnaras, Pisachas, Rakshasas and all.

22. "Just as a weak calf, at the time of sucking milk, seems sometimes to rebel against its own mother, so also we, O Goddess, that are propitiated with sacrificial offerings betray our own childishness before the absolute Lord".

23. Having thus replied to the daughter of Satrajit, O foremost son of Bharata's race, Indra bowed with joined hands and said to Vasudeva.

24. Indra said:— 'Salutation to Thee, O Ruler of the gods and God of gods, Madhava, O Lord of the Universe, forgive all my faults:—

25. 'May Thou be pleased not to forsake me! I seek Thee alone as protector. I am most foolish and wanting in control over my heart, O Lord that art kind unto those that resort to Thee for shelter!.

26 & 27. 'This Iravata, this Vajra, this tree, this kingdom of immortals, this city of Amaravati— this whole universe is in Thy hands, I am Thy servant; whatever Thou likest of these may be freely taken.

28 to 30. But I submit, O Govinda, the cause of my opposing Thee: (It is this). Thou, O Lord, art pleased with undivided attention to remain in the mortal world: when Parijata, the Kalpa tree, is taken thither by Thee, the earth becomes quite equal to Swarga — therefore, O tiger of Yadu's race, I stood opposed to Thee: that may be excused, O Lord, by Thee that knowest what is or is not, proper to do.'

31. Sri Suka said:— O best of Kurus, the Ruler of the gods thus apologising, the Almighty Lord Janardana with a smile on His face said to Indra.

32. The Lord said:— No offence has been given by Thee, O Indra, thy fault is Mine, for, we are not different.

33. O thousand - eyed one, what is now done by Thee, whether good or bad, is all done by Myself; let there be no concern about it.

34. When I return to the heavenly region, this excellent tree of Parijata will under My command return of itself to Nandana.

35 to 37. When Vasudeva thus spoke, the Ruler of the gods begged Govinda, Satyabhama and Garuda for pardon and said:— "May Thou be pleased to protect my son, Thy brother-in-law, known as Bhibhatsu". Repeating this request many times, Indra got leave to depart with all the protectors of the cardinal points; wifh his Vajra restored to him Indra returned to his city. Having sent away Indra and the rulers of the cardinal points, Krishna said to Garuda, "Let us go back to Dwaraka".

38. & 39. Garuda, the enemy of serpents, bore with ease Govinda, Satyabhama and the tree of Parijata.

40. & 41. And having entered the beautiful city adorned with many entrances and portals, decorated with flags and festoons, with floors moistened and kept clean, bowed to and worshipped by the great Yadus who waited on Him with offerings of betel-leaf, wreaths of flowers, sandal and pigments and Akshatas, with trumpets and

other auspicious instruments played upon, holy texts being loudly sung, Sri Krishna went into the celestial court-hall of Sudharma attended by the wise and the elders.

42. & 43. Krishna duly bowed to Ahuka, Vasudeva and His elder brother Balarama and duly honoured by them took His seat on the exalted golden dais in the middle of the hall.

44. O tiger among kings, Krishna now shone like Indra in heaven, Brihaspati and the protectors of the world waiting upon Him.

45. In the yard of Satyabhama's mansion Krishna caused the great Parijata tree to be planted, surrounded with a high dais built of precious stones.

46. On hearing of the return of Davaki's son with a large host of other damsels, all the women of Yadava race came to see Him.

47. O son of Kuru race, Vasudeva, Rohini and all other ladies came to see Krishna on His safe return after vanquishing the enemy.

48. Krishna who is Vishnu Himself, saw all the mothers who came with Devaki and bowed to them: and they honoured Him with their benedictions.

49. Like-wise, Rukmini and other queens of superhuman beauty, well adorned, and beloved of Krishna, approached and bowed to their Lord.

50. to 52. Revati, the wife of Balarama, the well-known Trivakra, and Durga, Subhadra, Chitra and others, the ladies of Bhoja, Vrishni and Andhaka families, all with their glad and blooming faces, came in great curiosity to see Govinda safe and triumphant over the enemy as well as Satyabhama and the celestial tree brought (from Swarga).

53. All that had gathered there showered on Mukunda's crown fried rice, flowers and Akshatas as they chose and returned to their several mansions.

(Thus ends Vijayadhavaja's 67th Adhyaya).

ADHYAYA 60.

Love quarrel

1. & 2. [The king said: Though every one of His consorts devoted her heart to Krishna and every one had the conviction that Krishna was extremely loving to herself alone, was He equal unto all or was He particularly attached to any one? Be pleased to tell me this. I long very much to know the truth.

3. Sri Suka said:—"Of all His consorts Bhishma's daughter was the first and most beloved; His affection to her was more than to any other." So goes the wide report.

4. Once Sri Krishna cut a joke in pretended displeasure with her. Listen to it, O son of Kuru race, I shall tell you the whole story.]

1. Sri Suka said:— On a certain day Rukmini waited upon her Lord, the Father of the Universe, who was comfortably seated on His cot, the servants fanning them.

2. The Unborn Almighty Lord who sportfully creates, sustains and destroys all this Universe, appeared in the race of Yadus, for the protection of the Laws ordained by Himself.

3. to 6. That inmost apartment was decorated with a brilliant canopy hung with strings of lustrous pearls. Here the precious jewels were lights, wreaths of jasmine were hung, flowers were strewn, swarms of bees filled it with their music: clear rays of the moon entered into it through windows; from the parks breezes bore the fragrance of Parijata into the apartment; fragrant fumes escaped through the windows. There on the royal sofa white like the foam of milk, the Lord of the Universe was seated and Rukmini waited on her beloved Lord.

7. From the hand of a servant she took a chamara of golden hilt and stood fanning beside her Lord.

8. By the side of Achyuta stood she, her jewelled anklets sweetly jingling, holding the chamara in her hand adorned with rings and bangles and wearing about her waist a zone of unsurpassed value. And she looked charming to the extreme, with

This Adhyaya is 75 in Dwaita reading.

4. Jasmine etc., D. Celestial Jasmine rendered crimson with the moon's rays entering through windows.

the dazzling shine of the garland made reddish with Kumkuma on the bosom under her upper garment (bodice).

9. Turning to her who is Lakshmi herself in another form to whom He is the one resort, who always follows Him in a form suitable to any sportful forms He assumes, who looked so charming with her looks, ear-rings, gold necklaces and face brilliant with smiles sweet as nectar, Hari in great affection smiled and said:—

10. & 11. The Lord said:— "Why didst thou abandon those suitors, Chaidya and others, proud of their intense passion of love, though thou wast desired and sought after, O princess, by the kings who vie in wealth and splendour with the protectors of the world, who were all distinguished for their glory, wealth and beauty and well established in their strength and to whom thou wast given by thy brother and father, and why didst thou choose Us that are not in any sense of equal status?

12. "—Us who, O beautiful one, afraid of other kings, sought shelter in the sea and have made enemies of powerful kings and have almost relinquished the royal throne?

13. "O one of beautiful brows, generally those women suffer who resort to the path of those men whose ways are not distinctly known and who often tread the path not recognised by the world.

14. "We are poor and we are always beloved of poor people; therefore indeed, rich people do not generally resort to Me, O beautiful one.

15. "Marriage or friendship is properly contracted only between those who are equals by wealth, by birth, power, form and income (future prosperity), but not between the high and the low.

16. "O Vaidarbhi, without knowing the fact and without seeing far into things, We have been chosen by thee; and We are destitute of all qualities and praised for nothing.

17. "Even now thou mayest choose some foremost Kshatriya worthy of thyself, so that thou mayst attain all real blessings both here and there.

18. "Chaidya, Salva, Jarasandha, Dantavaktra and other kings as well as thy brother Rukmi hate Me, O beautiful one.

11. V. Why didst not thou choose these etc.   15. V. Omit *from prosperity*.

19. "Only to put down the pride of those haughty kings blinded with their prowess and intoxication, thou wast brought away by Me, as I am bent upon breaking down the pride of the wicked, O good one.

20. "Indeed, We are indifferent, we are no passionate lovers of women, children and wealth. We are full and satisfied with our self-realisation. We are like a light unconnected with the house or a body; We have nothing to work for".

21. Sri Suka said:— Having said this, the Almighty Lord intending to remove her pride, withdrew His arms with which He had embraced her who had thought (till then) that she was the one most beloved of Him.

22. Thus hearing from the lips of the Lord, words most unpleasant and never before heard of, the queen shuddered at heart, trembled and wept in bitter anxiety.

23. Scratching the earth with her well-formed foot graceful with rosy nails, sprinkling her breast painted with saffron, with tears coloured with collyrium she stood, her face cast down and her speech curbed by grief.

24. The fan (chamara) dropped from the hand of Lakshmi who became insensible in extreme pain, fear and grief; her bracelets dropped from the arm that grew thinner. Her body became insensible as she was puzzled in mind and she stood with dishevelled hair like a plantain tree tossed by winds.

25. The Almighty Lord Krishna observed that deep-rooted love of His consort and, being merciful, took pity on her who did not understand the superb character of the joke.

26. Soon stepping down from the cot Krishna lifted her up with His four arms, gathered up her locks and wiped her face with His lotus hand.

27. He also wiped her eyes full of tears and her bosom soiled with tears of grief, and embraced with His arms His true consort who never dreamt of another.

28. The powerful Lord, who knows how to soothe, mercifully comforted her that was helpless, whose mind was bewildered by

19. V. O beautiful one etc.

20. *Unconnected etc.* D. Here no activities worthy of us for,

24. D. Shivering with fear.

the superb joke and who did not (however) deserve it; for He is the resort of the righteous.

29. The Lord said:— No. Do not, O Vaidarbhi, think ill of Me. I know Thee absolutely devoted to Me, O beautiful lady; merely fond of hearing thee talk, I devised a joke.

30. — Merely to see Thy face with the lips quivering in impatient love, with the corners of the eyes red while darting thy glances and with thy beautiful brows knit together.

31. This, indeed, O timid damsel, is the supreme gain in the household life to those that live as householders that some hours are spent jocularly with their better halves.

32. Sri Suka said:—O king, thus soothed by the Lord she understood that to be but a joke and got over the fear of being forsaken by the Lord.

33. Observing the countenance of the Almighty Lord she spoke to Purushottama with bashful smiles and fascinating glances.

34. Rukmini said:—True, indeed, O Lord of lotus eyes, is what Thou tellest me that I am not a proper match for Thy Almighty absolutely perfect self, for Thou art the Almighty Ruler of the three (Brahma, Rudra etc)., ever blessed in Thine own greatness (glory), whereas invested with the gunas of Prakriti am I whose feet are sought after only by the ignorant.

35. True, O Lord of surpassing activity, of mighty strides, Thou, as if afraid of the objects of sense, abidest in the sea and in the heart. Being pure Atman of infinite consciousness Thou art eternally at war with the wicked senses, with those that are under their influence; for even by Thy worshippers, the position of a king is avoided as one of blinding darkness.

31. *Timid damsel.* D. O damsel faltering in fear.

34. *That I......match.* D. That there is no other equal unto Thee.

By the ignorant. D. By those other than Thyself, i. e., by Brahma, Rudra, etc.

35. *The wicked senses.* D. Activities, qualities of the senses.

Objects of sense. D. Satwa, Rajas and Tamas, (to set an example to the righteous).

In the......heart. D. In the body constituted of Pancha Bhutas and there too in the heart, shining in a form measuring a thumb.

Atman. D. Note. This word is a special name peculiar to the Supreme Being and it means, one that is in the realisatian of only blissfulness, without any touch of misery. The word denotes also jiva and then it means one that is invested with a body and works in it so as to be invested with many more bodies.

With those......darkness D. Therefore I, devoted to Thy service, have consigned all that goes by the name *'kings'* to the blinding darkness. [but not Thee who art the true and absolute protector of all men (creatures)].

36. Not distinctly discernible is the way of the sages that are constantly drinking of the honey of Thy lotus feet. It is indeed difficult even to conceive for those of bestial nature. (More so is Thy course). For, O Perfect one, the course of the Supreme Being, Thyself, is not of this world; and naturally so that of those who are devoted to Thee.

37. Poor art Thou? Certainly not. For to Thee Brahma and others who accept the offerings (at sacrifices) bear tributes; those who are given to nourish their own life and are blinded by their worldly wealth, do not know Thee as the chastiser. Thou art the most beloved of the gods and they are beloved of Thee.

38. Thou art indeed the embodiment of all the purposes of man and the very fruit, seeking after which wise men renounce everything else; and of them, O Lord, association with Thee is most deserved, but not of the man and the woman given to enjoyments and doomed to pleasure and pain.

39. Thou art of that supreme glory which is described by sages of perfect self-discipline. Thou art the most beloved thing, being Atman; so by me Thou hast been chosen as the one that bestows Atman on the devotees when Brahma, Rudra and Indra whose fortune and blessings are terminated by the force of

36. *Not......sages.* D. Distinctly discernible is Thy way to the sages etc.

Is not......world. D. Does not seem to belong to this world; and hence following Thy course I shape my activities.

37. D. Indeed Thou art one that does not possess little. For little is not with Thee. To Thee Brahma and other gods to whom sacrificial offerings are made, bear tribute. Those that are blinded by their lordly power and fortune do not know Thee or attain to Thee, though thou art very near them; for they are devoted to nourishing their senses and life and thou art the Antaryamin of even those gods who accept the sacificial offerings.

38. D. Indeed Thou art Blissfulnes; so Thou art the highest of all purposes of men (and therefore sought after by all), seeking after whom (whose grace) wise men renounce everything else; O Lord, of those wise men and Thyself the attribute of perfect blissfulness loudly declared in the Vedas or any other attribute is not equal in both; for though both are spoken of in the Vedas and Smritis, there cannot be equality between the absolutely blessed and the one subject to misery; (the second half means also) because Thou art declared to be the very fruit, i. e., the blissful moksha; to Thy devotees who have renounced every thing else, but not to these who are seeking after other purposes spoken of in the Vedas and doomed to pleasure and pain, I have chosen Thee that art distinct from them all-

39. *The most......devotees.* D. The Lord of the universe and the bestower of moksha on Thy devotees.

When Brahma......others. Therefore it needs no saying that Brahma, Rudra and Indra whose blessings are terminate by the

time which is directed by a slight motion of Thy brows, were abandoned (as unfit), why reckon others?

40. That word of Thine has no meaning, O elder brother of Gada, who by the mere twanging of the Sarnga bow, puttest kings to flight and broughtest me away, just like a lion that puts other beasts to flight and appropriates his own prey. Is it true that afraid of them Thou hast sought shelter in the sea?

41. O Ambujaksha, are those great kings, viz., Prithu, Rishabha, Nahusha, Gaya and others who, yearning after Thee, abandoned their kingdom of undivided authority and went into the forest—are those kings put to suffering for having sought Thy feet?

42. Who having a clear insight into the real purpose, mortal as she may be, would after once enjoying the fragrance of Thy lotus feet sung by the righteous and the heaven to all creatures, the abode of Lakshmi and all excellent qualities – who would neglect Thee and resort to any other that is ever subject to the great fear (of Samsara, for every one other than Thyself is subject to the fear of Samsara).

43. O Supreme Ruler of the worlds, I resorted to Thee as the most suitable one (most worthy of me); Thou art the Atman that can shower all the desired blessings both here and hereafter. May I, wandering through many courses, have for my asylum Thy feet

force of Time directed by Thee and also other poor creatures like Chaidya, were rejected.

40. V. Thy word 'that afraid of them etc' is calculated only to prove the stupidity of those who hear it, incapable of perceiving its real sense.

40. D. O elder of Gada, itsi true that Thou by the mere......But it is not true that, afraid of them, etc ,

41. V. Add at the end "Have they, blissfully contemplating Thee, been left to continue in this (world)?

41. *Are those kings etc.* D. Are those kings put to suffering? So have they not resorted to Thy feet? (Having sought Thy feet, they have no suffering whatever).

42. V. Omit "mortal as she may be." *That is ever* etc., that is, *a mortal* ever etc.

42. D. What woman, having a clear vision that Thou art the true Object, and having felt fragrance of Thy............would chosee another of mortal blessings subject to fear, neglecting Thee, the Lord of Lakshmi and the abode of all excellence?

43. D. (O Lord), I have resorted to Thee as by beauty most worthy of me; and Thou art the Lord that confers blessings on the world-rulers, viz, Brahma Rudra etc, and their master, the showerer of desired blessings both here and here-after— I have resorted to Thee, with the one wish that Thy feet may be the asylum to me spoken of in the sruties as the devourer of the ignorant, for those that

that stand by Thy worshipper and release him from the false life here (Samsara).

44. O destroyer of foes, let those kings mentioned by Thee who in their homes behave towards their women like the donkey, the bull, the dog, the cat, or the slave, be the lot of that (unfortunate) woman whose ears Thy story sung in the courts of Siva and Brahma has not reached.

45. That woman who has not at all known the fragrance of honey in the lotus of Thy feet, resorts in her ignorance, to one whom she mistakes for her beloved one and who is verily a living corpse, covered with skin, moustache, hair, nails and filled with flesh, bones, blood, worms, refuse, phlegm, bile and wind.

46. O Ambujaksha, pray, let me cherish love to Thy feet, as Thou art blessed in Thyself and dost not see any thing higher than Thyself. That Thou, who hast for the prosperity of this world largely assumed Rajas, lookest on me, is indeed the highest grace shown unto us (me).

47. I do not think, O Madhusudana, Thy words are without real sense. In some cases one may, even as a girl, conceive true love as Amba did.

48. But though married, the heart of an unchaste woman goes every moment after a new object. Therefore a sensible man ought not to choose such a woman, and, if he should do, he falls from either world.

49. The Lord said:— "O chaste one, O princess, only with the desire to hear such expressions from thee, we put thee to test. And now thou hast rightly interpreted all that I said.

resort to Thee get release from the empty samsara.

44. *Let those kings etc.* D. Which woman would throw her lot with those kings who... the slave and whose ears etc.

45. *Her beloved one.* D. The god of love, worms etc, D bowels full of worms, and refuse.

46. *Pray, let me.* D. I do cherish etc *and does not...Thyself.* D. regardest me in due proportion to my devotion.

Who hast......Rajas. D. Who doest specially take up Rajas (Satva or Tamas) in order to create (sustain or destroy) this (world)

47. *Real sense. In some etc.* D. Like the devoted speech of a mother in settling the match for her young daughter.

48. To Thee turns in constant freshness the heart of even that indiscreet unchaste woman whom a prudent man would not espouse and espousing whom he would forfeit the merit relating to the visible and invisible world.

49. *And now......said.* D. What I said, if it has an acceptable sense, is wholly true indeed.

50. "Whatever blessings thou seekest of Me for the purpose of eschewing desires, O brilliiant one, always thou hast them all, O auspicious one, as thou art absolutely devoted to Me.

51. "O faultless one, evident is thy love to thy Lord and thy truthfulness to Him: for though tried to be shaken by My word thy heart was not drawn away from Me.

52. "By My Maya deluded indeed are those who by Tapas, and austere vows, worship Me, the Lord of Moksha, for the trifling joys of married life here, having given their heart to pleasures.

53. "O blessed one, those who having propitiated Me who can grant Moksha and wealth, desire only wealth of Me, the bestower thereof, are really a poor lot: those enjoyments may be had for men even in hell, i. e., in the lowest orders of life. For such men as are given to sense-gratification, even the attainment of hell would be most appropriate.

54. "Fortunately, O Deity of the house, thou hast constantly proved on thy part that attachmeut to Me which would lead to release from Samsara. It is impracticable for the wicked and especially for the deceitful woman full of wicked (low) thoughts and seeking to gratify her (physical) life.

55. "I do not, O proud one, think that in the range of domestic life there is a love or wife like unto thee who despised, at the time of marriage, the kings that had assembled for the purpose and sent a Brahmin with a confidential message to Me of whom thou hadst but heard good accounts.

56. "For fear of separation from me, Thou spokest no word, but patiently borest the grief caused by My deforming thy brother defeated in battle and his punishment while playing at dice on the

50. D. O blessed one, eternally thou hast all that thou mayest desire, O loving one; therefore thou hast no new higher attainment to seek after. Do thou find in Me whatever thou mayest seek after; and all those blessings are present to thee, the absolute devotee.

53. D. They indeed are very poorly blessed who, having sought Me, the Lord of Moksha, who can grant the final release, do still seek after worldly wealth which may be had even in hell, being objects that gratify the senses and easy to attain there.

54. D. That thou, O Deity of the house and wealth, wast solely devoted to Me, is fortunately the cause of release from samsara for any one other than thyself; that devotion is very difficult to cherish, especially for the woman actuated by wicked desires, bent on nourishing her own life, and abandoned to unchase ways.

55. *Of whom*......D. To whom thy good message was braought.

occasion of (Aniruddha's) marriage. And by character thou hast won Me over.

57. "With a very clear message, a messenger was despatched by thee for the sake of My favour: when I was delaying thou thoughtest all this world void and wast prepared to cast off thy body as another was not worthy of it and it is that we appreciate in thee"

58. Sri Suka said:—The glorious Lord of the Universe, who is blessed in Himself, sported with Rama, imitating the human world in these love-conversations.

59. So also He was present severally in the mansions of other queens as if each was His particular home and there Hari, the Teacher of the world, fulfilled all the righteous acts ordained for the house - holder.

ADHYAYA 61.

Krishna's descendants. Aniruddha married. Rukmi killed.

1. Sri Suka said:— To Krishna every one of those women bore ten sons who were, by all their excellent qualities, in no manner inferior to their Father.

2. Those princesses, seeing that Achyuta was never absent from homes, thought severally, 'Krishna is my own beloved consort and He is most beloved of me'; but they were not aware of His true nature.

3. Those women only were fascinated with the charming face like unto the blooming lotus, long arms, broad (beautiful) eyes and looks that were sweet with love and smiles and the winning conversation of the Almighty Lord; but they were not for all their charms able to conquer and influence the mind of the Perfect One.

4. Also (armed as they were) with Manmatha's arrows powerful messengers of love despatched by their brows that were charming with the sentiment expressed by their suppressed smiles and stealthy glances, those sixteen thousand women were not in any degree able to shake the strength of the Almighty Lord.

[1. From behind the pillars, through the shyness of their new friendship, those virtuous queens sent their side-long glances, from their eyes overflowing with love, at their Lord, the Lord of the righteous, the abode of Lakshmi, enthroned now high in their mansions and very ardently loved by them.

2. With their eyes blind-folded from behind with the hands of their beloved Lord, the damsels laughed in joy and, lest they should interrupt, they stayed, only setting right the garment on their body, (person), though it might not be liked by Him].

5. Having thus gained Lakshmi's Consort for their Lord whose ways even Brahma and others do not realise, those women enjoyed in ever-growing delight His affection, smiling looks and attractions of newly wedded life.

6. In going forth to meet, readily offering a seat and articles of worship, washing the feet, refreshing with fans, presenting betel-nut, pigments of sandal and wreaths of flowers, combing His hair, arranging the beds and baths and other attentions, hundreds of servants-maid readily did service to the Lord.

7. Of Krishna's consorts who severally bore Him ten sons, - eight were already mentioned as chief queens: now I shall tell thee of Pradyumna and other sons of these eight.

8. & 9. The powerful Charudeshna, Sudeshna, Charudeha, Sucharu, Charugupta Bhadracharu, Charuchandra, Vicharu and Charu the tenth; Pradyumna being the eldest, were born of Rukmini in no way inferior to the Father.

10. Bhanu, Subhanu, Swarbhanu, Prabhanu, Bhanuman, Chandrabhanu, Brihatbhanu, Atibhanu the eighth, Sribhanu and Pratibhanu are the ten sons by Satyabhama.

11. & 12. Samba, Sumitra, Purujit, Satrajit, Sahasrajit, Vijaya, Chitraketu, Vasuman, Dravida (Dravina) and Kratu-these ten beginning with Samba are the sons of Jambavati, most agreeable to the Father.

13. Veera, (Bhanu) Chandra, Aswasena, Chitragu, Vegavan, Vrisha, Ama, Sanku, the beautiful Vasu and Kunti were the sons of Nagnajiti.

14. Sruta, Kavi, Vrisha, Veera, Subahu, Badhra, Ekala,

Santi, Darsa, Purnamasa, Somaka the youngest are the sons of Kalindi.

15. Praghosha, Gatravat, Simha, Bala, Prabala, Urdhwaga, Mahasakti, Saha, Oja, Aparajita are the sons of Madri, (or Lakshmana).

16. Vrika, Harsha (Arka), Anila, Gridhra, Vardhana, Annada, Mahasa, Pavana, Vahni and Kshudhi are the sons of Mitravinda.

17. Sangramajit, Brihatsena, Sura, Praharana, Arijit, Jaya, Subhadra, Vama, Ayu, Satyaka are the sons of Bhadra.

18. Diptimat, Tamratapta and others were Hari's sons by Rohini. Of Pradyumna, Anirudha was born by Rukmavati and he was endowed with great strength.

19. Rukmavati was the daughter of Rukmin born in the city of Bhojakata. The sons and grandsons of these were many millions, O king; sixteen thousand were the mothers of Krishna's sons.

20. The king said:—How did Rukmin defeated by Krishna in battle and ever looking for an occasion to kill Him, give his daughter to the son of his enemy? Please tell me of this, O sage, how marital relations came about between enemies.

21. Yogins distinctly see what is beyond the range of the senses, (whether it is of) the future, the past or the present, distant or screened off.

22. Sri Suka said:— In Swayamvara Manmatha endowed with a body was chosen by her(Rukmavati). The kings that had assembled there the warrior vanquished in battle, riding but in one chariot, and carried her away.

23. Disgraced by Krishna, Rukmin did constantly cherish inimical feelings towards Him, but to please his sister he bestowed his daughter on his nephew.

[1. Put to shame by Krishna Rukmin continued to cherish that enmity and by tapas propitiated the god Siva abiding on Sri Saila.

2. & 3. Propitiated by the tapas of Rukmin, Rudra, first among those that confer boons, asked him to choose a boon: he

16. D. Vrika, Arhaka, Anila, Neela, Bahvanna, Annada, Mahasapa, Avana,...,Kriti.

asked for a strong bow invincible for the enemies and not possible to be cut even by the gods. Accordingly Sankara gave him a bow and said thus.

[4. When thou hatest Vishnu, (then) this bow will leave thee and undoubtedly go back to myself.

[5. With these words Sankara gave him the bow and vanished out of sight: having obtained this boon the king returned to his city of Bhojakata.

[6. With that bow he brought under his power in battles all the kings celebrated for their prowess except Krishna.

[7. & 8. Therefore Rukmin did not make up his mind to stand opposed to Vasudeva, for fear of losing the bow, O great king: still he never conceived an unmixed friendship for Him, though he remembered the words of Siva. In a swayamvara Manmatha himself restored to his body was chosen by her (Rukmavati); putting down the assembled kings with a single chariot he (Pradyumna) took her away: of that Rukmavati the great warrior Anirudha was born.

[9. At the instance of Bana's daughter, Chitraleka stole him (Anirudha) away and on his account Banasura of thousand arms became Bana of but two arms.]

24. The powerful son of Kritavarman married, it is said, Charumati, a maiden of broad eyes and daughter of Rukmin.

25. Though of unquenched enmity and though aware that marital relation is not righteous, still on account of ties of affection and his desire to do the wishes of his sister, Rukmin gave his grand-daughter Rochana to his grandson Anirudha (daughter's son.)

26. For that festive occasion, Rukmini, Rama and Krishna, Samba, Pradyumna and others were at Bhojakata.

27. & 28. When the marriage was over, Kalinga and other kings, full of insolence, advised Rukmin to overthrow Balarama in a game at dice: for they told him, "though Bala is ignorant of it, O king, great is Balaram's passion for it." Thus advised, he invited Balarama and with him played at dice.

29. In the play Balarama staked hundreds and thousands and tens of thousands and all that Rukmi won over: then Kalinga

laughed out at Balarama, showing his teeth and Halayuda could not put up with it.

30. Then Rukmi staked a lakh and in that turn Balarama won it: but Rukmin fraudulently said, "I have won."

31. Like the sea under the full moon, agitated with rage, the glorious Balarama, naturally of fiery eyes, now much more so in anger, staked Nyarbuda. (V. as before).

32. Balarama rightly won that also, but Rukmin putting forward a false pretext, said, "That also is won by me, let these umpires give their judgment."

[1. 'It is so,' said Kalinga too grinning at Balarama; thereupon Bala burned with anger and still kept silence.]

33. Then a heavenly voice declared that the wager was rightly won only by Balarama and that Rukmi utters a falsehood (in frand).

34. Neglecting that voice and prompted by wicked princes as well as his bad time, Vaidarbha (Rukmin) ridiculed Balarama and said.

35. You cowherds roaming in forests are no experts at dice: only born princes play at dice and with arrows and not those like thee.

36. Thus reproached and scorned by Rukmin and ridiculed (laughed at) by the kings, the enraged Balarama took up a bolt (the chess-board) and struck him down in that festive assembly.

37. In ten paces he overtook, and with force caught hold of, the king of Kalingas and made his teeth drop down which he showed in laughing at him.

38. Many others had their arms, thighs, heads, broken, were bathed in blood and struck by Balarama with Parigha and took to flight in fear.

39. When Rukmin, the brother-in-law, was thus down, Hari did not say anything for or against lest the affection of Rukmini or Bala should be lost.

40. Being accomplished of all their purposes, then they set Anirudha with the new bride in a chariot and made their journey to Dwaraka: Balarama and all other Dasarhas, dependents of Madhusudana, departed from Bhojakata.

ADHYAYA 62.

Banasura imprisons Anirudha who secretly married his daughter. (This and the next chapter do not find place in Vijayadhwaja reading.)

1. The king said:— It is said that Anirudha, a foremost son of Yadavas, married Usha, Bana's daughter and that in that connection a great and terrible fighting took place between Hari and Sankara, O great yogin. May thou be pleased to give a full account thereof!

2. Sri Suka said: – Bana is the eldest of the hundred sons of the great Bali by whom the earth was given to Hari who came in the form of Vamana.

3. His (Bali's) own son, Bana, was always delighted in devoting himself to Siva: he was respectable, liberal, intelligent, truthful and firm in vows.

4. In former times he was reigning over a kingdom with his capital at the beautiful city of Sonita: through the grace of Sambhu the gods behaved towards kim, like servants: endowed with thousand arms he delighted the god Siva by his dance and by playing upon instruments of music.

5. The worshipful Ruler of all the Bhutas, fit to be sought after for shelter, kind to his votaries, asked Bana to choose some boon of kingship of the city.

6. Once when Siva stood by him, Bana, mad in his strength, touched the god's lotus feet with his crown brilliant like the sun and said.

7. I worship thee, O Madhava, the preceptor and ruler of worlds, the celestial tree that fulfils all the desires of those who have not had the fill of their desires.

8. The thousand arms given by thee have only became a burden to me: for except thee, I do not find any one who could, in all the three worlds, fight with me.

9. O the First One, prompted by the impatient arms and eager to fight I proceeded against the elephants of the cardinal points, powdering the hills on my way and they in terror ran away.

10. On hearing that, the worshipful Siva grew angry and said, "O foolish one, when thy flag is broken, thou wilt have a fight with one equal to me and it will cure thee of thy haughtiness".

11. Thus told, the asura of crooked sense, gladly returned home and was excepting the fulfilment of Siva's prediction, which only indicated the loss of his prowess.

12. His daughter called Usha dreamt as if she enjoyed her life with the son of Pradyumna, as her consort, whom she had not seen or heard of.

13. On opening her eyes she did not find him, rose with the words, "Where art thou, my lord" in the midst of the maids of honour and she was bewildered and felt very much abashed.

14. Bana had a minister called Kumbhanda and his daughter was Chitralekha, a companion of Usha; in her great curiosity she enquired of her friend Usha.

15. O beautiful one, Whom art thou in search of? What is thy fancy? O princess, I don't think that as yet thou hast had any suitor for thy hand.

16. Usha said:—In my dream was seen a certain person of blue complexion, with lotus eyes, dressed in golden raiment, of very long arms, most charming to the heart of women.

17. That lovely object I am in search of, who, having allowed me to kiss his honeyed lips, has gone somewhere, leaving me in the sea of anxiety (grief).

18. Chitralekha said:—I shall remove thy anxiety if possible, searching through all the three worlds; I shall bring him who has possessed thy heart: tell me who it is.

19. Having said this, she drew life-like portraits of the gods, Gandharvas, siddhas, charanas, pannagas, daityas, vidhyadharas, yakshas and also of men.

20. & 21. O great king, among men she drew the portraits of Vrishnis, Sura, Vasudeva, Rama and Krishna and Pradyumna to see whom she felt shy and seeing Anirudha's portraits she stood looking down in shyness and smiling, she said, "it is he."

22. Chitralekha possessed of yoga powers, knowing him to be Krishna's grandson, journeyed through the air to Dwaraka protected by Krishna.

23. Thence she bore away the son of Pradyumna who was sleeping on a fine bed and by making use of her yogic powers, brought him to Shonitapura and showed her friend the object of her love.

24. She was rejoiced to see that most beautiful person and in her apartment inaccessible to the eyes of males, she found joy in Pradyumni's company.

25. He was honoured with very valuable clothes, wreaths, spices, incense, lights, seats and the like, drinks, eatables, and sweets, with fine conversation and other attentions.

26. Living concealed in the apartment of maidens, with his senses captivated by Usha whose love to him grew every moment, he was not mindful of the many, many days that rolled away.

27. (When she was thus living with the Yadava warrior and lost her maiden-hood,) people drew inferences from the marks that cannot be concealed that she was in a specially delightful course of life. (that she was profiled. V.)

28. The servants informed Bana thus, "O king, we notice that thy daughter's conduct, maiden as she is, is such as to cast a stain on thy family.

29. "In her house guarded by us constant at our posts, we are not aware, O lord, of any interference with the maiden as it is not possible for males to see her there."

30. Thereupon much distressed to hear of his daughter's pollution, Bana made haste and went to the apartment of maidens and noticed there the eminent son of Yadu race.

31. He saw him who was the son of Pradyumna (Kama), the one most beautiful person in the world, clad in *pitambara*, of lotus-like eyes, of long arms, his face glowing with the effulgence of his ear-rings and curly locks and smiling looks.

32. Bana was astounded to see him playing at dice with his beloved one in festive delight and wearing between his arms a garland of jasmine flowers of the spring season, tinged with the saffron on her breast in his embraces and seated in front of her.

33. Seeing him enter, surrounded with ruffian soldiers, the son of Madhu's race took up an iron bolt and stationed himself

like Yama, the weilder of the rod, determined to strike down (any that might approach him).

34. He struck them like a great boar that kicks away the dogs, those who on all sides made towards him, intent on catching hold of him: and beaten by him they had their heads and arms broken and ran out of the apartment.

35. The powerful Bana, son of Bali, was enraged to see him, striking down his forces and bound with the chords of Naga: Usha was perplexed with grief and anxiety to see him bound and wept aloud with tears running down her eyes.

(This Adhyaya is not found in D. reading).

ADHYAYA 63.

Informed by Narada Krishna goes to Sonitapura, defeats Maheswara Jwara: cuts off Bana's hands and brings Anirudha to Dwaraka with Usha.

1. Sri Suka said:- The four months of the rainy season passed away, O Bharata, when his relations at Dwaraka missed Anirudha and were sorrowing for his disappearance.

2. When they heard from Narada of the news of his deed and his imprisonment, Vrishnis with Krishna went to Sonitapura.

3. Pradyumna, Yuyudhana, Gada, Samba, Sarana, Nanda, Upananda, Bhadra and others all attached to Rama and Krishna.

4. These powerful Satvatas assembled together with twelve Akshauhinis and beseiged the city of Bana on all sides.

5. Seeing that his gardens, ramparts, balconies and towers were shattered, and, highly enraged, Bana came out with an equally strong army.

6. For the sake of Bana the worshipful Rudra with his sons and his Pramathas, came riding on his bull and fought with Rama and Krishna.

7. Between Krishna and Sankara a tumultuous and astounding battle raged, causing hair to stand on end; as also between Pradyumna and Guha.

8. Kumbhanda, Kupakarna, struggling with Balarama, Samba with Bana's son, Satyaki with Bana:

9. Brahma and the other great gods, the sages, Siddhas, Charanas, Gandharvas, Apsaras women and Yakshas came up in their aerial cars to witness the sight.

10. & 11. With His arrows of pointed ends, discharged from the Sarnga bow, Krishna put to flight the followers of Sankara, Bhutas, Pramathas, Guhyakas, Dakinis, Matris, Pisachas, Kushmandas, Pretas (Ghosts), Yathudhanas, Vetalas, Vinayakas, and Brahmarakshasas.

12. Siva, the weilder of Pinaka, discharged various kinds of missiles at Krishna, who quenched them all with counter missiles without any effort or surprise,

13. —Brahmastra with Brahmastra, Vayavya with Parvata, Agneya with Parjanya, Pasupata with His own (Narayanastra).

14. Having thrown Siva into a lethargy (having stupified) and made him yawn with His Jrimbhana, Krishna struck down Bana's army with his sword, gada and shafts.

15. Severely beaten with the arrows showered by Pradyumna and bleeding in every limb, Skanda retreated from the battle-field on the back of his peacock.

16. Kumbhanda and Kupakarna fell down beaten by Balarama; and their troops ran away in different directions on the fall of their leaders.

17. On seeing his army so shattered, Bana was enraged, abandoned Satyaki, and in a chariot made haste to fight with Krishna.

18. Bana simultaneously strung five hundred bows and madly proud of his skill in fighting, discharged two shafts.

19. The glorious Hari instantly cut off all those bows, slew his charioteer, struck down his chariot and horses and blew His conch.

20. His mother called Kotara (came out) in nakedness with dishevelled hair and stood before Krishna for the sake of protecting her son's life.

21. Then Krishna turned His face without looking on her: meanwhile Bana, deprived of his chariot and bows, retreated into the city.

22. When the host of Bhutas was put to flight, the three-headed and three-footed Jwara rushed at Krishna as if to burn all the ten cardinal points.

23. [And made his appearance in battle in front of Krishna the weilder of Sarnga.]

23. At once the Almighty Lord Narayana noticed it and sent forth His own Jwara; and the two Jwaras of Siva and Vishnu fought with each other.

24. Severely beaten by Vishnujwara, the terrified Maheswara Jwara loudly screamed and without finding protection anywhere else, sought shelter with Hrishikesa and with joined hands offered praises to Him.

25. The Jwara said:— I bow to Thee of infinite power, the highest Ruler, the Atman of all and only absolute consciousness, the cause of the origin, subsistance and destruction of the Universe, that very Perfect Being known as Brahman and declared by the Vedas and subject to no change.

26. Time, Providence (the unseen cause), Karma, Jiva, Swabhava (Nature), substance (matter), body, breath (Prana called Sutra), Ahankara—a collection of these (called Lingadeha) which starts a current like that of *the seed and the tree*, all is Thy Maya and I resort to Thee that art negation of these.

27. Sportfully in very many forms (as Matsya, Rama, Krishna) Thou protectest the gods, the righteous that defend Dharma and for their sake Thou destroyest those that go astray and cause harm to others. And this Avatara of Thine is for lessening the earth's burden.

28. I am burnt by Thy unbearable Jwara, Thy own power, mild yet fierce and deadly. Embodied creatures suffer troubles only so long as they, enslaved by passions, would not worship Thy feet.

29. The Lord said:— O Trisiras, I am pleased with thee: let thy fear of My fever be at an end. May he who remembers our conversation be free from thy fear!

30. Thus commanded the Siva fever (jwara) bowed to Achyuta and departed: but Bana mounted a chariot and advanced to fight with Krishna.

31. Now with various weapons in every one of his thousand hands and in his extreme rage Bana showered arrows and missiles on Krishna, the weilder of Chakra, O king.

32. With his Chakra, keen-edged like a knife, the Almighty Lord cut off the missiles discharged many a time by Bana and also his arms like the branches of a tree.

33. As Bana's arms were being cut off, the worshipful Siva, out of compassion to His devotee, approached and said to Krishna, the weilder of Chakra.

34. Rudra said:— Thou art indeed the Perfect Being and Supreme Light lying hidden in Sabda Brahma (Vedas) whom those of pure heart realise to be pure and absolute like Akasa.

35. & 36. The sky is Thy navel, Agni Thy face: water Thy energy, the celestial region Thy heads, cardinal points Thy ears, the earth Thy feet, the moon Thy mind, the sun Thy eyes, Aham (Siva) Thy Ahankara, the sea Thy bowels, Indra Thy shoulders, herbs and plants Thy hair, clouds Thy locks, the four-faced Brahma Thy intellect, the Progenitor the organ of generation (phallus), and Dharma Thy heart. Indeed thou art the person that makest the world.

37. O Lord of undiminished energy and splendour, this Avatara of Thine is for the protection of Dharma and prosperity of the world: we all endowed with power by Thyself, rule the seven worlds.

38. Thou art the one, the First Person without a second and the purest self-luminous one, the cause of all and destitute of cause and the unqualified Ruler; still by Thy own Maya and for throwing light on everything Thou appearest like unto various phenomena.

39. Just as the sun, concealed under his own shadow (clouds) makes it as well as the forms (things having forms) visible, so also O perfect One, Thou, light of Thyself, hidden under the gunas, (Ahankara) makest the gunas and their products shine (in Thylight).

40. Thou art that Supreme Being by whose Maya creatures having their mind deluded in respect of children, wives and house and the like, and deeply attached to the sea of misery, do sink and emerge from it.

41. He, who, having obtained this human body, graciously

granted by thee, may not care to worship Thy feet, is most pitiable indeed as one deceiving himself.

42. The mortal man who neglects Thee, the most beloved Atman and Supreme Ruler, for the sake of sense-objects which are of no real value, is one who swallows poison setting aside nectar.

43. Brahma, the gods and the sages of pure heart and myself have wholly devoted ourselves to Thee, the most beloved Atman and Supreme Ruler.

44. For release from Samsara we resort to, and worship, Thee, the most gracious Lord, the cause of destruction and creation of the Universe, equal everywhere, untouched by anything worldly, blessed friend and deity, the most important one, (without another worshipful like Thyself), the one goal, the one abode of the world and all Atmans,

45. This is my beloved follower attached to me: I have promised him protection, O Lord: may therefore Thy grace be extended unto him, even as it was done unto the great Daitya (Prahlada)!

46. The Lord said:— O worshipful one, we could do what is pleasing to thee as thou sayest: what thou hast decided upon that I have well approved?

47. I myself do not want to kill this being, the son of Prahlada: a boon has been given by thee to Prahlada: any born of thy race will not be killed by Me.

48. To put down his pride, his arms are cut off and also his numerous army has been destroyed as it was a burden to the earth.

49. Four arms are left him, unaffected by age or decay. He will be the first among thy attendants, free from all fear, though an Asura.

50. Having thus obtained a fearless life the Asura bowed down his head to Krishna and brought Anirudha and the bride in a chariot to Him.

51. With Anirudha and his wife dressed and adorned with fine clothes and followed by an Akshauhini, Sri Krishna set out with Rudra's congratulations.

52. And Krishna entered His own capital decorated with flags and festoons, with the streets and quadrangles moistened with

water and was met by the citizens, friends and brahmins who came forth to receive Him with the sounding conches, Anakas and Dundubhis.

53. He who, rising betimes, remembers and contemplates Krishna's trimuph and His combat with Sankara would meet with no defeat.

ADHYAYA 64.

Krishna visit's Pandu's sons in the forest— brings home Subhadhra and others,— Nriga's story.

1. Once the sentinel at the gate armed with a cane, came in and informed Krishna who was seated in Sudharma in the midst of Kshatriyas, and said:

2. A certain brahmin from Indraprastha waits at the door; may he be Ushered in or not, O Lord, the the foremost of Yadus?

3. "Enter," said Krishna. Permitted by the guard the Brahmin quickly entered, bowed and said to Krishna.

4. Dharma's son defeated in gambling by the vicious and foolish son of Dhritarashtra, has gone to the forest with his wife and brothers.

5. Hearing that message, most painful to the ear, brought by the Brahmin, Hari with a heart excited with anger, at once rose from His seat.

6. With Satya He mounted His chariot brought in by Daruka and with a large army proceeded to the spot where Kunti's sons were.

7. Krishna, the delight of Yadus, was very much grieved to see the king Yudhishtira with his brothers in the forest, surrounded by Brahmins.

8. Having mutually talked about the difficulties experienced by them Krishna spent that night there with the Pandavas.

9. Krishna comforted Yudhishtira, the righteous king, Bhimasena and Arjuna and the twins by the force of reasoning.

10. Along with Satyabhama He consoled Draupadi, the truthful Panchali, taking leave of those thousand Brahmins.

11. Placing Subhadra and Abhimanyu in His own car Madhava, the powerful Lord, returned from the forest to His city Dwaravati.

12. On His return to the city, with a cheerless mind on account of the separation from Kunti's sons, the Lord spent some time ruling the earth in the righteous way and turning out the unrighteous.

[1. Sri Suka said:—On a certain occasion, O king, Yadava princes, Samba, Pradyumna, Charu, Bhanu, Gada and others, went out for sport to a garden far away from the town (to an adjacent forest).

2. Having sported there for a long time they grew thirsty and going in search of water and looking into a well without water, they noticed a strange animal in it.

3. Moved with pity at the sight of the lizard, big like a hill, and with wondering minds they made efforts to lift it up.

4. The boys tied it with leather straps and ropes of fibres, and tried but could not lift up the fallen creature; and full of curiosity and anxiety they informed Krishna of the fact.

5. The Almighty creator and protector of the world, Krishna of lotus-like eyes, went to the spot, saw the animal and easily with his left hand, lifted it up.

6. Touched by the hand of the most glorious Lord the animal at once cast off that lizard body and stood a celestial adorned with jewels, clothes and wreaths of flowers and by his complexion charming like molten gold.

(Then he fell prostrate with his head down on the ground and bowed to the feet of Mukunda).

7. Though aware of it, Mukunda asked him the cause of it (his fall) in order to make it known to the people, "Who art thou, O blessed one, possessed of this excellent personality? I think thou art certainly a great celestial.

8. "By what karma wast thou reduced to this plight, though thou didst not merit it, O good one: explain thyself to us who are curious to know it, if thou thinkest us fit to be told.

9. Sri Suka said:— Thus asked by Krishna of infinite forms, the king bowed with his crown brilliant like the sun and said

10. Nriga said:— O Lord, I am a king known as Nriga, son of Ikshuvaku, if my name had reached Thy ears, when liberal donors were talked about.

11. O Lord, what is there unknown to Thee that art the witness of every mind: Thy vision is uninterrupted by Time: still under Thy command I shall relate.

12. I gave to brahmins cows as many as there are particles of sand on the earth and as many as there are stars in the heavens and as many as there are drops of rain.

13. I gave milch cows, young, of good nature, form and breed, red cows with golden crowns for their horns, well-gotten, hoofs shod with silver, together with their calves, all decorated with silks and garlands.

14. I gave them to the best brahmins adorned and honoured, possessed of good qualities and character, of a family suffering from poverty, of tapas, learning, Vedic knowledge and generosity and also youthful.

15. I also gave cows, lands, gold, houses, horses, elephants, girls with servants-maid, sesamum seeds, silver, beds, cloths, jewels, blankets and chariots. I performed sacrifices, constructed wells and tanks.

16. A cow of a great brahmin that had strayed, mingled with my cattle and I, ignorant of it, bestowed her on some other brahmin.

17. When she was being led out, the (first) owner of the cow saw her and said, "This is mine"; the brahmin, who (subsequently) received her from me, said, "King Nriga gave her to me."

18. The disputant brahmins bent upon establishing their respective claims came up and said, "Thou gavest her to me and thou takest her away from me"; I was perplexed to hear it.

19. Placed in a critical situation regarding the question of the righteous course, I tried to conciliate both the brahmins and said to (the latter), "I will give thee one lakh of excellent cows: please give this over to the owner.

20. "May you be pleased to excuse me, your ignorant servant, pray lift me np from this difficulty by which I am falling into a horrible hell."

21. The (first) owner said he would not receive and went away: the other also departed saying I do not like even ten thousand cows other than this!

[1. Then under the force of time and as ordained by the Maya of the Supreme Lord, I died and carried away by force of destiny. And this my story I tell in Thy presence.

22. & 23. O God of gods, O Lord of the Universe, I had been meanwhile taken by Yama's messengers to his court and he asked me, "Wouldst thou first suffer the punishment or enjoy the fruit of thy good deeds. I see no limit to thy charitable gifts and thy merit of righteousness and the brilliant region thou hast earned thereby.

24. I said, "First I shall suffer the evil consequence". 'Fall', said he; and falling at once I found myself a lizard: O Lord."

25. O Kesava, as Thy servant, liberal and devoted to brahmins, and ever praying for a direct revelation of Thyself, I am not deprived of my memory.

26. I do not know how, O Lord, Thou camest to be in the range of my vision, since Thou art Paramatman contemplated and realised in the pure heart through the eye of Sruti; how Thy revealest Thyself to me whose reason is blinded by infinite miseries: for Thou art visible to him whom Thou wouldst release from Samsara.

27. & 28. O God of gods, O Lord of the Universe, O Govinda, O Purushothama, O Narayana. O Hrishikesa, O most glorious Achyuta, O undecaying One, O Krishna! Pray let me return to the celestial estate; whereever I may be, may my mind abide on Thy feet.

29. Salutation to Thee, the Creator of all, Perfect one of infinite powers, to Krishna, Vasudeva, the Lord of all Yogas, I bow to Thee.

30. Having spoken thus, he went round, touched the Lord's feet with his crown: and with His permission he mounted the aerial car; and men witnessed it.

31. To those around Him in order to teach those born of Kshtriya races. The glorious Devaki's son, Krishna, spoke thus.

32. 'Brahmins' property, ever so little it may be, when misappropriated, is not digestible even for Agni though he is so powerful: certainly then it is impossible for kings who are but conceited as being rulers.

33. 'I do not think that the poison called Halahala is poison because it has an antidote: on the other hand a brahmin's property is the real poison, since there is no remedy for it in the world.

34. Poison kills him who swallows it, fire is put out with water; but the fire of Arani of Brahmin's property burns a race with all its roots.

35. Brahmins' property made use of without permission affects people for three generations: and what is taken and enjoyed by force will affect them for ten generations before and after.

36 to 38. 'Kings blinded by their royal fortune are incapable of seeing their own fall (from it)- Those are foolish men who covet brahmins' property as good, which is really hell. Kings, their descendants and relations who, unchecked, deprive liberal-minded brahmins of large family of their means of living and their property, are cooked in the regions of hell called Kumbhipaka for as many years as there are particles of earth moistened with their tears.

39. 'He who appropriates to himself the means of living of a brahmin, whether given by himself or by another, lives as a worm in offal for sixty thousand years.

40. May I not touch a brahmin's property! By coveting it people cut short their life: kings suffer defeat, lose their kingdom and become formidable serpents.

41. & 42· "O my kinsmen, do no wrong at all even to the brahmin that does an offence, kill or reproach he may: always worship him; just as I every hour, with perfect control over My mind, bow to him, so do you. And whosoever may violate this, shall be the recipient of My punishment.

43. 'A brahmin's property, if appropriated, makes the sinful man fall down just as the brahmin's cow made this Nriga fall, though he was ignorant of it.

44. Mukunda, the glorious Lord and the Purifier of all the

worlds (creatures) thus taught (a moral to) the residents of Dwaraka and retired to His palace.

[1. Sri Suka said:— O king, association with the righteous would never be fruitless: king Nriga was rescued from hell, when he came in contact with the righteous.

2. To see, to touch, to name, to remember or to do anything in relation to, the righteous or holy waters, leads to purification.

3. Having listened to this do thou always wait upon the wise and righteous. A brahmin's property should never be apppropriated, if thou seekest after the happy goal.]

ADHYAYA 65.

Balarama visits Nanda's Gokula-drags Kalindi (Yamuna).

1. Sri Suka said:— Longing to see his friends and well-wishers the glorious Balabhadra set out in his chariot and paid a visit to Nanda's Gokula, O best of Kurus.

2. Embraced by long yearning Gopas and Gopis, Balarama bowed to his parents who welcomed him with blessings.

3. "O Dasarha, may Thou, Lord of the Universe, and Thy brother, protect us for many years"; so saying they placed him on their lap and sprinkled him with their tears.

4. He honoured the elderly Gopas in the due form and was bowed to by the younger members, according to age, intimacy and relation to himself.

5. He mingled with Gopalas, cut jokes and took them by the hand and so on: When he refreshed himself and was comfortably seated, all gathered round him and made inquiries.

6. They were also enquired about the welfare among themselves, in accents faltering through affection: for they all had renounced all pleasures for the sake of Krishna of lotus-eyes.

(V. He enquired about the welfare among His own relations etc. D. Enquired about the welfare He told everything to His relations etc).

7. O Rama, are all our kith and kin prosperous and happy? Do you remember us now and then? You are now married and blessed with children?

8. Fortunately, the wicked Kamsa was removed and fortunately all friends are set free: having destroyed and vanquished enemies you have fortunately taken up an inaccessible fortress for your abode.

9. Very eager to see Rama the Gopa women came smiling and asked him, whether Krishna was happy and beloved of the women of the city.

10. & 11. "Does He remember His relations, father and mother? Would He but once go over here to see His mother, or does the long-armed one, of His own accord, remember our humble service, for whose sake we forsook our parents. brothers, lords, children, sisters and all kith and kin, hard to wrench ourselves from, O Dasarha, O powerful one.

12. Us who so beloved of Him He left, and in a moment renounced all ties of friendship: those (fine) words—how could women fail to put faith in?

13. How would the intelligent women of the city receive the words of the ungrateful and fickle minded person? Surely they too must with faith receive the words of one that can talk so wonderfully, when they are under the sway of *Smara* (Cupid) roused by his winning smiles and looks.

(D. How would other women uselessly receive the words of one etc).

14. O Gopis, of what use is it to us to talk of it? Tell some other stories. If His time goes without us, so does our time without Him.

15. Thus remembering Krishna's smile, His talk, His sweet looks, His loving embraces, the women wept.

16. The Almighty Sankarshana, well skilled in consoling, in various ways pacified them with Krishna's messages, most soothing to their heart.

17. Balarama spent two months there, Chaitra and Vaisakha delightfully entertaining them during the nights

18. In the gardens, on the banks of the Yamuna illumined

by the rays of the full moon, and agreeable with the breezes that wafted the fragrance of lilies, Balarama spent pleasantly the nights in the midst of Gopis that came in crowds.

19. The divine beverage called Varuni sent by Varuna flowed out of the hollows in the trees, and filled the whole forest with its smell.

20. Perceiving the smell of the stream of that honey, borne by the wind, Balarama went to the trees and drank of it along with those women.

21. His exploits being sung by women, Balarama roamed through the forest with eyes swimming in intoxication (like Iravata).

(1). V. Being sung and singing in the company, of beautiful damsels he sported like Indra's elephant in the midst of she-elephants.

(2). V. D. Dundubhis were sounded in the sky, they (celestials) let down showers of flowers in joy; Gandharvas and sages sung his exploits in great joy.

22. With wreaths of flowers and one (with one brilliant) ear-ring, intoxicated, adorned with a Vaijayanti garland, with his lotus-like face bright with smiles and decked with the dewy drops of sweat, he called upon Yamuna to be ready for his sport in water.

23. & 24. Bala in his intoxicated state thought that she did not mind his words and in anger dragged the Yamuna that did not obey him, with the point of his plough-share and said, "O sinful One, since thou indifferent to my call goest thine own way; I shall take thee into a hundred ways with the end of my plough-share.

25. Thus threatened, the frightened Yamuna fell on his feet and in a trembling voice, said to the son of Yadu's race, O king:—

26. "O Rama, O long-armed Rama, I am not sensible of thy prowess! By an amsa of thine the whole Universe is supported, O Lord of the Universe!

27. O glorious One, may thou be pleased, O master of all, kind to Thy votaries, to give me my freedom as I am ignorant of Thy greatness.

28. Thus entreated, the glorious Balarama let go Yamuna and he himself entered into her waters like a great elephant with his mates.

29. To Balarama who, having sported to his heart's content, rose from her waters, Yamnna presented two cloths of blue colour and priceless (wonderful) ornaments and a radiant wreath.

30. Putting on the two azure cloths, wearing the golden wreath, he shone like Indra's elephant adorned and painted with colours.

31. Even now Yamuna is seen flowing through that way so as to indicate the strength and prowess of Balarama of infinite energy.

32. Thus all the nights passed away as if one night, when charmed with the sweet qualities of the damsels of Vraja Rama was sporting there.

ADHYAYA 66.

Paundraka Vasudeva's parentage, — Krishna puts an end to him as well as Sudakshina.

1 & 3. Sri Suka said:— At that time, O best of Kurus, king Paundraka with a larg army surrounded Dwaraka, the home of Vrishnis; and knowing that Krishna was absent from it he made during the night violent attacks on the city. Kamapala, Saineya, Vasudeva, Udhava, Ugrasena and other great Yadavas who were there, served the incoming enemy (with their weapons) as they would do unto a guest that arrives in time.

4. The king said:— Who was that Paundraka? Of what country was he the ruler? Whose son is he? O sage, be pleased to tell me all about him.

5. Sri Suka said:— The king of Kasis had no son: he gave his daughter Sutanu to Vasudeva (Anakadundubhi) with a kingdom as dowry.

6. Of them was born a son of long arms, brilliant like the sun, named Paundraka, full of strength, prowess and pride.

7 & 8. Being the son of Vasudeva he was also called Vasu-

deva: and (when he came of age) the great and illustrious Vasudeve handed over to him that kingdom with all the treasures, army and vehicles: (then) he married Kamsa's younger sister, Devaki like unto a goddess.

9. Kept under restrictions by Kamsa, the king of Bhojas, Vasudeva could not even but once go to Karaveerapura.

10. Ever mindful of the unbearable relation of a step-mother and of his having no brother of his own, that king of Kasis was always in fear of Yadus.

11. Hearing that from Dwaraka Krishna was absent, he went thither by night: but he was well beaten and vanquished by Balarama and Saineya.

12. Having lost very many thousands of horses, elephants and foot-soldiers, he quietly returned, in the latter part of the night, to the city of Benares (Varanasi).

13. 13. When the night passed and the sun rose, Hari returned from Badarikasrama on the back of Tarkshya to Dwaraka protected by Balarama.

14. Welcomed with flags, with water for Arghya and Padya, by Yadus, Vrishnis, Andhakas and others who told Him the whole story, Krishna entered the council hall.

[15. Once Paundraka, the war-like king of Kasi—]

1. Sri Suka said:— When Rama had gone to Nanda's Vraja, the ruler of Karusha, steeped in ignorance, sent a messenger to Krishna with the message "I am Vasudeva".

2. "Thou art the glorious Lord Vasudeva, Lord of the Universe that hast appeared on earth". Thus he was flattered by childish men and he thought himself to be really Achyuta.

3. And the dull fellow sent a messenger also to Krishna at Dwaraka, whose ways are too subtle to be known, just as a foolish boy set up as a king in play by other boys may do.

4. However the messenger went to Dwaraka and delivered the royal message directly to Krishna of lotus-like eyes, who was sitting on the throne in the council hall:—

5. & 6. "I am the one Vasudeva come down on earth and no other, to show mercy to beings: so do thou give up that false name: O Satvata set aside all those insignia of mine which

thou in ignorance (fearlessly) wearest and go to Me for shelter: if not, give me battle."

7. Sri Suka said:— On hearing that prattle of Paundraka, poor of sense, Ugrasena and others, in the council loudly laughed.

8. After some funny conversation the glorious Lord replied through the messenger, "I shall rid thee, O foolish one!, of the insignia regarding which thou thus prattlest."

9. "O foolish one, with that mouth shut, surrounded by kites, hawks, etc., thou wilt lie dead and be the resort (food) of dogs".

10. The messenger conveyed to his master the retort as a whole. And Krishna mounted His chariot and went to Benares (with His army. D.)

11. Having received intelligence of Krishna's preparation against him the great warrior soon issued forth from his city with two Akshauhinis of army.

12. The king of Kasis, his friend, became his ally and followed him. (Then) Hari saw Paundraka coming with three Akshauhinis—:[As he came, Hari saw Paundraka seated on a golden Garuda in a chariot, providing himself with two additional arms of gold].

13 to 15. Hari saw him like an actor on the stage, putting on artificial dress and ornaments like those of His own, to wit, a conch, a sword, a gada, a sarnga bow, the marks of Srivatsa and Kaustubha jewel, Vanamala, two pieces of yellow silks, the emblem of Garuda on his flag, a priceless crown adorning his head, brilliant makara-shaped ear-rings, and loudly laughed at him.

[1. The soldiers of the king of Kasis possessed of strong bows covered Him (Krishna) in a moment with arrows just as clouds cover a mountain with water, and advanced to the front of the field, some seated on elephants, some in chariots and some on horses.

16. The enemies aimed at Hari their tridents, gadas, Parighas, Saktis, Rishtis, Prasas, Tomaras, swords, Pattisas and shafts.

[1. Another king, a friend of Kasi, came as an ally with three Akshauhinis to the battle - field.]

17. Like the fire flaming forth at the end of the world and

destroying creatures, Krishna completely struck down with His gada, sword, chakra and shafts, that army of elephants, chariots, horses and footmen belonging to both Paundraka and the king of Kasis.

18. That field of battle strewn with those chariots, horses, elephants, footmen, donkeys and camels that were cut down by the Chakra (enemy), shone giving delight to the brave, like the fearful dance of Rudra, the ruler of Pramathas.

19. Then Krishna said to Paundraka "O Paundraka, those weapons of which thou informedst Me through thy messenger I take from thee.

20. "I shall now make thee give up My name which, O ignorant one, thou hast in vain assumed and I would seek thee as protector, if I do not like to battle."

21. With these jokes Krishna deprived Paundraka of his chariot with his sharp arrows and with his chakra chopped off his head just as Indra did the wings of mountains with his Vajra.

22. Similarly Krishna severed with His shafts the head from the body of the king of Kasi and caused it to fall into the city of Kasi, like a lotus bud drifted by wind.

23. Hari thus put down the jealous Paundraka and his friend and returned to Dwaraka, Siddhas extolling His exploits which are delightful like nectar.

24. O king, that Paundraka who had every day intensely thought of the Almighty Krishna and thereby cut asunder all ties, bore Hari's similarity and became Hari himself.

25. His people saw the head with ear-rings fallen at the gates of his palace and were at a loss to know what it was and whose face it was.

26. Recognising it to be the head of their king his queens, sons, and relations and citizens loudly wailed (D. came up) crying, "Ha! undone we are, O king, O lord, O Master."

27. & 28. His son Sudakshina performed the funeral rites to his father and having resolved, "I shall repay my debt to my father by slaying his slayer," he with the help of his priest, worshipped Maheswara with the utmost concentration.

29. In the holy place of Avimukta (V. in a lonely place) the worshipful Iswara was pleased to confer a boon on him: he asked for that boon as most desired of him, which was the means of

killing his father's slayer.

30. & 31. With the help of brahmins do thou worship Dakshina Agni the sacrificial priest and brahmins; and that god worshipped by the Abhichara method, will, accompanied by Pramathas, accomplish thy purpose, if directed against those that are hated of brahmins and Paramatman.

Thus commanded he (the wicked person) observed the rite directing the force against Krishna.

32. There upon the god Agni rose in a concrete yet very terrible form from the fountain of fire with his locks and beard like red-hot copper and with eyes emitting sparks.

33. With a very terrific mouth, with long tusks and fearful brows, licking the sides of the mouth with his tongue, naked and shaking the glowing trident.

34. With legs as high as a palm-tree, making the earth tremble, burning the cardinal points and surrounded by the Bhutas, the god Agni rushed towards Dwaraka.

35. The citizens of Dwaraka were all frightened at the sight of Abhichara fire rushing towards them, like beasts at the sight of a forest fire.

36. Protect us, O Ruler of the three worlds, protect us, from the fire that burns the city: so they complained in anxious fear to the Lord that was playing at dice at His court.

37. Hearing of that discomfort of His people and noticing the cause of their fear, Hari, the asylum of fugitives, laughed and said, "Do not be afraid, I shall save you".

38. The witness of all, inside and outside, He knew it to be the force of Maheswara and to put it down, he orderd Chakra that lay by His side.

39. Brilliant like a million Suryas (suns) and flaming forth like the fire of deluge and pervading all the directions, heaven and earth, with his lustre and force, Chakra, the weapon of Mnkunda,, beat down that Maheswara fire.

40. O king! thus beaten by the force of Sri Krishna's weapon the magic fire had its force blunted: and returning abashed to Benares and being started by them, it burnt up Sudakshina and his priests.

41. Following it Vishnu's Chakra entered the city of Varanasi, traversed its upper stories, balconeys, halls, mansions, markets, towers, enclosures with which the city was overfull, through the treasuries, stalls, arches and yards of elephants horses and chariots, kitchens and dining halls.

42. Having burnt the whole city of Benares Vishnu's Sudarsana returned and stood by the side of Krishna who does everything without any effort.

43. The mortal man who relates the account of this work of the most glorious Lord, or who attentively listens to it, is absolved from all sin.

[They both get absolved from all sin and from Brahmahatya and other evils and on the fall of their body, attain to the heaven of Vishnu.]

ADHYAYA 67.

Rama puts Dwivida to death.

1. The king said:— Still more I wish to hear of Rama of infinite and incomprehensible power and wonderful deeds,— of whatever else the powerful Lord performed.

2. Sri Suka said:— A certain monkey called Dwivida was a friend of Naraka: he was a courtier of Sugriva and the powerful brother of Mainda.

3. The monkey desirous of clearing his debt to his friend, caused a great havoc in the country by setting fire to cities, villages, hamlets and so on.

4. Here he pulled out hills and with them powdered the territories, especially the dominions of Anarthas, where Hari the slayer of his friend, dwelt.

5. Possessed of the strength of ten thousand elephants, he there got into the sea and dashed up such a volume of water as drowned portions of the country adjoining the shore.

6. The wicked monkey broke down (V. reduced to ashes) the trees in the hermitages of great sages and profaned their sacrificial fires with his dung and urine.

7. The haughty monkey put men and women into mountain caves and blocked their entrances with huge rocks, even as the wasp imprisons the worm.

8. Thus he made a great havoc of the countries (D. that country) and defiled noble-born women: (once) hearing very fine music, he went to the mount Raivataka.

9. There he saw Balarama, the Lord of Yadus, adorned with wreaths of flowers, charming in every limb and standing in the midst of beautiful damsels,

10. —Singing, drunk with Varuni, with eyes swimming in intoxication and with a glowing person like an elephant in rut.

11. The wicked monkey climbed up the branches, shook the trees and loudly chattered with the object of advertising himself.

12. Observing the officiousness (whimsical nature) of the monkey, the companions of Bala, (being women and of divided attention by nature and) fond of fun, now filled the place with their roaring laughter.

13. Under the very eyes of Rama the monkey ridiculed them by twisting his brows, making wry faces and showing them his hind part.

14. The enraged Balarama, the foremost warrior, hit the monkey with a stone: but the rogue of a monkey evaded it and took hold of the pot of wine and, ridiculed Rama, grinning at him and kindling his anger.

15 & 17. The wicked and powerful monkey broke the jar, tore the clothes of women, and caused infinite annoyance to Balarama; and elated with pride treated Balarama with great contempt. Considering its wicked and mischievous conduct and how it harrassed the country Balarama in a rage took up his bolt (mortar) and plough to kill the enemy: Dwivida too, being very powerful, pulled out a Sala tree (a hill) with his hand, suddenly sprang at him and dealt a blow on his head.

18—20. The powerful Sankarshana seeing that tree coming down like a hill (D. eying at the falling hill, in a rage) struck it down with his musala called Sunanda: the monkey (also) had its head split with the musala and, covered with torrents of

blood, shone like a mountain covered with a solution of coloured earths: the monkey did not mind the stroke, pulled out another tree removing all its leaves by dint of his strength and with it in great rage struck Balarama.

21. Balarama cut it into a hundred pieces; again in rage, with another the monkey hit him, but Bala cut it also into a hundred pieces.

22. Thus he fought on with the glorious Balarama and, when each tree was cut to pieces, he pulled out one by one all the trees on every side and denuded the forest.

23. Then the enraged monkey rained rocks on Balarama, who with his weapon (musala) sportfully reduced them all to powder.

24. The great monkey twisted his hands long like unto palm tree into fists and with them violently hit Rohini's son on the chest.

25. The great warrior of Yadavas threw down his musala and plough and in rage with both his hands hit him on the ankle-knots, so that the monkey fell vomiting blood.

26. By his fall the mountain with its rocks and trees shook, O tiger of Kurus, like a ship on the sea blown in a tempest.

27. Then was heard in the skies the shouting "Jaya, Jaya (victory) Namaha (salutation), Sadhu, Sadhu, (well done)", of the gods, Siddhas, great sages, who also showered flowers.

28. Having thus slain Dwivida that was desolating the land the glorious Balarama returned to the city, the people singing his praise.

ADHYAYA 68.

Kauravas take captive of Samba who carried away Lakshmana, Duryodhana's daughter, in Swayamvara. Balarama goes to rescue and drags Hastina with his plough to be thrown into the Ganga.

1. Sri Suka said:— Samba, Jambavati's son, victorious in battle, carried away Lakshmana, Duryodhana's daughter, at the hour of Swayamvara.

2. Kauravas were enraged and said, "Unruly is this boy who insults us in taking away by force the maiden that did not indicate her love to him.

3. Bind down this wicked and unruly boy. What could Vrishnis do who live now on a piece of land which we graciously conferred on them (and which we got by our prowess)?

4. If Vrishnis come here hearing of his captivity they will (only) have their pride put down and be silenced like breaths under yogic control. (like serpents deprived of their fangs D.)

5. Thus Karna, Sala, Bhuri, Yagnaketu, Duryodhana (D. Having thus observed to Karna, Bhurisravas and Duryodhana and also Dussasana and Sakuni naturally skilled in giving bad counsel—

these neglecting Vidura and the glorious Gandhari) attempted to fetter Samba, with (without D.) the approval of the aged Kurus.

6. Seeing Dritarashtra's sons, pursuing him, the warrior Samba took a fine bow and like a lion singly stood at bay.

7. In rage and in their eagerness to catch hold of him, and led on by Karna they cried out, 'stod, stop', and approaching the warrior showered arrows on him.

8. O best of Kurus, beaten by the Kurus (like a lion attacked by weak animals) that son of Yadu's race, the child of the incomprehensible Lord, did not brook it (like a serpent beaten with a club).

9. & 10. Twanging his fine bow, he hit one and all with his shafts headed by Karnà, the six chariots, the six heroes, (the leading combotants with him).
hitting each simultaneously with the same number of shafts i.e., the four horses with four, the charioteeers and warriors in the chariot of renowned bows each with one: and they all lauded his skill.

11. Four of them made him lose his chariot, each killing one of the four horses: one his charioteer: and the remaining one cut off his bow.

12. Thus with difficulty the Kauravas deprived him of his chariot in battle and bound him and took him, as well as the maiden, triumphantly to their city.

13. On hearing of it from Narada, O king, Yadavas filled

with rage and directed by Ugrasena, made preparations to march against the Kurus.

14. But Balarama appeased the great Vrishnis that were prepared for war (enraged); for Rama, who removes the dirt of Kali, (was averse to difference) did not like a quarrel between Kurus and Vrishnis.

15. In his chariot brilliant like the sun he rode to Hastina accompanied by brahmins and the elderly members of the family like the moon in the midst of planets.

16. Reaching Hastina, Balarama stopped in a garden outside the city and sent Uddhava to Dritarashtra to know the truth (to conciliate him).

17. He duly saluted the son of Ambika, Bhishma, Drona, Balhika and Duryodhana and told them of Balarama's arrival.

18. They were very much pleased to hear of the arrival of Balarama, their best friend: they came forth to meet him and duly worshipped him, all bringing in their hands some auspicious present.

19. Having received him with proper honours they offered him water and Argha; and such of them as knew his greatness, saluted him bowing their head.

20. Having enquired after the welfare of his relations and their happiness and health and after friendly conversation, Rama spoke fearlessly these words.

21. 'What the great king and lord Ugrasena commands you to do,—listen to it with attention and do it without delay.

22. That you, many, unjustly vanquished the single-handed and righteous warrior and bound him down. I put up with it for the sake of harmony among relations.'

23. & 24. On hearing from (the lips of) Balarama of immense strength, prowess and energy, words truly worthy of his powers, Kurus were angry and said, "Ha, what great wonder is this? By the inevitable force of time, indeed the slipper would usurp the place of the crown on the head!

25. "These related to us by affinity and having with us shared the bed, the seat and food,—these Vrishnis raised to our rank with a royal seat favoured by us.

26. "The *chamara* and fan, Sankha and the white umbrella,

a crown, a seat and a bed— these they enjoy because we care not to disturb them through our indulgence.

27. Let the Yadus to-day lay down the royal insignia with which they stand opposed to the giver, like serpents fed with milk: Do those Yadavas who grew through our own grace unhesitatingly to-day lay their commands on us.

28. "How could even Indra think of owning what is not offered to him by Kurus viz., Bhishma, Drona, Arjuna and others, or how could a ram touch what is in the grasp of the lion?"

29. Sri Suka said:— Full of inordinate pride on account of their birth, high relations, fortune and prosperity and (in the garden) having spoken unpalatable words in the hearing of Balarama, the unworthy Kauravas retired into the city.

30. Noting the wicked behaviour of Kurus and having heard the reproaches, Achyuta burned and looked terrific with indignation and laughed and said repeatedly:

31. 'Certainly the wicked are mad with pride that has grown in various ways and do not like peacefulness; to such indeed good thrashing is the best means of securing it, just as a club is to the beasts.

32. What! I have gently pacified the enraged Yadus and the angry Krishna, I am hither hoping to secure them peace!

33. These are foolish, wicked and bent on discord; having scornfully treated me, proud wretches uttered reproaches beyond measure.

34 to 36. Indeed, in their view, Ugrasena is no ruler and lord of Bhojas, Vrishnis aud Andhakas: and that Lord of Sree does not deserve the royal insignia and throne at whose beck and call are Indra and other protectors of the world, by whom Sudharma is occupied and the celestial tree Parijata is brought down and enjoyed— He indeed is not deserving of the high seat, whose feet Sri, the Ruler of all is directly worshipping.

37. What is the value of a royal seat to Him the dust on whose feet like unto lotus is borne on their crown by all the protectors of the world and confers sacredness on all the holy waters resorted by all and is eternally borne by us Brahma, Rudra and I, only amsas of His amsa as well as Sri.

38 & 39. Indeed (do they say) Vrishnis enjoy a piece of land granted by Kurus and we the slipper and the Kurus the head: Ah! haughty incoherent words of those that are mad with power and wealth—inebriate and insolent fellows—who would put up with such harsh words if able enough to deal punishment?

40. To-day I will rid the earth of Kurus:--with this resolve in wild wrath, Balarama raised his plough as if he would burn the three worlds.

41. In rage, with the point of the plough, he lifted up the whole city of Hastina and dragged it to be thrown into the Ganga.

42 & 43. Shaken like a raft the city was falling into the Ganga. When the Kauravas saw it so dragged they were confounded in terror. They, eager to save their lives, with their families, sought protection of Balarama himself with joined hands and with Samba and Lakshmana (the bride) in their front.

44. They said, O Rama, Rama, the supporter of all, we do not know Thy power and greatness. Mayest thou be pleased to forgive the violation of our foolish and wicked selves.

45. 'Thyself dependent on nothing, Thou art the one cause of creation, protection and destruction and truly say they that the three worlds are the toys of Thy sport (are borne by Thee).

46. 'It is Thou, O Ananta of thousand heads, that bearest without any effort this globe of the earth on Thy head and at the end withdrawest the Universe into Thyself and restest as the one unabsorbed existence without a second.

47. 'Thy anger is only to teach (a lesson to) all, not caused by hatred or envy: when Thou art, O glorious one, intent on maintaining and protecting the world, Thou assumest the Satva quality.

48. 'We bow to Thee, O Ruler of all beings, omnipotent, and subject to no decay, O Maker of all, we bow to Thee: with Thee we have sought refuge.

49. Sri Suka said:— By the Kauravas thus reduced to a wretched plight, confounded and trembling, Balarama was prayed to be gracious; then pleased with them he promised protection and bid them be fearless.

50. Duryodhana gave presents of twelve hundred elephants each sixty years old, and ten thousand horses;

51.—Six thousand golden chariots glowing like the sun, and a thousand servants-maid adorned with gold, as he was very affectionate to his daughter.

52. Having accepted all that the glorious Balarama, the fore most of the Satvatas set out with his son and daughter-in-law with the congratulations of friends and well-wishers.

53. Then, on his return to his city, Balarama met all his affectionate relations and in the council-hall narrated to the great Yadavas, how he dealt with the Kurus.

54. Even now the city indicates this supreme exploit of Balarama, being raised high on the south and sloping down the Ganga.

ADHYAYA 69.

Nvrada visits every house at Dwaraka, to see how Sri Krishna played the true householder.

[1. Thus sporting with those excellent women and having put down all enemies Sri Krishna spent there very many days.

2. The king said:— How did one Krishna in a human body give satisfaction to sixteen thousand queens?

3. Sri Suka said:— Gladly I shall tell thee what may be wonderful to hearers how that one Janardana gave satisfaction to them all].

1. Sri Suka said:— On hearing that Naraka was slain and that one individual Krishna married numerous women, Narada was curious to see how it was.

2. Really a wonder it is that He with one personality, at the same time, lived with the sixteen thousand wives severally in their houses.

3. Thus full of curiosity and eager to see with his own eyes the divine sage went to Dwaravati adorned with gardens in full blossom, resonant with swarms of humming bees.

4. The city that was imposing with swans and other water fowls sweetly warbling in high pitch in the ponds and pools ever covered with full blown lilies, lotuses, Kalharas, Kumudas and Utpalas.

5. The city studded with nine hundred thousand mansions built of crystals and silver and of excellent emeralds and furniture chased with gold and precious stones;

6. The city very delightful with streets, roads, quadrangles well laid out, with stalls and halls and with edifices dedicated to the gods, with paths, yards, streets and thresholds sprinkled with water, where the sun's heat was warded off by ever-flying flags and pennons.

7. In that city there was the splendid palace of Hari applauded by all the Protectors of the world, in which the celestial architect Tvashtri had displayed all his skill.

8. And in the palatial city adorned with sixteen thousand mansions of Krishna's wives, Narada entered into one splendid mansion.

9. It was supported on columns of coral under the ceiling of Vaidurya slabs and on walls (with windows) of Indraneela stones and with stones of undiminished lustre (on posts of best emeralds);

10. —Furnished with canopies designed by Twashtri, from which wreaths of pearls were dangling, with ivory seats and cots chased with precious jewels.

11. —Attended by servants - maid adorned with gold necklaces and dressed in fine clothes, and with men-servants that wore coats, turbans and fine clothes and jewelled ear-rings.

12. There derkness is dispelled by the lustre of jewels glowing like lights: there in the picturesque caves peacocks scream loudly and dance thinking that clouds are up when they see the clouds of smoke of burning Aguru issue out of the windows.

13. There Narada saw the Lord of Satvatas along with the house-wife who fanned Him with a fan of Chamara furnished with a golden hilt, (and was herself every hour) waited upon by a thousand women-servants who were all of tbe same good nature, beauty, age and neat dress.

14. On seeing the sage the glorious Lord, first among those that observe all the rules of Dharma, instantly rose from His splendid cot, bowed at his feet with His head adorned with a crown and with folded hands requested him to occupy His own seat.

15. Though the supreme father of the Universe, the Lord, being the first example of the righteous, washed the sags's feet and bore that water on His head: so to Him alone most appropriate and full of import is the appellation Brahmanya Deva (God who is devoted to the welfare of the Brahmin); for, the waters that wash His feet become Ganga, the holiest of waters.

16. The Lord who is the ancient sage Narayana, the friend of Nara, worshipped the great divine sage Narada in the manner laid down and spoke to him in measured words sweet like (sweet with) nectar and said, "O worshsipful sage, what service shall we render thee?

17. Narada said: — O Almighty Lord, it is no wonder in Thee, the Lord of all the Universe, that Thou art the friend to all creatures and the chastiser of the wicked. Indeed to lead the creatures to final happiness, by maintaining and protecting the world, Thou appearest of Thine own accord, O Lord, sung as the Supreme in all the Vedas; and this we know well.

18. I have now seen Thy feet, the blissful final resort to all creatures and always contemplated at heart by Brahma and others of vast understanding and the one float (hold) to those that have fallen in the (deep) well of samsara and seek to cross it. I am going about contemplating Thy feet; pray be so gracious unto me that Thy memory may never fail me.

19. Then Narada went into another consort's house of Krishna in order to study the yogic power of the great Lord of great yogins.

20. Even there he saw Krishna playing at dice with His beloved and and Uddhava. There also he was worshipped with great devotion by rising forth and offering seat and so on.

21. & 22. Narada was enquired by Krishna as if he knew nothing, "When did you come, what is there to be done to the perfect by those that are like me imperfect? Still please command us, O sage, and make this birth an auspicious one", Narada was astonished, silently rose and went on to some other house.

23. There also he saw Govinda caressing infant sons; again in another house He found Him preparing for His bath.

24. He saw Him in various houses pouring oblations in the sacrificial fire, worshipping the Lord with the five kinds of daily sacrifices, somewhere feeding Brahmins, somewhere else messing what remained after distribution to Brahmins.

25. — Somewhere offering morning or evening prayers or silently contemplating the Gayatri; here taking exercise with the sword and sheild. (D. Visiting the ways travelled by His pupils).

26. There he saw Gadagraja (Krishna) marching with horses, elephants and chariots, still in another place lying down on His bed or being praised by bards;

27. In some other house, conferring with Uddhava and other ministers: somewhere sporting in water surrounded by courtesans;

28. Elsewhere giving well-adorned cows to great brahmins, somewhere-else listening to the exposition of Itihasas and Puranas and to auspicious recitations;

29. Now laughing and joking in the company of His beloved one, now carefully attending to Dharma and now to Artha and Kama.

30. In one place he finds Him seated alone contemplating the Perfect Person (Himself) beyond Prakriti, somewhere doing service to the preceptors and elders, affording them the desired enjoyments and pleasure with His acts of honouring them;

31. Deciding on war with some, with some others treating for peace; at some other place thinking with Balarama about the safety and prosperity of the righteous;

32. Somewhere performing marriage and other rites in due time for sons and daughters, arranging for worthy brides and bridegrooms as may be proper to their royal fortune.

33. Now conducting festivities at the time of giving His children a send off, or in receiving those that returned, or at the hour of initiating them, to see which all the world was astonished;

34. Somewhere worshipping all the gods, his own amsas, with well arranged sacrifices, somewhere establishing Dharma in the form of wells, groves, choultries raising plantations and the like.

35. Somewhere, riding on the back of a sea-born horse and running after a game, somewhere striking at sacrificial animals kept at bay by important Yadavas;

36. Somewhere, the Lord of yoga desirous of observing their inward feelings going about *incognito* among His own ministers (chief officers), harem and house and through other places.

37. Then having thus observed Krishna's display of His vast powers of yoga and at the same time His exhibiting the course of human conduct Narada smilingly said to Hrishikesa:—

38. O Master of the great Yogins, having received light through the worship of Thy feet, we are able to see Thy wonderful Yoga-powers, though not easy to be seen even by Mayins (Yogins),

39. Be pleased to give me leave, O Lord, to go about the worlds flooded with Thy glory and let me loudly sing Thy sportful work that purifies the world.

40. The Lord said:— O sage, I teach Dharma, I practice it, and I approve of it, O son, I have been in this world teaching it by example: O son, do not be troubled.

41. Sri Suka said:— Thus the sage saw the one and the same Krishna observing in all the houses the house-holder's righteous duties that lead to his purity.

42. Having seen over and again the vast display of the yoga powers of Krishna of unlimited energy, the sage who had the curiosity was filled with astonishment.

43. Well honoured by Krishna who exemplified genuine faith in seeking Artha, Kama and Dharma, the sage was delighted and went about constantly thinking of Him.

44. Thus adopting the course of human life, Narayana appeared in various forms for the good of the whole world and delightfully spent the time worshipped by the fifteen thousand excellent damsels with their bashful and friendly looks and smiles.

45. He who sings of, or listens to, or views with approbation those exploits impossible for others, which Hari, the cause of the world, its origin, destruction and existence, performed, will acquire devotion to the Almighty Lord who leads him to Moksha.

ADHYAYA 70.

Krishna's daily observances. Kings imprisoned by Jarasandha send a messenger to Krishna. Narada brings news of Rajasuya attempted by Yudhishtira.

1. Sri Suka said:— Now when the dawn of day was approching Krishna's wives with his arms about their necks, reproached the cocks that crowed, in their anxiety about separation.

2. Roused from sleep by the breeze of Mandara groves, birds like bards sang loudly so as to wake Krishna while bees were sweetly humming.

3. Rukmini now between His arms, would not for a long while suffer him to go, unwilling to lose His embraces.

4. In the Brahma hour, Madhava awoke, made Achamana and with a serene mind contemplated Atman far above the sphere of darkness (Prakriti).

5. Atman who is but one (individual whole), self-luminous Supreme Light unconditioned, eternal and by virtue of His own nature eternally destitute of the touch of Avidya, known as the Brahman and whose existence and blissful nature is indicated by His own powers that bring about the origin, destruction, etc., of this Universe.

6. Then as laid down in sastras He the foremost among the righteous bathes in pure water, puts on a pair of (washed) clothes practises contemplation in the course of Sandhya and other observances, pours oblations into fire and silently repeats and contemplates Brahman in the from of Gayatri.

7. He offers prayers to the rising Sun, pours oblations of water to the gods, Rishis and Pitris, His own amsas, and with self control worships elders and brahmins.

8 & 9. From day to day, to well-honoured brahmius He gives with silks, Krishnanjana and *Tila* seeds, a very large number of mild cows with their horns capped with golden-rings, adorned with wreaths of pearls, of abuundant milk, with but one freshly yeaned calf, accompanied by their respective calves having silver-decked hoofs.

10. He bows to cows, brahmins, deities, elders, preceptors, all

the manifestations of Atman and touches auspicious things.

11. With clothes and ornaments peculiarly His own, with excellent wreaths and pigments, He adorns Himself, the one ornament of the human world.

12. Having first looked into ghee and also a mirror and seen cows, oxen, brahmins and the gods, He takes delight in granting desired things to all classes of people dwelling in the city and in the palace and to satisfy His ministers and courtiers with what they desire.

13. He first: honours brahmins with meals, flowers betel and pigment, then friends, ministers and courtiers and His wives, before He Himself partakes of them.

14. By that time the charioteer makes ready His wonderful car drawn by Sugriva and other horses, bows to Him and stands before Him.

15. Holding the charioteer's hand He mounts the car with Satyaki and Uddhava, even as the Sun climbs up to the top of the eastern hills.

16. Watched by the bashful and affectionate looks of the ladies of the harem and reluctantly permitted by them, He sets out attracting their heart by His smile of the moment.

17. Surrounded by all the Vrishnis, He enters the hall of Sudharma the inmates of which are not subject to the six changes of life.

18. Seated on the most exalted throne, the Lord shines illuminating all the directions by His lustre and surrounded by the lions of Yadu's race, the foremost one of Yadus resembles the moon in the midst of hosts of stars in the heavens.

19. There the court entertainers, wait, O king, upon the Lord with amusements of various kinds, as also the masters of dance and the women skilled in dancing with their distinct performances.

20. Sutas, Magadhas and Vandins dance, sing and praise in accompaniment to Mridanga, Veena, Muraja, Venu, cymbals and conches.

21. Certain brahmins versed in the Vedas and seated there, expound the Vedic Mantras and also tell the stories of ancient

kings of hallowed glory.

22. Now a certain person never before seen comes in, admited by sentinels with His permission, to the presence of the Lord.

23. He bows with folded hands to the Supreme Lord Krishna and describes the misery of the kings imprisoned by Jarasandha.

24. Twenty thousand kings who did not submit and acknowledge his supremacy during his expiditions and who had been therefore by force taken captives were kept prisoners at his capital Girivraja.

25. The kings said:— O Krishna, Krishna of immeasurable nature, destroyer of the fear of Thy refugees, we of poor sense and afraid of this Samsara seek after Thy protection.

26. We bow to that Almighty Being who in the form of Time suddenly thwarts the world of its desire for long life, while it is intensely addicted to the prohibited Karma and indifferent to good courses, such as Thy worship, taught by Thyself.

27. Thou, the Lord of the Universe, hast appeared in the world by an amsa for protecting the righteous and for putting an end to the wicked: as some one still violates Thy directions (like Jarasandha), O Lord, we do not understand whether creatures resort only to the paths determined by their Karma.

D. Thou art Time and hast &c.

28. Dreamy is the kingly happiness, depending upon so many circumstances, O Lord; with our body almost dead we bear only a burden, as subject to constant fear: having abandoned the happiness to be found in self which is to be gained at Thy hands by those that renounce all desires, we, being pitiably foolish, are suffering here (thus) under the force of Thy Maya.

29. Therefore may Thou whose feet remove the grief of those that are fallen at them, be pleased to release us that are bound down wtth the cords of Karma called Magadha who, possessed of the strength of ten thousand elephants, seized and imprisoned us in his house as the king of beasts does she - goats. (sheep).

30. And that Jarasandha routed by Thee, eighteen times at the point of Thy great Chakra and having some how gained a success but once in battle with Thee of unlimited power, yet be-

having like one of the human world, has grown insolent and afflicts us, Thy creatures; O Ajita, may Thou be pleased to grant that request of us (to make us happy).

31. The messenger said:— Thus the kings imprisoned by Magadha are longing to behold Thee and seek shelter under Thy feet. May happiness be conferred on the helpless!

32. Sri Suka said:— When the messenger of the kings was thus delivering his message, the highly glorious divine sage, wearing golden coloured matted locks, appeared on the spot like the Sun.

[Narada came in, singing the deeds and the avatars of that beloved Krishna and His associates, and making the world melt with his music and filling them with delight. V.]

[1. D. Narada came in, singing in sweet expressions of the works and the avataras of the beloved Lord, driving away heaps of sin and immersing the world deep in delight].

33. On seeing him, the Almighty Krishna, the Supreme Ruler of all the world, rose from His seat along with His councillors and attendants and gladly bowed His head to him.

34. He duly honoured the sage and when he took his seat spoke to him in comforting (sweet) words, giving the sage satisfaction with his sincerity.

35. He asked, "Are all the worlds now free from anxiety? Dost thou not indeed find great benefit in constantly going about the worlds? (Or indeed vast is the power of thy worshipful self, as thou constantly goest about the worlds).

36. "Certainly nothing is unknown to thee in all the worlds of the Lord's creation. Therefore we enquire of thee what Pandavas intend to do".

37. Narada said:— "I have seen to a large extent Thy insuperable Mayas (powers), O Lord that deludest even the four-faced Brahma, the Maker of the world. This inquiry is to me no surprise as proceeding, O Perfect one, from Thee that art always present in all beings with (with all) Thy powers and yet whose splendour like that of fire lies concealed (splendour is wonderful D.)

38. "Who is able or fit to know fully Thy work or Thy will, as Thou art creating and destroying this Universe by Thine own Maya, which seems to be an existence! Salutation to Thee of that

Supreme nature, distinct by Thy essence from everything else (—*Maya*, who art conclusively, known as real existence etc. D.)

39. I resort to Thee who kindlest the light of Thy glory through sportful Avataras for the Jiva who wanders in samsara without knowing the way to Moksha (release) from the body, the source of all evil.

40. "Still I shall report, O Perfect One, to Thee that behavest like a human being, what the king, Thy devotee and aunt's son, intends to do.

41. "That son of Pandu would worship Thee by means of the greatest sacrifice, Rajasuya, as he is desirous of the supreme position of a king. May Thou be pleased to give Thy approbation!

42. "In that grand sacrifice, O Lord, the gods and Rishis, kings of great celebrity, will meet eager to see Thee.

43. "The cut-caste people get purified by listening to Thy stories, by uttering Thy names and contemplating Thee and then it needs no saying that those that are purified directly with their eyes see Thee, the very Perfect One, O Lord.

44. "Thy wide spread glory, absolutely pure, a canopy as it were of all the cardinal points, O one most auspicious for the Universe, pervades the heavens, the earth and Rasatala, purifies the world; also the water flowing from Thy feet purifies it under the name of Mandakini in the celestial region, Bhogavati in Rasatala and Ganga on this earth.

[D. also Mandakini (Ganga) born of Thy glorious feet and bearing on her waves the dust of Thy feet, purifies the world etc.]

45. Sri Suka said:— There Yadavas on His side bent on conquest, not listening with approbation (urging their own views), Krishna smiled and in soft words, said to Uddhava, His devoted servant.

46. The Lord said:— Thou art our best eye and friend and knowest the truth of the subject of deliberation; so do thou tell us what is fit to be done; we have faith in thee and we do it.

47. Thus invited to give counsel by the Omniscient Lord behaving like unto an ignorant man, Uddhava received the command dutifully with a bow of his head and replied:—

ADHYAYA 71.

Krishna goes to Indraprastha on a visit to Pandavas.

1. Sri Suka said:— Having heard the news thus delivered by the divine sage, Uddhava of great judgment considered the opinions of the courtiers and of Krishna and said:

2. Uddhava said:— As the sage says, O Lord, Thou shouldst help Thy aunt's son who desires to perform the great sacrifice and protect those that seek Thy shelter.

3. (For) O Lord, only the king who is victorious in all the cardinal points may perform Rajasuya (1. First we should leave this for Indraprastha and there with his permission and for his purpose Thou mayest put down Magadha); therefore the vanquishing of Jarasandha is in my opinion of double advantage.

4. Great will be the advantage to us by taking this step; it will be for Thy glory, O Govinda, to set the imprisoned princes at liberty.

5. Indeed that king of Magadhas equal in strength to ten thousand elephants is irresistible for all others famous for their strength, except Bhimasena who is his equal in strength (V. of formidable strength).

6. He is to be vanquished only in a single combat but not when he goes with his hundred Akshauhinis; he is devoted to Brahmins and when they make a request he would never refuse it.

7. Therefore let Bhima go in the guise of a brahmin and make his request; and he will no doubt in Thy presence surely kill him (Jarasandha)in the combat.

8. Bhima is only an instrumnnt of Thy Almighty self, the formless, all-destroying Time, just as the four-faced Brahma and Rudra are in creating and destroying the world.

9. The queens of those kings would in their houses sing of Thy glorious act in the destruction of their enemy and of their release, just as gopis sing of Thy acts now and as the sages and ourselves under Thy protection sing of the rescue of Gajendra and Sita and Thine own parents, Vasudeva and Devaki.

10. Thus the destruction of Jarasandha tends to many a great purpose and may mostly meet with Thy approval on the

fructification of the Karma of Jarasandha and those kings, and further the sacrifice is liked by Thee.

11. Sri Suka said:— O king, the counsel thus offered, by Uddhava was faultless and good in every respect; Narada, aged Yadavas, Krishna and all commended it.

12. With the approval of the elders and preceptors the Almighty and all pervading Lord, now Devaki's son, ordered His servants, Daruka, Jaitra and others to prepare for the journey.

13. Having sent in advance the ladies of His harem and children and luggage and taken leave of Balarama and Ugrasena, O destroyer of enemies, He (Krishna) mounted His chariot brought in by His charioteer and distinguished with the flag bearing the emblem of Garuda. (—Krishna, the destroyer of enemies etc. D.)

14. Then with His formidable army comprised of chariots, elephants, footmen and horsemen, Mridanga, Bheri, Sankha and Gomukha, He set out for Indraprastha filling the directions with their tremendous music.

15. Well adorned with excellent clothes, ornaments, pigments and garlands and well guarded by men armed with sword, and shields, the chaste queens with their children followed their Lord Achyuta in golden palanquins, on horseback and in vehicles borne by men.

16. Having supplied themselves with the tents of grass (cloth), woollen blankets, cloths and other necessary luggage loaded on animals well-adorned, the attendants and courtesans journeyed in vehicles drawn by men, camels, oxen, buffaloes, donkeys, mules, carts and elephants.

17. That army with lofty flags and long pennons, umbrellas, chamaras, excellent weapons, ornaments, crowns, armours, in tumultuous noise looked brilliant under the Sun's rays like the sea tumultuous with high running waves and agitated whales.

18. Now worshipped by Krishna, the Lord of Yadus, the sage Narada bowed to Him, treasured Him up in his heart and went away soaring in the skies, after listening to their resolution and receiving the presents offered to him and with felicitous feelings for having seen Mukunda.

19. The Lord delighted the emissary with His (kind) words

and said, "Let them not fear, O messenger, good betide you" Magadha will be killed.

20. Thus replied, the messenger went away and acquainted the kings truly with what took place: they also yearning to get released, looked forward to Krishna's appearance on the spot.

21. Hari passed through the countries of Anartas, Sauveera, Maru and also Kurukshetra and crossed over mountains and rivers, and went past many cities, villages, Vrajas and quarries.

22. Then he crossed Drishadvati and Sarasvati, Panchalas, Matsyas; then Mukunda reached Indraprastha.

23. Hearing of His arrival Ajatastru, transported with joy, marched in company with his priests and friends out of the city, to receive Him, to see whom is not given to men (ordinary mortals).

24. With the overwhelming sounds of songs and instruments of music and of extensive recitation of the Vedas he eagerly went forth to meet Hrishikesa, even as the senses go to meet Mukhya-prana.

25. On seeing Krishna, Pandu's son, with his heart melting with affection, repeatedly embraced his most beloved friend whom he had not seen for a long time.

26. Embracing with both his arms Mukunda's person, the pure (and eternal) home of Rama (Lakshmi), the king was rid of all evil and felt highly blessed, and, tears in his eyes and his hair standing on end, he forgot all worldly activities.

27. Bhima smiled and with his senses beside with the force (flood) of affection, embraced the son of his uncle and felt happy: then Arjuna, Nakula and Sahadeva with profuse tears of joy, embraced Achyuta, their best friend.

28. (Having bowed to Yudhishtira and Bhima), embraced by Arjuna and bowed to by the twins and having saluted brahmins and the elderly people as they ought to be,

29. & 30. Honoured by them, Krishna in His turn honoured the proud Kurus, Srinjayas and Kekayas; Sutas, Magadhas, Gandharvas, bards and buffoons played upon Mridanga, Sankha, Pataha, Veena, Panava and Gomukha (pipes)— (various musical instruments) and brahmins praised Krishna, danced and sang.

31. Thus surrounded by friends and well - wishers the Lord

foremost jewel among those of hallowed glory, entered the decorated city in the midst of praises.

32. — The city of which the roads were sprinkled with the the rut juice flowing from the temples of elephants and which shone with wonderful flags., golden festoons and pots of water with citizens who put on clean habits, new (rich) cloths and ornaments, wore garlands and scents and also with young women equally well-adorned.

33. Sri Krishna saw the capital of Kaurava kings, full of houses that were illuminated with big lights, every door of which was charming with the scented fumes escaping through windows, decorated with glittering pendents, with domes of gold on their tops surrounded with big crests of silver.

34. On hearing of His arrival, the damsels of the city hastended through the royal street to see the one object of the eyes of all men, their locks of hair and dress getting disarranged in their enthusiasm, their house-hold duties and their companions on the beds suddenly abandoned.

35. On that road crowded with elephants, horses, chariots and footmen the women saw Krishna with His queens, from the tops of houses, covered Him with flowers, embraced Him (as it were) with their heart and bid Him welcome with their profuse and smiling looks.

36. The women who saw with eyes wide-open Mukunda's queens on the road like unto stars that attend the moon said to themselves, "What meritorious work must have been done by these women to whose eyes this excellent personage affords feast by ever so little of His noble smiles and sportful looks.

37. At every stage and step the citizens saluted Him with auspicious things in their hands; the leaders of trade-guilds offered their worship to Krishna and rid themselves of their sin.

38. Received by the women of the harem, their eyes blooming with joy and impatient to meet their friends, He entered into the king's mansion.

39. Kunti saw her brother's son Krishna, the Lord of the three worlds; with a rejoiced heart: she rose from her seat along with her daughter-in-law and embraced Him.

40. Having with devotion brought into the palace Govinda, the Supreme ruler of the gods, and beside himself in his overwhelming joy, the king did not see what he should do by way of worship.

41. Krishna bowed to His aunt and other elderly women and He was Himself bowed to by Draupadi and His own sister.

42. & 43. Directed by her mother-in-law, Draupadi duly honoured all the (beautiful) wives of Krishna, Rukmini, Satya, Jambavati, Kalindi, Mitravinda, Saibya, Nagnajiti the chaste and all other guests with cloths, wreaths and other articles of adornment.

44. Dharmaraja comfortably lodged Krishna as well as His army, attendants, ministers, and wives with separate and fresh arrangments for every one.

45 to 47. The king comfortably lodged Sri Krishna who along with Arjuna propitiated the god Agni with the Khandava and rescued Maya, by whom a wonderful *sabha* (hall) was constructed (got) for the king. (There) Sri Krishna spent a few months to grant the king his wishes; with Arjuna and His followers (chariots) He rode in His chariot and sported about.

ADHYAYA 72.

Jarasandha's fall.

1. Sri Suka said:— On a certain day Yudhishtira was holding court in the hall (sabha), surrounded by sages, Brahmins, Kshtriyas, Vaisyas and his own brothers;

2. Also by preceptors, elders of the family, relations by birth and affinity: and all these attentively listening, addressing Krishna he said:—

3. Yudhishtira said:— O Govinda, O Lord, I wish to worship Thine own forms by means of Rajasuya, the noblest of all sacrifices: mayest Thou be pleased to enable us to perform it!

4. Only those attain release from *Samsara* who, being pious, (men of good spirit), O Kamalanabha, constantly worship and contemplate Thy feet (lit. sandals) that destroy all evil; they also obtain all other blessings if they wish for them, O supreme Ruler, but not others.

5. 'Therefore, O God of gods, let this world directly realise here the supreme virtue of worshipping Thy lotus-like feet: be pleased also, O Lord, to make evident to both Kurus and Srinjayas the result, which is reaped severally by those that worship Thee and by those that do not.

6. 'The thought of difference as "Mine" and "not mine," cannot be predicated of Thee, the Perfect and Supreme Being, the Antaryamin of all, to whom everything is equal, and enjoyest eternally Thine own essential blissfulness. But Thy grace is or is not gained by those who worship Thee and their success is cummensurate with their worship as is the case with the celestial tree, Kalpa, and there is no failure of this law.

7. The Lord said:— 'O king, destroyer of enemies, excellent is thy conviction and by this thy happy reputation will be known in all the worlds.

8. 'And (the performance of) this kingly sacrifice is worth attempting not only in our behalf, but also in behalf of Rishis, Pitris, the gods, friends and all creatures, O king.

9. 'Do thou conquer all the kings and bring the world under thy control, collect all the supplies and perform the great sacrifice.

10. 'These are Thy worthy brothers, O king, born with the amsas of the deities that rule the world: I am at thy disposal being won over by thee that hast controlled thy senses; but I am not won by those that have not controlled them.

11. Either by prowess, glory, wealth or other powers no one in the world, even a god he be, could discomfit that person who is devoted to Me: much less could an earthly creature do.

12. Sri Suka said:— Yudhishtira was delighted to hear what the Almighty Lord kindly spoke, and with a face cheerful like the fresh-blown lotus, appointed his brothers highly imbued with Vishnu's energy for the conquest of the cardinal points.

13. He ordered Sahadeva to go to the south with Srinjayas: Nakula to the west, Arjuna to the north, and Bhimasena with Matsyas, Kekayas, and Madrakas to the east.

14. Those warriors, by dint of their prowess and strength, subdued the kings and brought from those directions extensive wealth to Ajatasatru preparing for the sacrifice, O king.

15. To king Yudhishtira who was concerned to hear of Jarasandha's being still unsubdued, Sri Hari, the First Cause, intimated the same expedient as Uddhava had pointed out.

16. Bhimasena, Arjuna and Krishna, — these three put on the guise of brahmins, and proceeded to Girivraja where Brihadratha's son dwelt.

17. In his own palace, the three kshatriyas disguised as brahmins, met Jarasandha devoted to brahmins when engaged in the sacred duties of a house-holder and it was the hour for him to receive unexpected guests, and they made their request.

18. They said, "O king, do thou know that we are unexpected guests come to thee (thy house) with a request and that, from a very great distance. Therefore give us that, may thou be blessed! which we desire.

19. Is there anything unbearable to the patient and forgiveing? Is there anything which the unrighteous world hesitate to do? What is it that the really liberal - minded persons would not part with? Who is a stranger or enemy to those that look upon all as equal?

20. Whoever, being himself capable, does not by means of his mortal body gain a wide - spread and enduring name, praiseworthy in the eyes of the righteous, (he) is certainly fit to be censured and pitied.

21. Harischandra and Rantideva, Unchavritti, Sibi, Bali, the hunter, the pigeon, and many more have thus attained to permanent fame making the transient a means to it.

22. Sri Suka said:— From their tone, countenance and elbows bearing the scars of wounds caused by bowstrings, Jarasandha saw that they were really kshatriyas previously known to him.

23. (Then he made up his mind thus), "These indeed are kshatriyas; only they put on the brahmin guise, I (will) give them what they beg of me even if it be my own self, though hard to part with.

24. Indeed the unsullied fame of Bali is sung extensively in all directions, though he was pulled down from his lordly position by Vishnu in the guise of a brahmin.

25. That great Daitya, though prevented, gave the earth

though aware of, to Vishnu in the form of a brahmin, who for the sake of Indra intended to deprive Bali of his power (splendour).

26. What great purpose could be said to have been acheived by that worthless kshatriya who does not live for the good of brahmins and therein endeavour after extensive (pure) fame by means of this perishable body;

27. Thus the liberal-minded Jarasandha said to Krishna, Arjuna and Bhima, "O brahmins, do you ask for what you choose, I give it to you, even if it be my own head."

28. The Lord said:— Let us have, O great king, battle in the form of single combat, if thou likest. We have come with the purpose of fighting; we are kshatriyas and do not beg for food.

29. He is Bhimasena, Kunti's son, this is his brother Arjuna, and know me to be their uncle's son, Krishna, thy enemy.

30. Thus informed king Magadha laughed outright and in a rage said, "If so, O dull-witted fellows, I give you battle.

31. "I would not fight with thee, a coward that gets confounded in battle; Thou hast abandoned thy city Mathura and sought shelter in the sea.

32. "And this (Arjuna) being neither my equal by age nor one of surpassing strength, cannot be the combatant with me; Bhima is my equal in strength."

33. Having replied thus, he gave a huge Gada (mace) to Bhimasena and himself took up another and went out of the city;

34. There on level ground the two warriors engaged each other and, both of irresistible strength and pride, struck each other, O king, with the maces which were like unto (Vajrayudha).

35. When they were making their astonishing manœvure to the right and to the left; the combat was glorious like the part played by two actors (elephants) on a stage.

36. When the two maces were thrown up and struck each other, (O king, there arose "chata chata" noise, a rattling noise) like the breaking of Vajra or like that produced when the tusks of two elephants strike against each other.

37. Those two maces dashed at each other with all the strength and force of their arms, fell to powder, on (coming in contact with) each other's shoulder, hip, feet, hands, thighs and ankle, joints, like two twigs of the Arka plant when two elephants burning

with rage (of glowing joints) fight with each other.

38. When thus both their gadas fell broken, the two warriors among men, full of rage, boxed each other with their fists hard to the touch like pieces of iron, the noise of their hands striking at each other resembling that of the two elephants fighting together and as violent as if produced by the striking of Vajra.

39. The two of equal training, strength and energy striking each other with undiminished force, the struggle was equally virulent on either side, O king.

40. O great king, when they were thus striving but remained like friends during the nights there, seven and twenty days passed away.

41. One day Bhimasena said to Krishna, his uncle's son, "I am not, O Madhava, able to overthrow Jarasandha in the combat."

42. Aware of the birth and death of the enemy and the secret of his life conferred on him by Jara, Hari comforted Kunti's son by infusing into him His own spirit and considered the matter.

43. Having considered how to bring down the enemy, Sri Krishna of infallible insight indicated to Bhima by a sign, by way of splitting up a twig.

44. Having understood it, Bhima of enormous strength, the foremost warrior, took hold of his enemy by his feet and threw him on the ground.

45. Pressing down with his foot one foot of the enemy he with both his hands took hold of his other foot and split him into two from the bottom, as an elephant may do a branch.

46. Now the people saw separately the two pieces each with one foot, one thigh, one testicle, one part of the hip and half the back and breast and one shoulder.

47. Great was the outcry when the ruler of Magadhas was down, Arjuna and Achyuta enbraced Bhima and applauded him. (When embraced by Krishna Vrikodara became hale and healthy, free from all wounds and pain).

48. The glorious Lord, creator and protector of all creatures, the most powerful and immeasurable Atman, installed on the throne his (Jarasandha's) son Sahadeva as the king of Magadhas and set at liberty all those princes whom Magadha had kept in captivity.

ADHYAYA 73.

The captive princes released.

1. Sri Suka said:— Twenty-thousand eight hundred princes who had been without any effort subdued in battle and shut up in a mountain valley came out with drooping faces and dirty clothes.

2 & 3. Thin with starvaion, with parched up mouths, greatly disfigured by being confined, they saw the Lord, blue like the cloud, clad in Pitambara; bearing the mark of Srivatsa and having four-arms, with eyes reddish like the interior of a lotus (flower), winning and gracious face and adorned with radiant ear-rings shaped like Makara.

4. With a lotus in hand, weilding Gada, Sankha and Chakra, adorned with a crown, wreaths of pearls, bracelets, zones and Angada (gada).

5. & 6. With the neck shining with the excellent jewel of Kaustubha, Vanamala between the arms, the kings seemed to drink with their eyes, lick with their tongues, smell with their nose, and embrace with their arms, (to be busy with their mind), fell prostrate at the feet of Hari touching them with their heads and became rid of all fatigue of imprisonment.

7. All their drooping spirits refreshed with joy on seeing Krishna they folded their hands and offered their praises to Hrishikesa (the Lord of all the senses).

8. The king said:— "We bow to Thee, O Supreme Ruler of the great gods, undecaying Lord, that removest the affliction of those that resort to Thee. Pray, protect us, fallen at thy feet, O Krishna, we are disgusted with the fearful Samsara.

9. "We do not, O Lord, blame this Magadha, O Slayer of Madhu; for, O Lord, it is really Thy grace to us that we, kings, were deprived of our kingdom.

10. "For (when) of arrogance engendered by the royal fortune and power, a king does not attain to any good, but deluded by Thy Maya, he thinks that his fortune is permanent.

11. "Just as children take mirage for a sheet of water, so the thoughtless do the Maya (of Vikara) of Vaikarika for reality.

12. "At first we lost our vision, through the pride of fortune and in our desire to conquer this earth we vied with one another

mercilessly killing our own subjects and madly proud we did not think of death or Thyself.

13. "O Krishna, we, the same foolish kings, were pulled down from our prosperity by Time of immeasurable force and inviolable strength, which is Thine own form, and now cured of our pride through Thy mercy we think of (bow to) Thy feet.

14. "Therefore with this ever decaying body, the nursery of diseases, we do not want to seek after the sovereignty which is like a mirage and to reap after death the fruit of our actions which only pleases the ear.

15. "Therefore pray indicate the way by which we, even in this samsara, may never lose the memory of Thy feet.

16. "We repeatedly bow to Thee that art Krishna, Vasudeva, Hari, Paramatman and Govinda, the redresser of all the afflictions of those that bow to Thee."

17. Sri Suka said:— Praised and adored by the kings set at liberty, the merciful Lord, kind to fugitives, briefly and softly said to them, dear Parikshit.

18. The Lord said:— "From now, O kings, your devotion to Me, the Paramatman, the Supreme Ruler of all, becomes deep-rooted, for most worthy is the wish you entertain.

19. "By God's grace, O kings, you have clearly understood the truth and you speak the truth. I do not see anything more maddening to men than the growing pride of wealth and power.

20. "Haihaya, Nahusha, Naraka, and many among the gods, Daityas and kings fell from their position on account of their pride due to wealth and power.

21. "Do you all understand this that everything produced like the body and its belongings has an end; therefore do you perform sacrifices and worship Me and protect the subjects in the righteous way.

22. "Continue the thread of your lines experiencing misery or happiness, good or evil, as it befalls you, and work on, devoting your heart to Me.

23. "Be indifferent to the body and the like, find delight in Atman, be firm in self-discipline, thoroughly set your mind on Me; you will at the end attain unto Me, the perfect Brahman."

24. Sri Suka said:— Having thus precepted the kings

Krishna, the Almighty Lord of the Universe, directed men and women to arrange for giving them a bath.

25. He advised Sahadeva to honour them with cloths, ornaments, flowers and pigments worthy of kings.

26. After they had their bath and put on their dress and ornaments they were entertained with excellent dishes and many other comforts, with tambula and other things worthy of kings.

27. The kings thus treated with respect by Mukunda and released from their distress, with their burnished ear-rings shone like planets at the close of the rainy reason.

28. Furnished with chariots drawn by good horses, adorned with jewels and gold and gladdened with words of sincere kindness they were allowed to return to their own territories.

29. Thus lifted from affliction by the glorious Krishna they journeyed on solely contemplating Him, the Lord of the Universe and His deeds

30. To their ministers they related the work of the Supreme Person and without the least touch of inattention they did as the glorious Lord bid them do.

31. Having thus got Jarasandha killed by Bhimasena, worshipped by Sahadeva and accompanied by both the sons of Kunti,

32. Sri Krishna returned to Yudhishtira to the Khandava tract, triumphant over the enemies; they blew their conches, gladdened their friends and caused sorrow to those that hated them.

33. On hearing it the residents of Indraprastha were very much delighted at heart and they perceived the fall of Magadha; and king Dharmaraja also felt accomplished of his purpose.

34. Then Bhima, Arjuna, and Krishna bowed to the king (Yudhishtira) and acquainted him with everything they severally did.

35. Having heard how compassion was shown by Sri Krishna, Dharmaraja shed tears of joy in his love and delight and could say nothing.

ADHYAYA 74.

Yudhishtira's Rajasuya sacrifice - Sisupala's fall.

1. Sri Suka said:— (Highly) delighted to hear of Jarasandha's fall in the aforesaid manner and of Lord Krishna's supreme and glorious power king Yudhishtira said to Him.

2. Yudhishtira said:— All the worshipful preceptors and elders (like Sanaka and others) and the Rulers of the world (like Indra) bear Thy command on their head when it is their fortune to receive that grace, which every body cannot hope for.

3. That Thou, O Pundarikaksha, of supreme glory, bearest the command of our poor selves conceited as rulers, is, O Perfect One, a supreme act of imitation of the world.

4. Indeed the glory of Paramatman, the perfect one without a second, is not like that of the sun enhanced or diminished by His several acts.

5. Indeed, O Madhava, the thought of difference as, "I and mine", and "Thou and Thine", does not find place even in Thy devotees, O Unconquered Lord, jnst as that crooked notion of difference obtains among brutes (with regard to their body).

6. Sri Suka said:— Having thus expressed himself and with the consent of Krishna, Kunti's son invited brahmins versed in the Vedas as priests well-fitted for the purpose.

7 to 10. Krishnadwaipayana, Bharadwaja, Sumanta, Gautama, Asita, Vasishta, Chyavana, Kanva, Maitreya, Kavasha, Trita, Visvamitra, Vamadeva, Sumati, Jaimini, Kratu, Paila, Parasara, Garga, Vaisampayana, Atharvan, Kasyapa, Dhaumya, Parasurama, Aswi, Veetaihotra, Madhuchchandas, Veerasena, Akritavrana, —these and many others were invited, as also Drona, Bhishma, Kripa, Dhritarashtra with all his sons, and Vidura of noble mind.

11. Brahmanas, Kshatriyas, Vaisyas, Sudras, desirous of seeing the sacrifice as well as all the princes and their chief officers went thither, O king.

12. Then those brahmins ploughed the sacrificial ground with golden ploughs and there, according to the Vedas, they consecrated the king as the sacrificer.

13. to 15. Indeed all the utensils were of gold as they were

in Varuna's sacrifice in ancient times, Indra and other protectors of the cardinal points along with Brahma and Rudra and with their retinue, Siddhas, Gandharvas, Vidyadharas, the great sages, Yakshas, Rakshasas, birds, Kinnaras, Charanas, princes and their consorts, all being invited, went to the Rajasuya of king Yudhistira, son of Pandu.

16. Without any feeling of surprise, they all considered this quite natural and appropriate to the devotee of Krishna. The priests brilliant like the gods, conducted for the king the sacrifice of Rajasuya according to Sastra as the gods did for Varuna.

17. On the day for extracting the Soma juice, the serene-minded king duly honoured the highly virtuous priests and the judges of the performance.

18. The judges proceeded to consider who was worthy of being first honoured in the Assembly, but could not come to a decision, since every one they thought of proved defective; thereupon Sahadeva spoke.

19. Indeed it is Achyuta, the glorious Lord of Satvatas, who deserves the eminent place, He is indeed all the gods, Time, Space, wealth and other things.

20. It is He who is this Universe; it is He who is the Lord of sacrifices, Agni, oblations, mantras, the object of contemplation and of all yoga practices.

21. He is but One without a second, the whole Universe is one with Him, He is the support of Atman by Himself, O judges, being Unborn He creates, protects, and destroys this.

22. Through His grace a person attempts .various kinds of acts in the world and every body tries for Dharma and other high purposes to be reached.

23. Therefore to the great Krishna the Supreme, first honour ought to be done and that would be honouring all beings and one's own self (ourselves).

24. By one who seeks after infinite benefit of the gift it should be offered to Krishna who is the Atman of all beings, who does not look to another for help, who is absolutely perfect and wants nothing.

25. Thus spoke Sahadeva who knew Krishna's glorious power and observed silence; and all the good people were pleased to

hear it and applauded, "well said, well said".

26. When the king listened to what the brahmins expressed and also perceived the heart of the members of the sacrificial assembly—he was very much pleased and possessed with feelings of love to Krishna did Him the first honour.

27. In great joy he washed His feet with water and bore on his head a few drops which purify the world; so also did His wives, brothers, ministers and the family.

28. Offering presents of cloths of yellow silk and ornaments of great value, he worshipped Him and for the tears in his eyes, he could not see distinctly.

29. Seeing Him thus honoured, all the people folded their hands in reverence, uttered "Namah and Jaya" and bowed to Him, and showers of flowers fell.

30. On hearing this, Sisupala intolerant and enraged at the glorification of Krishna's qualities, rose from his seat, held up his arm and fearlessly spoke thus in the assembly, uttering harsh words to be heard by Krishna.

31. The Vedic text speaks the truth that the Supreme Ruler or Time, is inviolable and inevitable; for even the reason of the elderly people gives way to the babblings of children.

32. Do you all, O leaders of the council, that can best judge of the proper recipient, give any heed to the child's prattling, that Krishna is unanimously thought fit for the honour.

33. & 34. To the neglect of those who have tapas, learning, merit of penances, those that are rid of all sin through the force of wisdom, the great Rishis devoted to Brahman and worshipped even by Indra and other protectors of the world and these chief leaders of the assembly, a cowherd, the evil genius of the family—how does he deserve this honour or how does a crow deserve to receive Purodasa (an offering prepared for sacrifice)?

35. He has no Varna, Asrama and Kula, nobility of birth; he is out of the pale of all Dharmas, and behaves as he likes, has no good qualities,— how does he deserve this worship?

36. This race has been cursed by Yayati and excommunicated by the righteous and is wantonly given always to drinking-—how does he deserve the Puja?

37. Having abandoned the countries frequented and occupied

by brahmin sages, these like high-way men have resorted to the fortification of the sea, destitute of the glory of Brahmanas and are harassing all creatures.

38. Sisupala whose merit was exhausted uttered these and similar harsh words, but the Almighty Lord did not say anything in reply, just as the lion does not reply the jackal's howling.

39. When they heard this unbearable reproach of the Lord, the audience shut their ears and went out indignantly, censuring Sisupala.

40. Hearing the reproachful words cast upon the Lord or upon His devotee, he, who does not get away from the spot, is also one doomed to lose all his merit and to go to hell.

41. Then the sons of Pandu, Matsyas, Kaikeyas and Srinjanyas rose up in rage with their weapons, impatient to do away with Sisupala.

42. Thereupon Chaidya undauntedly drew up his sword and shield, and threatened the princes on the side of Krishna in the assembly, O Bharata.

43. Just then the Almighty Lord Himself asked His people to stand apart, and angrily cut off with His sharp-edged Chakra the head of the enemy that rushed at Him.

44. Great was the uproar when Sisupala was struck down and the princes who were his followers took to flight to save their lives.

45. A light emerged from Chaidya's body and entered into Vasudeva like a fire-brand dropping from the sky, and all the people witnessed it.

46. Contemplating the Lord with thoughts saturated with the hatred that had multiplied itself in three lives, he became one with Him, for it is one's own thought that determines the next state of life.

47. The king gave liberal dakshinas to the priests and the members of the sacrificial assembly and having honoured all, the emperor performed Avabhrita (closing ablutions) according to Sastras.

48. After having successfully conducted the sacrifice of the king, Krishna, the supreme Master of great Yogins, spent some months there at the request of His friends.

49. Thereafter the son of Devaki, the Supreme Lord, took leave of the reluctant King and returned to His city with His queens and ministers.

50. I have thus described the long story of the two servants of Vaikuntha, how under the curse of the wise brahmins they had repeated births.

51. When at the close of Rajasuya he had his final ablutions king Yudhishtira shone like Indra, in the assembly of Brahmins and kshatriyas.

52. & 53. Honoured by the king, all the gods, men and the residents of the air, gladly returned to their places, singing praises of Krishna and the sacrifice with the exception of Duryodhana, the sinful Kali — the disease of the Kuru race, who did not bear to see that vast wealth and splendour of Pandu's son.

54. He who sings this deed of Vishnu relating to Chaidya's punishment and so on, as well as the release of the kings and the sacrifice, becomes absolved from all sin.

ADHYAYA 75.

Duryodhana's vanity piqued by his mistakes in the sabha.

1. & 2. The king said:— At the splendid success in the Rajasuya of Ajatasatru all the kings who had met there were rejoiced, O sage, — all the kings except Duryodhana, Rishis and the gods, so we are told; O worshipful one, be pleased to tell us of its cause.

3. Rishi said:— During the Rajasuya sacrifice of Thy noble-minded grandfather all his relations bound to him with affection, engaged themselves in rendering him service (in different departments).

4. to 7. Bhima was the superintendent of the culinary department, Duryodhana of treasures; Sahadeva was engaged in doing honour to the visitors, Nakula in procuring supplies of required things, Arjuna in waiting on the elders and preceptors and Krishna in washing their feet, Draupadi in distributing food, the munificent Karna in bestowing gifts, Yuyudhana, Vikarna,

Hardikya, Vidura and others, Bhuri and other sons of Balhika, Santardana and others were directed to superintend various other departments of work during the great sacrifice; and all these, O great king, endeavoured to do what pleased the king.

8. When the priests, members of the assembly and those who were known for extensive knowledge and great friends were well honoured with kind words, valuable presents and Dakshinas and Chaidya had entered the feet of the Lord of Satvatas, they (Pandavas) performed the concluding ablutions (Avabhrita) in the celestial river (Ganga).

9. At (the festive occasion of) Avabhrita (ablutions) Mridangas, Sankhas, Panavas, Dundubhi, Anakas, Gomukhas, and similar musical instruments of great variety were played upon.

10. Courtesans danced in great joy, songsters sang in accompaniment to lofty tunes of music evolved from their Veenas, flutes and cymbals which filled the sky.

11. Adorned with golden wreaths the kings issued forth with their regiments of well-adorned soldiers, elephants, chariots and horses and with wonderful flags and pendants waving in the air and proceeded towards the Ganga.

12. Also Yadus, Srinjayas, Kambojas, Kauravas, Kekayas and Kosalas, with the sacrificer in the front and with their armies made the earth shake under their feet.

13. The members of the sacrificial assembly, the priests, great brahmins with immense roar of Vedic recitation, and the gods, Rishis, Pitris, Gandharvas, showered flowers and sang hymns of praise.

14. Men and women well adorned with spices and flowers, ornaments and cloths sported on, smearing and sprinkling one another with various colours.

15. Courtesans sported, being smeared with and themselves smearing others with, oil and milk, pigments, saffron and thick solution of Kunkuma.

16. Escorted by guards the consorts of kings, curious to have a look at the grand procession and festivity, went out like goddesses in the skies seated in their best vehicles, and, being sprinkled over with water by the friends of their uncle's son, shone with faces

blooming with bashful smiles.

17. Those queens also sprinkled with their syringes their brothers-in-law and friends. The moist clothes made their body, their breast and hips visible (as through transparent glass). In the hurry of the sport their braids got loosened and flowers dropped therefrom. Thus by their winning sportful ways they caused agitation in impious hearts.

18. Having mounted the chariot drawn by best horses and decked with gold ornaments, the emperor looked very glorious with his consorts like the great sacrifice with its various ritualistic processes.

19. After conducting the sacrificial rites of Patni - Samyaja and Avabhritya, the king performed Achamana and then, directed by the priests, he bathed along with Draupadi.

20. The celestial Dundubhis as well as Dundubhis of human make simultanously sounded, the gods, Rishis, Pitris as also men let fall showers of flowers.

21. At that hour in that Ganga all the people following Varnasrama rules bathed, for even the most sinful bathing at the time get at once rid of all sin.

22. Then the king wore two new silk cloths and was well-adorned and he honoured the ritvicks (priests), Sadasyas, brahmins and others with ornaments and cloths.

23. The king devoted to Sri Narayana honoured at every step all the relations and princes, friends and well-wishers and also others.

24. All men looked like celestials wearing jewelled ear-rings, wreaths of flowers, turbans, coats, silks and costly wreaths of pearls, and women shone with the grace of their face enhanced by their ear-ornaments and overhanging curls of locks and with zones of gold.

25. & 26. Then the priests of great virtue, the *sadasyas* versed in the Vedas, brahmins, kshatriyas, vaisyas, sudras and kings—all who had met there, the gods, Rishis, Pitris and Bhutas, Indra and other protectors of the world with their attendants---all, being honoured, requested leave of the king and returned to their home.

27. They were not satiated with praising the great splendour

and success of the Rajasuya of the saintly king, a humble votary of Hari.

28. But the closer friends as well as the kith and kin and also Krishna were importuned out of affection to stay longer by king Yudhishtira who was unwilling to lose their company.

29. The Lord also, O dear prince, stayed there for the pleasure of the king, having sent away to Dwaraka Samba and other Yadava warriors.

30. Thus king Yudhishtira crossed, with the help of Krishna, the impassable sea of his long-cherished purpose and was freed from all anxiety.

31. On a certain day, Duryodhana was greatly troubled at heart to note the splendour of the harem and the greatness and grandeur of the Rajasuya of Yudhishtira who was devoted to Achyuta.

32. In that harem shine all phases of splendour that may be found in the cities of princes, the great daityas and exalted celestials, variously arranged and appointed by the Maker: in the midst of those splendid surroundings the brilliant Draupadi waited on her consorts and the Kaurava king Duryodhana set his heart on her and felt greatly troubled.

33. There, at that time, were a thousand queens of Sri Krishna, on whose feet the anklets charmingly jingled when they slowly walked on account of their heavy hips: the apartment was specially charming with that company whose wreaths of pearls were red with saffron on the breast, whose faces were gracefully radiant with curly locks and looked full with rocking ear-rings.

34. In some part of the sabha constructed by Maya the emperor Dharmaraja was seen in the company of his brothers, relations and Krishna, his own eye and he was seated in a golden chair like Indra himself on his seat, in his imperial glory attended and praised by bards.

(Waited upon by great brahmins come from various parts of the country and being fanned with many white chamaras the great king shone like the lord of the celestials in Swarga).

36. (Sri Suka said:---) There with his brothers the proud Duryodhana adorned with crowns and garlands, sword in hand, entered in rage, threatening the guards and others.

37. Taking a certain part of the floor for a sheet of water he drew up his clothes and stumbled on it. (When he mistook the bare ground for a pond of water, all people laughed at him; similarly the king going forward to a pond of water, took it for a floor of crystals and tumbled into it) and, deluded by the skill of Maya, he mistook water for bare ground.

38. Bheema saw and laughed at him: so also did the ladies and other princes, though they were asked to refrain from it by the king: Krishna was pleased with them.

[1. Ajatasatru, informed of it, sent him clothes, wreaths, ornaments etc. and conciliatingly sent for him and that through Krishna, the great master of Yoga.

2. Despising that kind attention, cast down with shame and with a burning heart, he did not go into the presence of Dharmaraja].

39. Abashed, with face cast down, burning with rage, he went away silently and journeyed on to Hastina: great was the uproar of the good people and Dharmaraja was greatly concerned: the Almighty Lord, intent upon reducing the burden of the earth, kept quiet, and by His glance indeed Duryodhana was led into this mistake.

40. Thus I have told thee what you asked me about on this point, how the ill-will of Duryodhana sprang during the great sacrifice of Rajasuya.

ADHYAYA 76.

During Krishna's absence Salva blockades Dwaraka and defeats Pradyumna in battle with the Vrishnis.

1. Sri Suka said:— Now listen to an account also of another wonderful deed of Krishna, O king, who sportfully assumed a human form,— how the chief of Saubha (Salva) was put an end to.

2. Sisupala's friend Salva was present at the time of Rukmini's swayamvara and he like Jarasandha and others was completely routed in battle by Yadus.

[1. On a certain day there appeared in the presence of the Supreme Lord the sage whose lotus feet are worshipped by the celestials.

2. Narada was received and honoured by all in the court and with high regards welcomed and honoured by Sri Krishna he took his seat beside Him.

3. Dharmaraja duly bowed to him and said, "Thou visitest all places, O sage, and at all times, and free from attachment to any.

4 & 5. " Who of heroic princes that reign over the several kingdoms is now the hero, that is constantly preparing for war"? On hearing the question put by him the sage said:—

6. Narada said:— With their haughty spirit broken by the matchless power of Sri Krishna, all the kings keep quietly to their respective kingdoms, having lost all activity, splendour and wealth.

7. But only one of the kshatriyas is full of enterprise and wicked thoughts. It is the king of Salvas who has a large following of men and animals.

8. His brother Hamsa, son of Brahma Datta, met his end in battle on the Yamuna with Vishnu, victorious in all the Universe and of supreme nature.

9. This hater of Krishna met in the city of Kundina Rukmin and other kings and held a conference with the purpose of discharging his debt to his brother,

10. —With Sisupala, Druma and others and also with many led by Dantavaktra, when Jarasandha and others were defeated in battle.]

3. Before all the princes, Salva took a vow, "I shall rid the earth of Yadavas: note my heroic spirit".

4. Thus resolved the fool (he went into the forest for tapas, for many years after he left for the forest, his return was being expected, (but) as he did not return, his next brother was installed on the throne by the ministers who wanted a king): by his tapas he propitiated the powerful god Pasupati by swallowing (as food) a handful of dust but once (a day).

5. At the end of a year, the worshipful god, Lord of Uma, who is soon and easily pleased, offered to confer boons on Salva who sought his protection.

6. He prayed to him for a aerial car which would go at his will and cannot be broken by the gods, asuras or men, by Gandharvas or Rakshasas and which would be a terror to Vrishnis.

7. Accordingly commanded by the god Siva, Maya able to conquer enemies, constructed a city like a car, all iron, called Saubha and gave it to Salva.

8. Having obtained that self-travelling car, the abode of darkness, inaccessible to others,

[1. He returned to his country where the army and animals were in complete equipment; at this moment among all kshatriyas, he is the one that is actively making preparations.

2. On hearing what Narada said the blessed Yudhishtira gently looked at the Almighty Lord Krishna seated by his side.

3. Vasudeva, the essence of courage, was not disturbed to hear it; but laughed a little and said, "Let it be". That is verily the greatness of the great.

4. Achyuta properly honoured the sage with kind words and thought, "Well, he has also come who was long expected".

5. He despatched for the defence of Dwaraka, Ugrasena the king of Yadus, Yuyudhana, Akrura, Kritavarman and other great warriors with His forces.

[84th Adhyaya ends in D. Reading.]

6. Sri Suka said:—When the great Krishna was thus staying at Indraprastha and when Yudhishtira with his brothers was accomplished of his purpose,

7. Salva was enraged to hear that Chaidya and Jarasandha were slain and Rajasuya was performed.

8. Mindful of the enmity borne by (he bore to) Vrishnis, Salva marched against Dwaravati.]

9. With a large army Salva blockaded the city, O bull among Bharatas, and levelled to the ground all the gardens and parks.

9. [D. He encamped in the air over the city and fought, etc.]

10. On towers, entrances, mansions, balconeys, portals, pleasure-gardens fell showers of weapons from his floating city (from the sky).

11. There fell rocks, (Hills), trees, thunder-bolts, serpents, showers of sand: fearful whirl-winds swept: the cardinal points were darkened with dust.

12. Thus harassed by Saubha, Krishna's city could not at all find any ease, like the earth under the scourge of Tripura.

13. Pradyumna, the blessed one, saw his people thus put to distress, bid them be fearless and the warrior of renown mounted his chariot (D. remembered the word of his parents).

14. & 15. Satyaki, Charudeshna, Samba, Akrura with his brother Hardikya, Bhanuvinda, Gada, Suka and Sarana and many other warriors armed with bows, leading many warriors in the chariots, well-armed and protected with armours, and with chariots, elephants, horses and foot-soldiers, issued from the city.

16. Then between Salvas and Yadus raged a fearful and tumultous battle like that between the asuras and the gods.

17. As the sun of hot rays dispels the darkness of the night, Rukmini's son in a moment with his divine missiles destroyed those magical weapons of Salva, the chief of Saubha.

18. With twenty-five shafts of golden hilts, provided with iron tips and well-wrought knots he struck the commander of Salva's army.

19. With a hundred shafts he struck Salva and every one of his soldiers with one, each charioteer (the leader of each detachment) with ten and the animals with three.

20. Seeing that wonderful and great skill (heroic action) of the noble Pradyumna, the soldiers of his own (all the citizens) and the enemies' army applauded him.

21. But the Saubha constructed by Maya, full of magical arrangements, appears to be many, or but one, and does not at all appear now again; thus it became difficult for others to conceive what it was (or where it was).

22. Now on the ground, now in the sky, now on the summit of the hill, now on water, the Saubha was going round and round like a fire-brand hardly to be found stopping at any point.

23. Wherever Salva may seem to be with his Saubha and army, towards every such point, the leaders of the Satvata army sent their shafts.

24. His floating city and his army being severely beaten by the enemies' (Yadavas') shafts which burned, like fire and the sun, everything they touched and were unapproachable like monstrous serpents, Salva got confounded.

25. Vrishni warriors also were severely beaten by the weapons thrown by Salva, but did not abandon the field and their respective posts: (for they wanted to win both the worlds).

26. A minister of Salva, Dyumat by name, previously very badly beaten, approached Pradyumna and struck him with the mace of Mura (a heavy mace) and proud of it he roared aloud.

27. The son of Daruka, the charioteer, knowing his duty, carried away Pradyumna, vanquisher of enemies, whose chest was by the Gada.

28. Krishna's son recovered his senses in an hour and said to the charioteer, "Ah! It is bad, O charioteer, that I was removed from the field.

29. "No one born of Yadu's race is known to have turned his back on the battle-field excepting my poor self in the hands of a weak-hearted charioteer, in a moment of difficulty.

30. "What should I having evidently retreated from (righteous) battle have to say to my parents, Rama and Krishna, when I meet them, and am asked about my ability?

31. My brothers and sisters would certainly laugh at my weakness, "How, How, O warrior, did you fare with the enemies in the battle? Please tell us".

32. The charioteer said:— That was done by me sensible of my duty, O Lord, O long-lived one: the rule is the charioteer should protect the warrior in peril and the warrior should protect the charioteer in peril.

33. Conscious of this duty I took thee away from the field when thou, attacked by the enemy and beaten with a mace, fellest into a swoon.

ADHYAYA 77.

Sri Krishna returns from Indraprastha—puts an end to Salva.

1. Sri Suka said:— Pradyumna made Achamana, donned his armour, took up his bow (having heard what the charioteer said Pradyumna, the delight of Yadus again took up his weapons) and said to the charioteer on the field, 'Look here, Dyumat has put on his armour and raised his bow; take me to the side of the

warrior:Dyumat".

2. When Dyumat was scattering his troops, Rukmani's son smiled and struck him with eight Naracha shafts.

3. He struck the four horses with four shafts and the charioteer with one and with two shafts he cut off his bow and flag and with another struck his head.

4. Gada, Satyaki, Samba and others dealt severe blows to the army of Salva and those that were in the Saubha fell all into the sea, their necks cut off.

5. Thus a fearful and tumultuous battle between the Yadus and Salva who struck down one another, was continued to be fought for twenty-seven nights.

6. Krishna, who had been invited by Yudhishtira was staying in Indraprastha, even after the completion of the Rajasuya and the fall of Sisupala.

7. Now, noticing fearful portents He took leave of the aged Kurus, Rishis, Kunti and her sons and set out to Dwaraka.

8. (Before starting) He also told them at the request of the

In the place of verses 7 to 18, the following 26 verses are read in Vijayadhwajeeya text.

1. Having taken leave of the aged Kurus, rishis and brahmins, followed by Pandavas and their ministers, He issued from the city (Indraprastha).

2. After a short distance He asked the citizens to stop as well as Kunti's sons, who stood bowing with tears in their eyes.

3. With His queens in golden palanquins and with the regiments of elephants, horses, chariots and footmen, numbering thousands, and also with the considerable force of princes, He journeyed towards the west.

4. At the same time Salva too withdrew himself and His aerial city from the scene of battle and being beaten in the rear, returned to his own kingdom.

5. Samba pursuing him on the rear sent Kshemadhoorti, Salva's minister, to Yama's home by means of his shafts.

6. Pradyumna waylaid Vivinda, Salva's most beloved general, and struck him severely with his shafts.

7. Severely beaten by Pradyumna that warrior took up his sword and shield and engaged Rukmini's son in an astounding combat.

8. As he moved about in skilful manoeuvres, the excellent Yadava with his sword felled the enemy's head from his body.

9. That army having lost the commanders strayed away for the sake of life.

10. to 12. Lord Garudadhvaja too reached Dwaraka and saw how the ramparts, towers and balconeys of the city were breached, the entrances shattered, quadrangles effaced, the paths and gardens devastated, pools and wells filled with stones, how the city was silent without Vedic recitation and the voice of the priests throwing in offerings in the fire. Sri Krishna felt highly troubled and enquired of Kritavarman the cause of it.

13. Having heard all that he had to say, of the mischief done by Salva, the Lord of Yadus expressed His resolve in the hearing of all the Satvatas.

14. This very moment I pursue him; and having killed the wicked one and drowned his Saubha in the sea, shall go back to Dwaraka.

respectable Dharmaraja, "The princes on the side of Chaidya might certainly attack my city".

9. When he saw how his own people were struggling and how the city was (Rama) defended and also saw the Saubha and the king of Salvas observed to Daruka.

10. O charioteer, take my car (at once) near Salvas, do not get frightened. Here is the chief of Saubha and he is versed in magical ways.

11. Thus instructed, Daruka mounted the chariot and drove it: all people on his side and those on the opposite saw Aruna's brother entering.

12. Leading the remnant of his army that was mostly beaten down Salva saw Krishna on the battle-field and darted at His charioteer his Sakti of terrible noise.

13. Krishna with His shafts cut into hundred pieces that Sakti which was rushing through the air like a great fire-brand illuminating the cardinal points.

14. He (Krishna) hit him with sixteen shafts and with volleys of arrows covered the saubha that was wheeling in the sky, just as the sun does the space with his rays.

15. Salva hit Krishna's left arm by which the Sarnga was held and Sarnga fell from His hand and it was really wonderful.

15 & 16. The glorious Vishnu, Garudadhvaja, mounted His matchless car drawn by Saibya and other horses, furnished with very many weapons, Daruka conducting it: and pursued him (Salva) his car, going as quick as the wind and mind.

17. After traversing a long distance He found him hiding himself in the bowels of the sea, adorned and seated in his aerial car

18. On seeing Krishna Salva felt himself sapped of all strength and energy, having been already deprived of his army, and threw his strong and fearful Sakti at Krishna.

19. As it rushed in great speed through the sky like a huge firebrand and illumined the directions Krishna cut it into a hundred pieces wsth His arrows.

20. Krishna struck the enemy with sixteen shafts and covered his aerial car with showers of arrows, even as the sun bathes anything in his rays.

21. Then Salva struck at the left hand of Krishna and the Sarnga bow fell from His hand to the astonishment of all.

22. Great was the uproar on the side of Yadu's that stood witnessing: Salva roared like a lion and said to Krishna thus.

23. 'O wicked-hearted one, since thou slewest in battle my powerful brothers, Hamsa and Dibhika on the banks of the Yamuna and now again thou hast carried away my friend's wife, O dull-witted One-;

24. Since thou, before the eyes of Kshatriyas killedest my friend, Sisupala, in the sacrificial assembly,

25. Thee of such a nature I shall to-day, with sharp arrows, send the proud One to a place whence there is no returning, if thou only stand against me.

26. Thus spoken to, Sri Krishna, beaten with arrows, again took up His bow.

16. Then arose a loud outcry of wonder and fear on the part of the creatures that were witnessing it, and Salva loudly roared and said this to Krishna.

17. 'O dull-witted one, as we were all looking on, our friend's wife was carried away and in the midst of the assembly and when not prepared, my friend was killed by thee.

18. 'Thee of such pride and possessed with the false notion of being invincible, I shall send to the state from which there is no returning, only if Thou standest before me.

19. The Lord said:- In vain prattlest thou, O dull-witted one, but doest not see Yama beside thee: (thou hast no great heroism); warriors display their strength and skill, but do not talk much. (D. For us warriors talk is of no value).

20. Saying this the Lord in rage struck Salva at his ankle-knot with His gada of formidable force: and he shook and vomited blood.

21. Salva disappeared; then after an hour a certain person came in, bowed his head to Achyuta and, shedding tears, said, "I am sent by Devaki".

22. "O Krishna, Krishna of powerful arms affectionate to parents; Thy father is bound and carried away by Salva just as an animal is dragged away by the butcher."

23. Hearing the unpleasant news Krishna, following human nature, troubled at heart and full of mercy, spoke out of affection like an ordinary mortal.

24. "How is it that Rama never to be perturbed and not possible to be subdued by the gods and asuras, is overcome and my father is carried away by the worthless Salva—Providence is powerful!"

25. When Govinda was saying this, Salva presented himself and, showing something like Vasudeva (His father) said to Krishna as follows:

26. "Here is Thy own father for whose sake Thou livest, before Thy eyes I kill him: see if Thou couldst save him, O childish one."

27. Having thus threatened, the deceitful Salva (D. Then Salva sprang at and) cut off the head of that Vasudeva and with the head he returned to the Saubha that was up in the sky.

28. Thereupon He was for a while overwhelmed (as it were) with the human nature for the sake of His relations, though He is by nature one of perfect light. Then Krishna of immense power understood all that to be the asura-illusion tried by Salva under the instruction of Maya.

28. D. Then for a while Sri Krishna continued to stop in the battle-field, though in His unlimited and unobstructed omniscience, seeming to be one of human nature. Then the omnipotent Lord as if roused by the words of His devout people behaved as if He then perceived the whole thing to be the Asura-illusion instituted by Salva as taught by Maya.

29. There the wakeful Paramatman Krishna now found no messenger, no father's body: it was a dream : and seeing the enemy passing through the air seated in the Saubha, the Lord proceeded to kill him.

30. Thus, O saintly king, certain rishis are not very consistent in their talk, for they do not indeed remember what is contradictory to their words.

30. D. O saintly king, certain Rishis along with the celestials traversing the sky were expressing themselves thus: The wise do not think that the Lord's words, i.e., Vedic words, do not really contain any contradiction or imply defects of understanding in Him.

30. V. Certain Rishis who do not perceive the relation of ideas before and after are incapable of realising how their own words might become contradictory.

(N.B. Verses 23 to 28 contain the view of such inconsistent thinkers).

31. Where are the grief and folly and confusion, attachment and fear which find place only in the ignorant? (and) Where is the Absolute one possessed of infinite Vignana and Gnana and lordly power?

32. How could there be really any confusion or delusion in that Supreme Lord, the goal of the righteous, from whom devotees obtain their essential and unlimited lordly state through Atmavidya gained and strengthened by service to His feet and get rid of the wrong notions rooted through ignorance from eternity?

33. Sri Krishna of ever unfailing prowess deeply pierced Salva with shafts and cut off his armour, his bow and the jewel

on his head and with His Gada thoroughly knocked down the Saubha of the enemy.

34. Struck by the gada from the hand of Krishna, that Saubha broke into a thousand pieces and fell into water as powder. Leaving it, he stood on the earth and raising his gada he quickly ran towards Achyuta.

35. Now Sri Krishna cut off with a Bhalla the arm with the gada of Salva that was rushing towards Him and next for the destruction of Salva He raised His Chakra burning like the sun of deluge, and shone like the Orient Hill with the sun on its summits.

36. With the same Chakra Hari cut off the head adorned with ear-rings and Kireeta of Salva of extensive illusions, just

D. Reads the following after the 32nd verse.

1. On hearing what they were thus saying, the lotus-eyed Krishna proceeded to knock down Salva with His Saubha, O best son of Kuru race.

2. Now Krishna took up His sharp Chakra and pronounced on it the spell of Agni and sent it on for the destruction of the Saubha.

3. That Chakra issuing from the hand of Narayana charged, with Agni's spell, went forth burning as far as Brahma-Loka, most terrible with its flames.

4. Then being scorched by the heat of the divine weapon, the celestials journeying in their aerial cars fled from the skies in every direction.

5. The weapon glowing like millions of suns split up Saubha into two, and came back to the hands of Narayana.

6. Thereupon the city of Saubha fell shattered into the sea; then the irresistible Salva made his appearance with a gada in his hand and the wicked man darted it at Krishna.

7. Next he mounted the chariot brought up by his Daitya forces and showered innumerable weapons on the head of Krishna and roared like a lion.

8. Krishna with His shafts cut into three the gada so darted at Him, blew His Panchajanya conch and shouted out in triumph.

9. Krishna of unfailing prowess struck Salva that was pouring shafts and weapons and cut off his armour, bow and crown and broke down his chariot with His gada.

10. Reduced to powder and broken into a thousand pieces by the gada thrown by the hand of Krishna, the chariot fell into the water and Salva leaving it, quickly came forward on foot, raising his gada.

11. The arm of the enemy rushing forward with the terrible gada, Krishna cut off with a bhalla and immediately raised His Chakra burning like the sun of Pralaya to put an end to Salva and now Krishna shone like the Eastern Hill with the sun on its summit.

12. Sri Hari cut down with that Chakra, the head adorned with ear-rings, and a crown of the enemy of vast magical powers, just as Vritra's head was cut with Vajra by Indra. Then great was the uproar among men.

13. When the sinful Salva fell and his Saubha into the sea, celestial drums were beaten and flowers were showered.

14. Praised and sung by sages, *Sutas* Magadhas and Vandins, and followed by His army Hari returned to Dwaravati.

15 & 16. Entering the beautiful city decorated with numerous flags and other ornamental work, clean and moistened quadrangles, Devaki's son was honoured by the elderly Yadus as well as by the people both of the city and the country, rendered happy the sixteen thousand queens immersed in love and lived blissfully, O joy of Kurus!

as Purandara cut off the head of Vritra, and great was the outcry then among men.

37. When that Salva, the wicked, was struck down, there were heard Dundubhis, beaten by the gods; then Dantavaktra proceeded against Sri Krishna in order to please his friends.

ADHYAYA 78.

Krishna slays Dantavaktra and Viduratha. Balarama goes on a pilgrimage to holy waters, unwilling to see the (Maha-Bharata) War.

[1 & 2. Sri Suka said:- Hearing that Krishna went to the Yamuna for Avabhrita ablutions, accompanied by his brother and a mighty army of elephants, Dantavaktra, ruler of Kalinga, went to waylay Him on His way to Dwaraka.

3 to 5. On the way he met Krishna who was accompanied by Yadava princes, sixteen thousand palanquins of His consorts, by many other princes, and by crowds of great Rishis and also by priests, Purohits, Acharyas and brahmins. The foolish Dantavaktra resisted him as a jackal may the king of beasts.]

1 & 2. Sri Suka said:— Longing to prove his friendship to his dead friends, to wit, Sisupala, Salva and Paundraka and others, the wicked Kalinga, Dantavaktra of great strength, came forward singly on foot, in rage, with Gada in hand, shaking the earth under his feet and appeared before Krishna.

3. Krishna saw him advance, took up his gada, quickly jumped down from the chariot and resisted him even as the shore stops the sea.

4. Raising his gada, the madly insolent Karusha, (Kalinga) said to Krishna, "Fortunately to-day thou hast come before my eyes.

5. "Thou art our uncle's son, O Krishna, treacherous to friends and wantest to kill me; therefore, O dull-witted one, I shall end thee with my gada as strong as Vajra.

6. "Only when I put an end to the enemy in the form of a relation like a disease in one's own body, I, affectionate to my friends, shall have cleared my debt to them."

7. With such harsh words touching Krishna to the quick, like an elephant pierced with a goad, he struck Him on His head and roared like a lion.

8. Though on the field He was struck with the gada, the foremost of Yadus did not shake and in his turn struck Dantavaktra on the chest with His heavy Kaumodaki.

9. His heart broken with the gada (badly broken. V.) he vomitted blood through the mouth; he fell on the ground and expired, hair, arms and legs stretched out.

10. O king, then a subtle ray of light entered Krishna: a wonderful sight it was; all witnessing, just as it happened when Chaidya fell.

11. Also Viduratha, his brother, overwhelmed with grief for

In the place of the 9 verses from the 5th to the 13th D. reads differently as follows.

I shall lose no time in killing thee in a single combat. Thou art our nephew, O Krishna, treacherous to friends and given to laying your hand on others' women.

Thou art capable of breach of trust killing thy own kith and kin and fond of quarrels.

2. Thou slewest in battle my nephew Paundraka, Rukmin and Sisupala; my brothers were killed by thee.

3. So, O dull one, I shall knock thee down with my gada like unto Vajra, thereby I, devoted to my friends, shall pay their debt.

4. "Having killed the enemy in the form of a relation like a disease in the body" — so goes the proverb and so no sin attaches to me.

5. With similar cutting words and with his gada he attacked Krishna like an elephant hurt with goads and then roared like a lion.

6. The Lord of Yadus did not shake though struck with a gada on the field and in His turn Krishna dealt a severe blow on his chest with His very heavy kaumodaki.

7. His chest badly broken, he vomitted blood, fell on the earth with his hair dishevelled, stretching his hands and legs and expired.

8. Then a subtle light entered Krishna to the astonishment of beings that witnessed it as in the battle with Sisupala.

9. On seeing his brother Dantavaktra struck down Viduratha fell swooning, on account of fraternal grief. Then he rose drawing his sword and bearing his shield.

10. Quickly jumping down from his chariot, shaking his excellent sword and the earth under his feet he rushed towards Govinda.

11. Krishna cut off his sword with a shaft whereupon Viduratha took up a terrible and sharp-edged Sakti.

12. Having resolved to knock down Govinda in battle the fool instantly rushed towards Him like an arrow discharged from the bow.

13. O great king, Krishna with His Chakra of keen edge cut off the rushing enemy's head adorned with a crown and ear-rings.

14. Having thus slain in battle both Dantavaktra and Viduratha the Lord put to flight their army consisting of elephants, horses etc.

15. Then Sri Krishna remounted the divine Pushparatha gloriously adorned, accompained by Satvata crowds and sung by the gods and men, etc.

his brother, came, sighing, with swords and shield, intent on killing Him.

12. As he was advancing, O king, Sri Krishna cut off, with his Chakra of sharp edge, his head adorned with a crown and ear-rings.

13 to 15. Having thus put an end to Saubha, Salva, Dantavaktra and his brother (and others) who were all unmanageable for others and praised by gods and men, by sages, Siddhas, Gandharvas and Vidyadharas and the great Nagas, Apsaras women, the groups of Pitris, Yakshas, Charanas and Kinnaras, singing His victory and showered over with flowers, and accompanied by great Vrishnis, Krishna entered the decorated city.

16. Thus the great Lord of Yoga and the Almighty Ruler Krishna, controlling the whole world, appears to be conquered or conquering, to those who have but the vision of brutes.

[1. The king said:--When the Lord of Sri honoured Srutadeva in various ways and returned again to Dwaraka, please tell us what was His next exploit?

2. Sri Suka said:— Krishna heard that Kunti's sons vanquished the Kauravas in their attempt to capture the cattle and had passed the stipulated period and encamped at Upaplavya, with a large army.

3 to 5. Delighted at heart and with a large army of one Akshauhini, with Satyaki, Kritavarma, Uddhava, Sata, Sarana, Abhimanyu, son of Subhadra, with Sankhas and Dundubhis being played upon, Krishna journeyed to see Yudhishtira desiring to make peace with Kauravas. But Duryodhana, doomed to perish and being foolish, tried to take captive Achyuta who came as an ambassador.

6. There the long-armed Krishna displayed His unlimited nature,

7. And having struck great terror into him, returned to Pandavas.

8. With growing jealousy and envy all the kings cherished anger, prepared themselves only for war and did not wish for peace.

9. Even Yudhishtira, the embodiment of righteousness, guided by Krishna, went to Kurukshetra with his brothers for war.

10. Even Virata, king of Matsyas and of noble mind,

followed Yudhishtira with his son and an army of Akshauhinis, O best of Kurus.

11. The invincible Drupada, Sikhandi, Dhrishtadyumna wiih three Akshauhinis followed Yudhishtira.

12. Under the direction of Vasudeva (Krishna) the warlike Satyaki followed Yudhishtira. Being maternal uncles the five kings of Kekayas accompanied with one Akshauhini, went after Dharmaputra, the king.

13 & 14. Then Dhrishtaketu, and king Chaibya, bull among men, both great kings went to help Yudhishtira with an Akshauhini. All those of Pandavas with Narayana at their head encamped fearlessly at Kurukshetra, expecting Duryodhana.

15 to 18. The proud prince Duryodhana also, with his hundred brothers, with Drona, with Bhishma, Kripa, Aswathaman, Karna, Bahlika, Saubala, Hardeeka, Salva, Madresa, Bhagadatta, Jayadratha, and many other great kings of many countries, filling the directions with the sounds of Sankha, Dundubhi, Bheri and Pataha and shaking the earth, proceeded to the same field and they. kings of Kuru and Pandava sections, came up to the same Kurukshetra.

19. At sunrise they arranged the phalanx of their armies at Syamantapanchaka and the Akshauhinis of the wicked Kauravas numbered eleven.

20. Of Pandus afflicted in forest there were only seven, when the arrangements of the army were made both in their own as well as enemies' lines.

21. Arjuna with Gandiva in his hand, his armour, his quivers and swords and gloves on, mounted his chariot and went to survey the enemy's army.

22. Finding them all to be teachers, fathers, brothers, uncles, nephews and sons, disciples, grandsons by sons and by daughters, brothers-in-law and many other kith and kin, he became despondent and could not make up his mind to kill them.

23. Kesava, by His powers of Yoga, roused and directed to action Arjuna whose mind and heart began to droop and who would be merciful and refrain from killing.

24. To Arjuna that laid down the weapons, and betrayed a

soft heart towards his relations, Sri Krishna exhibited His *Visvarupa*, (His all-encompassing grand form).

25. Advised and brought back to his senses by the Destroyer of Kamsa, Indra's son again took up his bow, determined to fight, having Krishna for his charioteer.

26. Hearing of the war begun between the sections of the Bharata race, Balarama who was unable to prevent it considered what he should do.

27. Knowing that the Bharata war was begun, in perplexing anxiety, Balarama left the land of familiar faces, as if bound on a pilgrimage to holy waters.

28. The great warrior Dhrishtadyumna was the commander-in-chief of the Pandava armies and that of Dhartarashtra's was Gangeya (Bhishmacharya), the aged grandfather of the Kauravas. He fought terribly and fell on the tenth day.

29. Then Duryodhana appointed Drona, the son of Bharadwaja, the commander-in-chief of the army and he fought for five days, O king.

30. When he was irresistibly fighting, Abhimanyu, thy father, fell in the thick of the battle at the hands of Saindhava, the wicked.

31. Burning with grief for his son, Arjuna vowed that he would kill Jayadratha by the next dawn of day, O Bharata.

32. The same night Govinda on his Garuda took the sleeping Arjuna to Kilasa.

33. There He spoke to Virupaksha (Siva) and gained for Arjuna in a moment what was desired, namely, victory in battle and came back to the field of battle.

34. On the next day the battle raged most terribly, great was the loss of lives; many kings known for their strength fell in battle.

35. When numerous princes capable of heroic action on the field, were down, Jayadratha also fell by the hands of Arjuna at the close of day.

36. Drona, too, with the utmost vigour fought for five days and on the fifth evening Dhrishtadyumna laid him low.

37. Next Karna became the commander-in-chief and fought most valiantly; at the end of the second day he was brought

down in the field by Arjuna.

38. Salya also was commander-in-chief for half a day and when the sun was at the meridian, he was killed by Dharmaraja.

39. Then the two warriors, life-long enemies, Bhima and Duryodhana, fought, in great rage, with their maces, each bent on killing the other.

40. Of the eighteen Akshauhinis and the kings that led them, great was the destruction in the eighteen days, only half Akshauhini being left to survive.

[Here ends Vijayadhwaja's Adhyaya 95.]

[1. The king said:— Salutation to that Lord of the Universe who, by His Maya, (incomprehensible power), caused the destruction of the eighteen Akshauhinis in as many days.

2. As I listen to the account of the numerous deeds of Krishna, my weakness, my wonderment, my fear, grows from moment to moment.

3. I believe that mostly my inscrutable sin is cured, my senses have attained more light and my mind is quite serene.

4. Hunger and thirst are gone and my self is immersed in bliss through Thy grace, O knower of righteousness, truly I have here reaped the full benefit of life.

5 & 6. Still I wish to hear of something, O sage, rich in Tapas. When not finding it possible to prevent his friends from going to war Balarama went to bathe in sacred waters, (may I know) what he did?]

17. When he heard of the preparations of the Kurus for war with Pandavas, Balarama, inclined to be neutral—it has been said-went away on the pretext of a pilgrimage to holy waters.

18. He bathed and poured oblations of water to the gods, Rishis, Pitris and ancestors at Prabhasa, and with many brahmins travelled alongside the river Sarasvati from its mouth towards the source.

19. Then he visited various spots of holy waters, namely, Prithudaka, Bindusaras, Tritakupa (Trikupa), Sudarsana, Visala, Brahmatirtha, Chakra, the eastern Sarasvati;

20. And also those in the course of the Yamuna and Ganga and then went to Naimisha where the sages were engaged in a prolonged sacrifice.

21. Knowing the personage who had arrived, the sages, engaged in a prolonged sacrifice, welcomed him in due manner, rose from their seats, bowed and worshipped him.

22. Worshipped along with his followers, he took his seat, and saw Romaharshana, the disciple of the great sage Vyasa, seated there.

23. And noticing Suta who did not rise from his seat or bend his body or join his hands in reverence and but only occupied a higher seat than everybody else, Balarama got angry with those brahmins.

24. Why dost this one of irregular extraction occupy a seat higher than these brahmins, the protectors of Dharma, as well as ourselves? The wicked one deserves to be done away with;

25. —Having been the disciple of the glorious sage, having studied very many Dharma Sastras with Ithihasas and Puranas, one and all;

26. —All these do not contribute to excellence in one who has no control over his senses, has no humility, as in the case of an actor who has no control over himself.

27. It is for this purpose Avatara is made by Me in this world: those that put on the appearance of righteous men should be done away with, for they indeed are more sinful than the unrighteous.

28. Having said this, the glorious Balarama, who would not ordinarily kill even an unrighteous one struck him with the end of a Kusa in his hand—It was as it should be.

29. All the sages screamed in distress and said to Sankarshana, O Lord, Thou hast committed an unrighteous act.

30. He has been given the seat of Brahma by us, O Yadus' delight, long life, and absence of fatigue to the body have also been given to him till the sacrifice should last.

31. Without knowing the fact, Thou hast committed the sin of killing a brahmin: being the master of yoga, even the vedic rule is not binding on Thee.

32. If however of Thine own accord Thou makest expiation for this Brahmahatya, O purifier of the world, it will be an exemplary act to the world.

33. The Lord said:- I shall make expiation for (the sin of) killing in order to teach the world: do you explain to Me the best and fullest course of expiation?

34. Tell me, (if you want), O sages, and I shall, by my power of yoga, give him long life, (success in his conduct) strength and soundness of the senses and whatever you want.

35. Sages said:- Thou mayest be pleased, O Rama, to so act that the virtue of Thy missile, Thy power, the power of Mrityu and our words may (all) prove true.

36. The Lord said:- It is the self that is born as the son, so runs the Vedic Rule: therefore his son will be the expounder of puranas, enjoying long life and possessed of strength and soundness of the senses.

37. O great sages, tell Me what else you desire and I shall grant it, and also, O wise men, think over the expiation for the sin thoughtlessly committed.

38. Sages said:- A Danava called Balvala, son of Ilvala, a terrible one, goes here every full-moon and new-moon and profanes our sacrifice. (us all. D.)

39. Be pleased to put an end to that sinful monster, O Dasarha, who showers puss, blood, dung, urine, liquors and flesh: and that would be the most valuable service done to us.

40. Then, for twelve months going round the continent of Bharata, with a serene mind and by bathing in holy waters, thou wilt be purified.

ADHYAYA 79.

Balarama destroys Balvala. Rama bids Bhima and Duryodhana desist from their combat and his return to Dwaraka.

1. Sri Suka said:— On the next Full moon day a violent and formidable wind blew showering dust and wafting very bad odour on all sides.

2. Next followed a shower of impurities caused by Balvala, all over the sacrificial ground and he also appeared with a trident in his hand.

3. Seeing the asura who, with his huge body, looked like a heap of well - mixed collyrium, with hair and mustashes like red-hot copper, with a face terrific with tusks and knit brows.

4. At once Balarama remembered his Musala (rod) that shatters enemies' army and the plough that puts down the Daityas; and they both instantly presented themselves.

5. With the point of his plough he Bala drew down Balvala (Palvala) who was walking through the sky and in a rage hit him, the sinner against brahmins, on his head with his musala—

6. With his forehead split open and bleeding profusely he (the asura) fell on the ground, uttering a helpless cry and looked like a (red) mountain struck down with Vajra.

7. The blessed sages applauded him and pronounced true benedictions; and sprinkled holy waters on him, just as the gods did on Indra who vanquished Vritra.

8. To Rama they gave a most beautiful garland, of unfading lotuses, called Vaijayanti and two excellent clothes and most valuable ornaments.

9. Next, with their leave he went to the Kausiki, together with the brahmins and having bathed in it, he journeyed on to the fountain-head from which Sarayu issues.

10. From the source, travelling alongside of the Sarayu, he reached Prayaga; there he bathed and poured oblations to the gods and others and then repaired to the hermitage of Pulaha.

11. He bathed in Gomati, Gandaki, Vipasa, Sona and visited Gaya, and there made offerings to the Pitris, at the mouth of the Ganges where she meets the sea.

12. Having bathed in the holy waters of the Mahendra hill and met Parasurama and bowed to him, he then, went to the tract watered by the seven branches of the Godavari, to the Vena, Pampa, and Bhimarathi.

13. Rama paid a visit to Skanda, and then Srisaila, the abode of Siva; and the lordly Rama saw the holy mountain of Venkata in the Dravida country.

14. And the city of Kanchi known as Kamakoshneem (Kamakoti) and the Kaveri, one of the great rivers and the very holy place of Sriranga which Hari fills with His special presence.

15. Rishabhadri, a holy place dedicated to Hari and the southern Mathura and visited the Setu or the dam across the sea where people are purged of all sorts of heinous sin.

16. There Balarama gave to brahmins ten thousand cows; then visited Kritamala, Tamraparni and Mount Malaya, a chain of mountains.

17. There he bowed (also) to Agastya seated on the mountain and having received his blessings and permission, he went to the sea on the south and there he visited the goddess Durga, known by the name Kanya.

18. Next he went to the holy waters called Phalguna and the great lake of Panchapsaras (five Apsaras) wherein Vishnu is specially present; he bathed in this and gave ten thousand cows to brahmins.

[Also the holy place called *Syanamdur* where Hari's presence is specially felt].

19. & 20. Then he went forward to the Keralas, Trigartas, (Satagartas) Gokarna sacred to Siva where Siva's presence is special; and having visited Parvati in the island, Balarama went to Surparaka; having bathed in the Tapi, Payoshni and Nirvindhya he entered Dandaka.

21. Having crossed the Narmada on the banks of which stands the city of Mahishmati and having bathed in the Manuteertha, he came back to Prabhasa.

22. When he heard of the destruction of all the princes in the Kuru-Pandava war described by brahmins, Balarama thought that the earth's burden was removed.

23. Balarama, the delight of Yadus, went to Kurukshetra with the hope of stopping Bhima and Duryodhana from the single combat they were engaged in with their maces.

24. Yudhishtira, Nakula, Sahadeva, Krishna and Arjuna bowed to him as soon as they saw him and kept silent to see what he had come thither to say.

25. He saw both with gada in their hands, burning with rage, bent on victory, making their wonderful manouvres and said this.

26. " O Warriors, both of you are equal in strength, O king, O Vrikodara, one I think great by strength and one great by

training.

27. "Therefore to either of you of equal strength there seems to be no possibility of victory or defeat; so let the fruitless combat stop."

28. Full of deep-seated enmity, both (the princes) did not accept his word though full of meaning, as they remembered their mutual reproaches and cruel treatment.

29 Balarama thought that it was their destiny and returned to Dwaraka, where he was received by Ugrasena and other relations who were delighted at his return:

30. Balarama went a second time to Naimisha where the Rishis gladly acting as his priests, assisted Balarama, who had completely kept aloof from the war, in performing all the sacrifices.

31. & 32. To those sages the almighty Balarama imparted pure wisdom by virtue of which they realised in themselves all this Universe and the Atman present in all the Universe: with his consort, with all his kith and kin and friends, he performed Avabhrita ablutions, dressed in fine clothes and being well-adorned, shone like the moon in her own light.

33. Innumerable are the exploits and deeds of this kind, of the powerful Balarama of infinite and incomprehensible nature, a mortal only in form.

34. He who remembers the deeds of Balarama of wonderful work, both morning and evening, would become the most beloved of the unlimited Lord Vishnu.

ADHYAYA 80.

Duryodhana's fall. Installation of Yudhishtira. Sri Krishna's return to Dwaraka. An account of Kuchela.

1 to 8. [Sri Suka said:—The warrior Duryodhana having fallen in battle struck by gada and His will accomplished, the Almighty Govinda prepared to leave the desolate battle-field. Kripa, Kritavarman, the great warrior Aswthaman were the only three great men that were left alive out of Duryodhana's army and on the other side the survivors were the five heroic sons of Pandu,

Satyaki of great strength, Yuyutsu born of a Vysia woman, Krishna and others. Leading them and accompanied by sages and elderly people Govinda went to Hastina in order to condole Dhritarashtra. He pacified Gandhari and Dhritarashtra and Vidura of great wisdom. With difficulty He got Pandu's sons to take up the several duties in the kingdom. Praised by numerous sages, bards, songsters, followed by Pandu's sons whose eyes were full of tears of affection, and having given leave to them, Krishna journeyed back to Dwaraka in His car brilliant like the sun. Sankhas, Dundubhis, auspicious Vedic hymns and the purifying mantras sung by the brahmins filled the air with their sounds.

9 to 12. Cleansed, moistened and decorated by the citizens, with picturesque portals and festoons, with waving flags and streamers the city of Dwaraka shone bewitching. He was waited upon by the citizens who in their hands carried small vessels, tufted with tender shoots, by excellent courtesans adorned with ornaments and by the women of the city and also by brahmins, their sons, grandsons, with their brothers who brought in their hands lights, mirrors, pots full of water, flowers, fruits, and Akshatas,—that excellent city Hari entered, on an auspicious day.

13 & 14. There He entered the celestial Sabha, known in the world as Sudharma. He made His obeisance to Ahuka, Vasudeva and Balarama, and bowed to all the mothers seated on the high throne of gold and duly worshipped by the chief Yadavas, shone like the lord of the night in the midst of the numerous planets and stars in the heavens.

15. & 16. Waited upon day and night by the powerful princes and their sons that survived the war and were installed in their respective places, Hari, the support of the whole Universe, placed Dharmaraja in their forefront and righteously ruled the whole earth from which the burden had been removed].

[1. The king said:— O worshipful sages, we wish to hear of all the other glorious acts of the great Mukunda of unlimited energy.

2. Who, sorely afflicted with the shafts of Manmatha and having discerned what is great and good and having but once listened to the excellent accounts of the most glorious Lord, would cease to listen to them?

3. That is tongue with which one sings His, Ananta's excellent attributes; those are the hands which do service unto them; that indeed is the mind which constantly remembers the Lord present in all the mobile and immobile beings and that is the ear which hears His sacred stories.

4. That is the head which always bends before His two-fold symbol (mobile and immobile): that is the eye which looks at it and those are the limbs (feet) which always resort to the waters that wash Vishnu's feet and those of His votaries.

5. Suta said:— Requested by Parikshit, the worshipful son of Badarayana, whose heart is always immersed in the glorious Vasudeva, said.

6. Sri Suka said:— Sri Krishna had a playmate who was a brahmin, thoroughly learned in the Vedas, free from attachment to the objects of sense and possessed of control over his senses and serenity of mind.

7. He was a householder living on what he got by chance: and he (Kuchela) had a wife, thin with starvation but of the same spirit.

8. Poor and afflicted the chaste wife approached him trembling and with a drooping face, and said to her lord:—

9. Is it not, O sage, that the Lord of Sri is directly the friend of thy worshipful self? The glorious Lord of the Satvatas is kind to brahmins and an aslyum to all.

10. Be pleased to go to Him, O blessd one, who is the one resort of the righteous: He will bestow abundant wealth on thee, a house-holder in distress.

11. Now He is at Dwaravati, the one Ruler of the Bhojas, Vrishnis and Andhakas: He would give His very self to him that remembers (contemplates) His lotus feet. Would He not then, being the father of the world, grant thee wealth and pleasures, not very valuable after all to one that resorts to Him?

12. Thus frequently and gently (entreated) by the wife, the (gentle) brahmin thought, "there is this great gain, indeed, that I see the most glorious Lord."

13. With this idea he made up his mind to go. Then he asked her, "O good one, is there in our house anything fit to be taken as a present? Let me have it."

14. She begged of (neighbouring) brahmins and secured four handfuls of Prithuka (fried and beaten rice) and tying it up in a piece of rag, gave it to her lord as the present to be taken.

15. With those handfuls indeed that foremost brahmin journeyed to Dwaraka, only thinking how he could gain a sight of Krishna.

16. The brahmin passed the guards and three enclosures; then the inaccessible houses of Andhakas and Vrishnis who were devoted to Achyuta, (who walked in the righteous way laid down by Achyuta).

17. The brahmin, with the feelings of one who has attained to the bliss of Brahman, entered in one of the sixteen thousand houses of His consorts, which was specially splendid.

18. Seeing Him from a distance, Achyuta, who was seated on a sofa with His consort, suddenly rose and went forth and gladly embraced him with both His arms.

19. Then Pundarikaksha felt happy at touching the body of the brahmin sage (sage brahmin), His beloved friend, and in great joy dropped tears from His eyes.

20. & 21. At once He made him sit on his sofa and He Himself brought all the articles necessary for worship, washed his feet and sprinkled His head with those drops of water: the glorious Lord who purifies the world smeared him with excellent sandal spiced with Aguru and saffron.

22. He worshipped His friend with scented fumes and lights, gladly offered him betel-leaf and bade him welcome.

24. Directly the queen Rukmini with chamara and fan refreshed the brahmin Kuchela who was untidy, emaciated and only a bundle of veins and tendons.

24. Those in the harem were astonished to see a poor Brahmin so affectionately honoured by Sri Krishna of purifying glory.

25- Oh, what meritorious work must have been done by this homeless, naked beggar, destitute of grace and scorned as worthless in the world!

26. Leaving His Lakshmi on the sofa, the Father of the world: the abode of Sri, embraced him as if he were His elder brother.

27. Taking each other by the hand, O king, they told each other the sweet stories of their past life, while studying under their teacher.

28. The Lord said:— Dear brahmin, on leaving the house of the preceptor after honouring him with Dakshina, didst thou, my friend, versed in Dharma, marry a wife worthy of thee, or didst thou not?

29. Mostly, I believe, in the house-holder's life, thy heart is not spoiled by desires: thou doest not, O wise one, as before cherish a love for wealth: indeed I know it.

30. (Keeping off the fascinations instituted by the Divine power, some perform prescribed duties with their heart unswayed by desires just as I do for the sake of setting an example to the world.

31. Dear brahmin, dost thou remember our stay in the house of the preceptor from whom a brahmin can learn what he should and get to the end of the dark samsara (emerge from the darkness of samsara)?

32. To one in samsara he is the first of fathers from whom a brahmin by birth obtains a knowledge of the Vedas and the righteous course of duties and so the more worthy of worship, dear Sudaman, just as I am, as bestowing the knowledge of Truth to all the four orders of life.

33. Of all that follow the Varna and Asrama rules, on this earth, O brahmin, those indeed have fully realised the Truth (the real purpose) who, through Myself, the Teacher, and through the word of precept, cross the sea of samsara with ease (i.e., get into that path by which they will surely attain release from samsara).

34. Antaryamin of all beings, I am not so well pleased with sacrifices, or a celibate life, with tapas or (a life of self-denial and contemplation), or with that of an ascetic (sanyasin) as I am with the services rendered to the preceptor.

35. O Brahmin, dost thou remember what we did when we were under our *guru*, and asked to fetch fuel by the preceptor's wife?

36. — How, O Brahmin, when we went into the thick forest, how out of season a violent storm blew and thunders rolled very

fearfully?

37. — How the sun set, the cardinal points were enveloped in darkness, and hollow or bank, nothing could be distinguished, all immersed in (flood of) water?

38. — How severely beaten by violent blasts and torrents of water, often floating on water, not knowing the direction, holding each other by the hand we wandered in anxiety?

39. —How, having known it, when the sun rose, our preceptor Sandipini came in search of us, his disciples, and found us in the anxious state? (and not finding us, cried out. D.)

40. And how he called out, "O my children, you have been put to much difficulty on our account indeed Atman is the most beloved of all beings: disregarding it you are devoted to me"

41. This is indeed (the extent of) the repayment to be made to the guru by good disciples, that with a sincere heart they offer up to the guru all their things and their own self.

42. I am pleased with you, foremost among the twice-born: let all your wishes prove fruitful and all the Vedas be ever fresh in your memory both in this and in other lives.

43. These and similar incidents relating to us in the preceptor's house, thou mayest remember. Only through the grace of the preceptor, man becomes perfect and fit for happiness and Moksha.

44. The brahmin said:—O God of gods, O Father of the Universe, what was not done by us through Thee of true thought, when we stayed in the preceptor's house?

45. O Lord, that stay in the preceptor's house of that Supreme Being whose body is Vedas, and who is the one source of all blessings, is only a wonderful imitation for the sake of the world.

ADHYAYA 81.

Through Krishna's grace prosperity attends Kuchela.

1. Sri Suka said:— Thus conversing with the great brahmins Hari, who knows the mind of all beings, smilingly, said to him.

2. Krishna, the Almighty Lord, kind to brahmins, laughed at, joked with, his beloved brahmin and looked with eyes brimming with affection;—the Lord (who is the one goal for the righteous) said:-

3. The Lord said:— "What present hast thou, O brahmin, brought from thy house? Even the little offered by the devoted with real love is indeed a great deal to Me; even the great deal offered by one destitute of devotion, does not gain My pleasure.

4. "I accept whatever is devoutly offered, whether leaves, flowers, fruit or water, by that man of pure mind who cherishes devotion to Me."

5. Though he was told, the brahmin was ashamed to give the Lord of Sri the handful of Prithuka (fried rice) and only looked down-faced.

6. The Lord, who directly sees the mind of all beings, knew the cause of his visit and thought thus, "never before he resorted to Me, desirous of fortune.

7. "My friend has come to Me for the sake of pleasing his chaste and devoted wife, so I shall bestow on him a fortune which celestials may hardly command."

8. Having thus considered, Krishna Himself took from under the clothes of the brahmin the Prithuka tied up in a rag, saying, "what is this.?

9. "Here thou hast brought what is most liked by Me, O friend; these grains of Prithuka, O dear one, please Me wholly"

10. Speaking thus, He ate one handful and took another to eat; meanwhile Lakshmi (Rukmini) (quickly) took hold of the Lord's hand, claiming it for herself.

11. This is enough, O Lord of all, for a man to attain all prosperity, either in this or in the other world, and this is sufficient to please Thee.

12. And that brahmin spent that night in Achyuta's palace,

ate and drank (happily slept) and felt himself as happy as if he were (Indra) in the celestial region.

13. On the next morning, saluted by the Creator, (his friend) perfect in his essential blissfulness, the brahmin returned home, O child, extremely pleased, Krishna following him to some distance.

14. He did not get any help from Krishna, but he did not make a request, he went back abashed to his house: however he felt himself happy for having seen the glorious Lord.

15. "How blessed is the Lord! His kindness to brahmins I have seen today of the Lord known for it, for the most poverty-stricken soul, my humble self, is embraced by the Lord who bears Lakshmi on His chest.

16. "What am I, a poor and sinful creature and what is Krishna, the abode of Lakshmi. Only for the reason that I am born of a brahmin, I am embraced with both His arms.

17. "I was, like His brothers, made to sit on His bed shared by His queen and I was fanned, as one fatigued, by the queen herself with a chamari in her hand.

18. "With great attentions such as shampooing the feet I was treated with respect like a celestial, by the Lord who is the god of gods and especially of wise brahmins.

19. "For men who would attain Swarga or Moksha, whether in the Rasatala or on the earth and all kinds of fortune and all powers, the prime resort is the worship of His feet.

20. "This poor man, if he should get wealth, may go wrong and may not properly remember Me"—, so thinking, I am sure, the merciful Lord did not bestow on me any wealth."

21. So musing (on his way), he neared his house; it was now on all sides a palace of storeys bright unto the sun, fire and the moon.

22. It was surrounded with beautiful gardens and parks abounding in humming birds of all descriptions, with pools and wells in which lilies, lotuses, Kalharas and Utpalas were in blossom.

23. It was attended by well-adorned men and women of eyes like those of the deer: he could not make out what it was, whose it was and how it came out to be.

24. The blessed brahmin who was thus puzzled, men and

women, like unto celestials, advanced to receive with grand arrangements of music, oral and instrumental.

25. On hearing of the return of her lord, the (affectionate) wife was rejoicing and in joyous impatience, at once issued out of the house, like the visible Lakshmi from her temple.

26. The chaste wife saw her lord with her eyes full of affectionate tears and eagerness, bowed to him with closed eyes and mentally embraced him.

27. He was astonished to see his wife brilliant like a celestial damsel and shining in the midst of servants-maid adorned with gold.

28. Followed by her, he entered in delight his house that was now built with hundred columns of precious stones like the mansion of Indra.

29. Where the beds were like the foam of milk and made of ivory, with golden bedsheets; many were the cots furnished with golden stands and fans of Chamara.

30. All the seats were of gold, provided with soft cushons; (flowers, bedsheets and decorations D.) wreaths of pearls hung from brilliant canopies.

31. In the walls of clear crystals and of great emeralds he saw reflected dazzling lights of jewels, and excellent women.

32. There the brahmin saw all kinds of wealth and prosperity collected together and thought with a calm mind that his prosperity was without a cause.

33. Certainly the cause of this wonderful fortune for one so unlucky and so confirmed in poverty as I am, cannot possibly be any other than the visit paid to the foremost Lord of Yadus of infinite fortune.

34. Certainly the Lord, perfect in every blessing, bestows in abundance, (infinite happiness) like the god of rain on the suppliant (us) what He does not directly promise. The one direct witness of everything and the foremost one among the Dasarhas is really my friend.

35. He thinks that He has given a little though He has given abundantly and He makes much of even the little that His friend offers Him: with great delight the noble-minded Lord ac-

cepted the handful of the Prithuka intended for Him.

36. May I be blessed from birth to birth, again and again, only with His good will, companionship and friendship and service and also association with His devotees, and may I cherish devotion to that Lord of glorious powers and the one abode of excellent qualities!

37. Seeing that the rich fall through pride the Unborn Omniscient Lord of Almighty power does not like to bestow on His true devotee of limited vision, various successes, royal fortune and other worldly glories.

38. Having by force of reason thus conclusively understood the truth, Kuchela, intensively devoted to Krishna and inclined to renounce them, enjoyed the objects along with his wife with no deep longing for them.

39. In the view of that God of gods, Hari, the Lord of sacrifice and the Omnipotent one, brahmins are indeed the lords, and they are the deity and nothing is higher than they.

40. Then, that brahmin, (a foremost) friend of the Lord, thus clearly saw how the Lord, unconquered by any, is influenced by His own devotees and he had all his mortal ties cut off by the force of his contemplation and long before he attained to His region, the goal of the righteous.

41. The man who (thus) listens to this account that illustrates the kindness to brahmins of Hari, their favourite God, attains devotion to Him and release from the mundane bondage.

ADHYAYA 82.

All Vrishnis meet at Kurukshetra on a day of Solar eclipse. Conversation between Kunti and Vasudeva. Nanda and Yasoda embrace Krishna, Rama, and others. Krishna pacifies Gopis.

1. Sri Suka said:— Next, when Rama and Krishna were in Dwaraka, there occurred on a certain day a Solar eclipse of extraordinary degree like that at the time of deluge.

2. When they knew it all (good) people, O king, from all sides, went in advance to the holy place of Syamanta Panchaka in order to secure great religious merit.

3. And there Parasurama, who was exterminating the kshatriya race on the earth had caused great pools filled with the blood of kings.

4. Though not touched by any evil act the glorious Parasurama performed a sacrifice, like an ordinary mortal, for the expiation of sin, in order to teach the world.

5. On that grand occasion of pilgrimage to holy waters, all the peoples of Bharata continent went thither: as also Krishna followed by His sixteen thousand queens in palanquins, by sons, grandsons, by crowds of people and by His troops, by courtesans like unto she-elephants, by the ladies of the city and other friendly women in companies: also the Vrishnis, Akrura, Vasudeva, and Ahuka (Gada) and others.

6. All went, O Bharata, to that holy place to wash off their sin-Gada, (Satha) Pradyumna, Samba and others with Suchandra, Suka (Suvajra, Uddhava) and Sarana.

7 & 8. Anirudha, Kritavarma and the commander-in-chief formed the escort (D. Having appointed Ahuka and Kritavarman to guard the city), all adorned with wreaths of gold, shone on the way with great splendour, leading the chariots like unto temples (admired by the gods) and with horses springing like waves. With elephants roaring like clouds and foot-men who shone like Vidyadharas.

1. [In accompaniment to the Vedas sung and instruments of music played upon and to the waves of sounds produced by Sankha, Dundubhi, all people went, ceaselessly singing Krishna, Krishna and Govinda and filling the cardinal points with great noise, O best of Kurus.

2. Reaching the holy place of Syamanta Panchaka celebrated in the three worlds, they put up dwellings with grass, leaves and sticks.

3 & 4. And there were tents pitched for kings in their several camps which looked picturesque with their woollen or leather or cotton coverings and were to be counted in hundreds and thousands. Also came, O king, many thousands of brahmins, Vaisyas, Sudras beyond reckoning as well as those that were not included in the four castes.

5. Rishis of great powers well known and of praiseworthy self-discipline, with teachers, with Agnihotra, with Snatakas, the househoders.

6. The blind, the deaf, the hunchbacks, the dwarfs and others of defective limbs, dull-witted, dumb men, all seeking to get rid of their karma.

7. All had their head adorned with the dust under the lotus feet of Govinda adorned with bracelets, Angadas, Keyuras, wreaths of pearls and ear-rings.]

9. Having a supply of fine clothes and wreaths of flowers and looking like gods in the sky with their wives, there the blessed people bathed, kept fast, with their mind under perfect control.

10 & 11. Having again bathed according to rules in Parasurama's pools, Vrishnis, whose Deity was Krishna, obtained His permission, distributed food (gold), to the great brahmins with the prayer, 'may we ever be blessed with devotion to Krishna!'

12. After they broke their fast, they at pleasure took their seats beneath shady, evergreen trees and interviewed their friends, relations and princes that had met there.

13 & 14. Of Matsya, Useenara, Kosala, Vidarbha, Kuru, Srinjaya, Kamboja, Kekaya, Madhra, Kunti, Anarta, Kerala and other countries and also of other countries in hundreds: both of the one side and of the other. They also met Nanda—Gopas and gopis who were their friends and long yearning to see them.

15. Their hearts leaped for joy to meet one another: and with their heart and face glowing like wide open lotuses, they embraced closely, tears trickled from their eyes, their hair .stood on end and their voice faltered, they were all transported with joy.

16. When they met, women also mutually embraced with smiles and clear (unsteady) glances in their overflowing love, pressing against one another their bosoms smeared with pigments of saffron, and with tears of joy standing in their eyes.

17. Then they bowed to the elderly people and they were bowed to by the younger, welcomed one another and enquired after their welfare and mutually recounted the deeds of Krishna.

18. Kunti saw her brothers and sisters, their children and their parents and the wives of his brothers and Mukunda and had

her griefs soothed in her conversation with them.

19. Kunti said:— O brother, respected brother, I think I am not blessed: or it may be that you, O happy souls, do not think of me when I am in difficulties.

20. Friends, relations, sons, brothers and even parents do not remember their own relation to whom Providence is not propitious.

21. Vasudeva said:— Mother, do not find fault with us— us who are mortals and toys in the hands of God. The world does indeed act under the control of the Supreme Ruler, i. e. it is made to act.

22. Harassed by Kamsa we had been away in different directions: it is only just now, O sister, we have been brought to one place by Providence.

23. Sri Suka said:— Honoured by Vasudeva, Ugrasena and other Yadus, all those kings felt very much rejoiced and happy to have seen Achyuta.

24. Bhishma, Drona, Dhritarashtra and also Gandhari with her sons, Pandavas with their wives, Kunti, Srinjaya, Vidura, Kripa.

25. Kunti, Bhoja, Virata, Bhishmaka, the great Nagnajit, Purujit, Drupada, Salya, (Saibya) Dhrishtaketu, king of Kasis.

26. Damaghosha, Visalaksha, Maithila, Madra and Kekaya, Yudhamanyu, Susarma, Bahlika and others with their sons.

27. These and also other kings who were attached to Yudhishtira were (with their queens) astonished to see Sri Krishna's person, the abode of excellence in the company of His queens.

28. Then, having been duly honoured by Rama and Krishna all.those kings lauded the Vrishnis who were Krishna's kith and kin and under His care.

29. O king of Bhojas, of all the men in this world, it is you that are born to have life's purpose accomplished: for you constantly have before your eyes Krishna who is not easily seen even by Yogins.

30. His glory sung by the Vedas thoroughly purifies this world: so does the water that washes His feet: also the sastra which is the word He utters; though its fortune is dried up by Time, now endowed with virtue by the touch of His lotus feet

this earth showers on us all the desired things.

30. D. The word that proceeds from His (Krishna's) lips is the Vedas and Sastra and it does purify this world, as well as the water that washes His feet. Though her power (productive property) was burnt up by the Fire of Time, the earth has her virtue revived and enhanced by the touch of His lotus-feet and showers on us all the desired objects—That Krishna you directly see: and so you have had a most fruitful worthy birth and life.

31. For with you dwells that Vishnu, the all-pervading Lord Himself who bestows Swarga, Apavarga and puts an end to worldly attachments and you see Him, touch Him, follow Him, talk to Him, bed, sit and eat with Him and form relations of affinity with Him, though you are placed in the domestic life, which is (generally) the way to hell.

31. D. You do directly see, touch, and follow Him, talk, bed, sit and eat with Him and closely embrace His eternally youthful person; and He, the all-pervading Vishnu who is the terminus of Swarga and Moksha—who is the source of all pleasure and bliss in Swarga and Moksha, has of His own accord been in your house, though you are in the house (the house-holders' life which is the High road to hell (and miseries).

32. Sri Suka said:— Knowing that Krishna and other Yadus had gone there, Nanda (soon) came thither to see them, with Gopas and with abundant supplies of provisions in their carts.

33. Vrishnis were rejoiced to see Him like bodies that rise on the advent of Prana: they closely embraced Him, as they were for long anxious to see Him.

34. Vasudeva was very glad to embrace Nanda with overwhelming affection, remembered how he was put to affliction by Kamsa and how he had entrusted his son to Nanda's care at Gokula.

35. Krishna and Rama embraced and bowed to the parents and would not say anything as tears of joy choked their throat, O best of Kurus.

36. And Yasoda too with her arms embraced them seated on her lap; Nanda and the highly blessed Yasoda dismissed all their anxiety.

37. Rohini and Devaki also embraced Yasoda, remembered the friendship she cherished for them and with their throats choked with tears, said falteringly thus.

38. Who having risen to even Indra's fortune could, O Yasoda, forget thy friendship and love which could never vanish? For there is no repaying it here.

39. Not knowing who their parents were and placed in your hands as parents, these enjoyed all the care and caressing, had all the prosperous growth and development,— nourishment and protection and lived, O lady, under your care like the eyes under the lids, without any cause of fear (except from the good): for the righteous make no distinction between things as their own, or, as not.

40. Sri Suka said:— Also gopis met their long-desired Krishna: while seeing Him they cursed their eyelids for their interruptions: they all closely embraced Krishna whom they set in their heart through their eyes and (at once) became one with Him—an attainment not within the easy reach even of those who are always engaged in Yoga.

41. In a secluded place the Almighty Lord met them, who were in those various conditions, embraced them, enquired about their well-being, laughed and said.

42. Friends, do you remember that we went away for accomplishing the purposes of our people and were long out of sight, our heart bent on destroying the enemies' side, (being busy with other affairs out of pity for the helpless).

43. Perhaps you have been thinking ill of us, doubting our gratefulness. Certainly it is the Almighty Lord who brings together or separates beings. (D. Having considered well, this is what I suppose that it is only the Almighty Lord etc.)

44. Just as the wind brings together, or, scatters the clouds, blades of straw, cotton and particles of dust, so does the creator unite or scatter beings of His creation.

45. It is only devotion to Me that leads beings to immortality; fortunately there has been on your yart loving devotion towards Me that will bring you to Me. (D. that makes you blissful)

46. O women, I am indeed the beginning, the end of all beings, within and without, just as the products of the Bhutas,

Akasa, water, earth, air and fire.

47. D. So also all these Bhutas (beings); and through Paramatman, Atman is connected with all Bhutas, you therefore clearly see that both these are dependent on Akshara (Para Brahman).

47. Thus all these gross creations are present in the great Bhutas, but they are not in Atman: but Atman is in them pervading them as Bhoktri and both these do you find in Me exhibited, the perfect and undecaying One.

48. Sri Suka said:— With this precept regarding the Supreme Self, Gopis being taught by Krishna Himself, they got destroyed the sheath of the Jiva by the force of contemplating Him and attained unto Him.

49. And they said, O Nalinanabha, may (we bow to) Thy lotus feet fit to be contemplated in the heart by the masters of Yoga of extensive understanding and (which is) the one support for rising out of the well of Samsara into which Jivas have fallen though confined to household life.—May (the sun of) those lotus feet be (ever present in) set in our mind, though we are in domestic life!

ADHYAYA 83.

Requested by Draupadi Krishna's consorts relate how they gave their hand to Sri Krishna.

1. Sri Suka said:—The Almighty Lord, the preceptor and goal of the world, thus granted the gopis their prayer and then made enquiries of Yudhishtira and all other friends about their welfare.

2. Thus kindly enquired after and honoured by the Supreme Lord, they were transported with joy and were rid of their sin by the virtue of seeing His feet and said:—

3. Whence could any evil (anything inauspicious) assail those who with their ears drink well of the sweet nectar of Thy lotus feet,

3. *Who with their ears.* D. Who......ears drink by chance with unsatiated thirst the sweet nectar etc.,—the inauspicious road and affliction therein, men who are given to nourishing their body think of and breathe hard (i.e., are afraid of), those persons who with their ears etc., spread Thy glorious deeds in the world by telling others about them.

which sometimes flows out from the mind of the great and their lips and which, O Lord, removes the ignorance in respect of Thee, which is the cause of the body on the part of creatures?

4. We stand bowing to Thee that hast by Thine own lustre (force) kept out the three states produced by the mind, that art the unlimited flood of blissfulness and Absolute unlimited intelligence, O Lord that hast come to protect the Vedas lost through the force of Time, that hast assumed a body through Thy yoga power and that art the one goal of the Paramahamsas.

5. Rishis said:— When the people were singing the praises of the Brightest Jewel among those of high glory (the Lord), the women of Andhakas (Achyuta) and Kauravas met together and mutually sang Sri Govinda's stories that are sung in all the worlds (by the wise). Listen to them as I describe them.

6. & 7. Draupadi said:— O Rukmini, O Bhadra, O Jambavati, Kausala, O Satyabhama, O Kalindi, O Rohini, O Lakshmana, O queens of Krishna, all constant with Achyuta, please tell me this—how the glorious Krishna of Himself married you, behaving through His Maya like a mortal?

8. Rukmini said:— May those feet of Srinivasa be ever available for my worship, who like a lion that carries away its share from the herds of goats and sheep, took me away, covering with the dust of His feet the heads of the invincible warrior princes, when they were standing with their bows to make me over to Chaidya.

9. Satybhama said:— In order to wipe off the blame which my father, grieved at the loss of his brother, cast on Him, the Lord vanquished the great bear and restored the jewel to him. Thereupon my father full of fear offered me to the Almighty Lord, though I had been promised to another.

10. Jambavati said;— Not able to recognise Him, as Sitapati, his own Deity, my father fought with Him for twenty-seven days: after undergoing the trial, he understood Him, took hold of His

4. D. We bow to Thee that art Thine own abode (the absolute), the one support of all the gods and their saviour. The cause of the three states of sleep, dream etc., the Supreme Being of infinite bliss, the embodiment of uninterrupted, unmixed and infinite consciousness, the one that has by virtue of Yogamaya assumed a form to restore the Veda and Sastra cast into oblivion by time and one object of the knowledge of Paramahamsas.

feet and offered me as a present, together with the jewel: and I am His servant.

11. Kalindi said:— He knew me performing tapas with the desire of touching His feet. He approached me through His friend and took my hand: and I am the sweeper of His house.

12. Bhadra said:— May I have in every life the duty of washing the feet of the Lord, who, the abode of Lakshmi, came to my swayamvara, vanquished the kings and also my brothers that offered resistance and carried me, just as the lion takes his share from the midst of hounds.

13. Satra said:— For testing the strength of the kings my father had secured seven oxen which, endowed with inordinate strength and very sharp horns, put down the pride of warriors, The Lord at once took hold of them and yoked them playfully, just as children may deal with lambs.

14. May it be my fortune to do service to Him who conquered the princes on the way and with my servants-maid and the four-fold army won me the prize of prowess.!

15. Mitravinda (Bhadra) said:— My father sent for my uncle's son and of his own accord conferred me on Krishna, O Draupadi, as I had always given my heart to Him, with an army of Akshauhini and many maids-of-honour.

16. May I enjoy in every life the touch of His feet, though tossed about by Karma, for by that touch the highest attainment (Moksha) is possible for Atman.

17. Lakshmana said:— O Draupadi, having heard of His birth and deeds frequently sung by Narada, my heart was also set on Krishna and having well considered (of my own accord), I rejected even Indra and other gods and chose Him with a lotus in my hand.

18. O chaste one, my father widely known as Bhrihatsena affectionate to the daughter, understood my wish and determination: he contrived a plan for the purpose.

19. O queen, just as in thy swayamvara it was done for the sake of Arjuna, the device of a fish was invented, but, this was co-

10. D. Having by the peculiar change in the personality recognised him as Sitapati his own deity after fighting with him for twenty-seven days my father took hold of etc.

12. *Resistance.* D. Resistance due to the pride of wealth and power.

vered on the outside and was to be seen only reflected in water.

20. Hearing of this all the kings versed in the mysteries of all missiles, with their masters, came in thousands to the capital of my father.

21. All were honoured by my father, with due regard to their prowess and age: their heart set on me, all in the assembly, (O Draupadi), took up their bow and shaft in turn to hit the mark.

22. Some took it and abandoned it, unable to string the bow: some others drew it as far as their elbow (the end of the bow) and fell down struck by it.

23. Some other warriors as Magadha, Chedipa and Ambashta, Bhima, Duryodhana and Karna strung the bow, but did not understand the position.

24. Seeing the reflection in the water and perceiving its position, Arjuna discharged his shaft; it did not hit it, but only touched it.

25. & 26. When the proud princes returned with their pride humbled, the Almighty Lord strung the bow sportfully, set the shaft in it, just noticed the fish in the water, cut it and made it fall when the Sun was at the meridian.

27. In the heavens dundubhis were sounded, along with cries of victory: the celestials transported with joy showered flowers.

28. Into that hall entered I, the anklets sweetly jingling (on my feet), on my tender feet in motion, thereby confounding all the directions, with a brilliant neck-lace of jewels wrought in gold in my hand, dressed in new special clothes of silk of the finest workmanship, with bashful smiles on my face and with wreaths of flowers adorning my braid.

29. Lifting up my face, the cheeks graced with profuse and curly locks and brilliant ear-rings and gently glancing at the kings on all sides, with kindly smiles, with the heart full of love, softly placed the wreath on the shoulders of Murari.

30. At once Mridanga, Pataha, Sanksha, Bheri, Anaka, all evolved sublime and all-drowning sounds of joy, (dancing) men and women danced: songsters sang various tunes.

31. When the Lord (of Lakshmi) was thus chosen by me, O Draupadi, the jealous king with their love-stricken and anxious

hearts, did not bear with Him.

32. At once (the Lord) Hari of four arms placed me in His chariot drawn by the four excellent horses, lifted up his Sarnga bow and in perfect preparation stood forth to battle.

33. Daruka drove on the chariot which (was drawn by the four excellent horses and) had all its appurtenences made of gold, as all the kings (haters) were looking on, even as the lion may advance without minding the herds of deer (wolves).

34. To obstruct Him on the way some of those princes pursued Him in the rear, girdling up their waists and lifting up their bows like the dogs trying to resist the lion.

35. Some fell in battle, their arms, legs and necks cut off by the shafts that flew from the Sarnga bow and others abandoned (the fight) and took to flight.

36. Then like the sun returning to His abode, the Lord of Yadus entered Kusasthali ever glorified on earth and in heaven, specially decorated with various festoons and flags and streamers that screened off the sun.

37. My father honoured his friends and relations, kith and kin, with valuable cloths and ornaments, beds, seats, and blankets.

38. Besides servants-maid all kinds of wealth, footmen, elephants, chariots and horses, my father full of devotion gave very valuable weapons to the Perfect one.

39. Servants indeed in His household these we, are of the Lord who finds delight in Himself: certainly renouncing attachment to everything else and by tapas we should become more deserving of Him. (and to that state we have attained certainly by renouncing everything else and by the virtue of tapas).

40. The queens said:— Having put an end to Bhauma and all his forces in battle and having liberated us princesses, whom in his victorious progress through the world he had taken captives the Lord of perfect bliss was pleased to marry us who were contemplating His lotus-feet that liberate Jivas from Samsara (thinking of release from samsara).

41. & 42. We do not, O chaste one, long for imperial grandeur in this world or in the heavenly world or for the enjoyments of those two worlds or the position of Virat or Parameshtin, or the

eternal abode of Hari; but we long to bear on our head the glorious dust on His feet perfumed with the saffron on the bosom of Sri.

43. We long for the touch of that glorious Lord's feet which the women of Vraja, the Gopas that tend their cattle and even grasses and creepers and also the women of the woods thirst for.

ADHYAYA 84.

Rishis praise Krishna. Vasudeva performs a sacrifice.

1. Sri Suka said:— Kunti, Gandhari, Draupadi, Subhadra, the queens of the many kings and the Gopis devoted to Krishna— all were cast in wonder, tears rising in their eyes to hear of the ties of affection which His consorts bore to Sri Krishna, the Atman of all.

2. When they were thus conversing, women with women and men with men, Rishis came to that spot, yearning to see Sri Krishna and Rama,—

3. to 5. —Dwaipayana, Narada, Chyavana, Devala, Asita, Visvamitra, Satananda, Bharadhwaja, Gautama, Parasara with his disciples, worshipful Vasishta, Galava, Bhrigu, Pulastya, Kasyapa, Atri, Markandeya, Brihaspati, Dwita, Trita, Ekata, the sons of Brahma (Sanaka and others), Angiras, Agastya, Yagnavalkya, Vamadeva and many others.

6. On seeing them the kings at once rose (first) from their seats: Pandavas, Krishna and Rama all bowed to the Rishis worshipped by the world.

7. Rama, Achyuta and all duly honoured them with words of welcome, seats, water to wash their feet and Arghya, flowers, scented fumes and Chandana.

8. When they were comfortably seated, the Almighty Lord, who in a personal form was in the world for the protection of Dharma, spoke to them while the large assembly (concourse) was silently listening.

1. D. Kunti, Gandhari, Draupadi and all were cast in wonder, tears confusing their eyes, to hear of the intense love which His well-known queens bore to Krishna, the one Lord of all.

9. The Lord said:— Highly blessed are we to be born and fruit thereof is completely attained, to enjoy a visit from the great Yogins, which is not easily gained even by the gods.

10. Much more so are the mortals of poor tapas, accustomed to worship the idol as God, who have now the fortunate chance to enjoy your sight, to touch and converse with you, to bow to you, to worship your feet and so on.

11. Indeed those are not holy waters that are in the form of sheets of water, the gods are not those that are made of earth and stone, for they purify the man only through a long process of time, but the righteous purify him at the very sight.

12. Agni, Surya, Chandra, Stars and planets, the Earth, Water, the Heavens, Vayu, Speech, Mind—these being worshipped, cannot remove sin, since they promote the sense of difference (the sin of that man who indulges in the notion of difference): whereas men of wisdom, worshipped even for a short while, remove it completely.

13. He indeed is a donkey among brutes of men, who regards the lifeless body of three humours as Atman (self), the wife and other relations as his own self, a piece of moulded earth as the god to be worshipped, dull water to be the holy thing, but does not regard men of wisdom to be Atman, or his own or the object of worship, or the holy thing (waters or place).

14. Sri Suka said:— Listening to such words from the lips of the glorious Krishna of infinite wisdom, which they could not properly make out, the wise sages were confounded and kept silence.

15. For a long while the sages thought over how the Supreme Lord behaved like a creature under His control, smiled and said to the Father of the world, 'this is a teaching to the world.'

16. Sages said:—Most wonderful is the work of the Almighty Lord under the power of whose Maya we, foremost among those that know the truth, great progenitors of the world as we are, stand deluded when by His behaviour the Lord conceals Himself and seems to be a poor creature of the world.

17. The Lord of whom no activity can be predicated, is by Himself still in these many forms and creates, protects and swall-

16. *Great progenitors......deluded when.* D. Are deluded in respect of the Supreme Lord of the progenitors of the world, when etc.

ows up this universe: but He is not limited by it, just as the one earth has many names and forms through her own products. Ah! most wonderful is the course of the Perfect One which is but imitation.

18. Still at times, for the protection of Thy people and for putting down the wicked, Thou assumest the pure Satvika form and by Thine own example maintainest the eternal Vedic path—Thou art the Highest Person, the embodiment of Varna and Asrama duties.

19. The Veda is Thy absolutely pure heart: for by means of study, tapas and self-control Brahman is therein realised as the pure existence, as the effected world and as the subtle cause beyond them.

20. Therefore, O Perfect Lord, Thou honourest the brahmin race which is the best shrine for Thee to be known through the Sastras. Therefore Thou art the First and Foremost Patron of brahmanas.

21. To-day in having met Thee, goal of the righteous, we have gained the full benefit of our birth, our learning, tapas and eyes, for in Thee culminate the series of great blessings.

22. We bow to Thee, Almighty Lord, Krishna of unlimited wisdom, whose glory is kept concealed by Thine own Yogamaya and who art the Paramatman.

23. These kings, and the Vrishnis who live in the same place, do not realise that Thou art the all-powerful Iswara and Time and Paramatman hidden behind Thine own Maya.

24. Just as a person, having true insight into the real nature of the gunas, knows in a state of dream Atman revealed by the

11. D. Indeed the deities that preside over the holy waters or those that fill with their presence the images of earth and stone do not immediately purify men; but they do, through a long process of time required for obtaining precepts from a Guru and practising the course indicated by him and obtaining a direct vision of the gods, whereas the wise men do, as they are seen, purify him by removing his wrong notions.

12. D. Agni, Surya, etc. deities do not purify those men who wrongly take the gross objects of fire, the sun, etc., for the Supreme Being, whereas etc.

17. *Of whom......predicated.* D. Who is changeless.

19. D. The Brahmin race purified with Tapas, Vedic study and self-control is Thy heart; for it is there that the subtle Supreme Being is distinctly perceived.

23. *Who......place.* D. Who find in Thee the one place for their recreation.

senses only as a name, but not the Atman who is nameless and distinct from name:

25. Similarly through his sense-activity, which is the deluding power, Maya, directed to objects existing but in name, man gets his mind deluded and, thereby having lost the power of discernment, fails to realise Thee.

26. Today we have seen the feet of that Almighty Lord, Thyself, from which flow the holy waters that wash off the entire heap of sin, which are always enthroned in the heart of those whose yoga practices are well ripe. Only those who through their overflowing devotion have got rid of the evil tendencies in their self have attained delight in Thee: therefore pray, be gracious unto Thy devotees.

27. Sri Suka said:— Having thus prayed and taken leave of Sri Krishna, Dhritarashtra and Yudhishtira, O saintly king, the sages thought of returning to their hermitages.

28. When he saw them setting off, the venerable son of Sura followed them, bowed to them and, taking hold of their feet, with great control over himself, spoke thus.

29. Vasudeva said:— I bow to you, all the gods, O sages, please listen to me and be pleased to explain how it is possible to get relief from Karma by means of Karma.

30. Narada said:— O great sages, this is the matter for surprise; Vasudeva thinks his Krishna to be a child and desirous of knowledge he puts the question to us for his own good.

31. Here proximity is the cause of men's neglecting (the most valuable things at hand): for a person living on the banks of the Ganges leaves it and goes to some other distant water for the sake of purification.

32. The unlimited wisdom of the Lord does not suffer any change from any cause whatever by force of time, though it leads to the destruction, creation, etc., of his world or by nature or by some other force, or, by the force of gunas.

33. Though He is the Lord of perfect wisdom unassailed by troubles, Karma and its consequences and the stream of gunas, and

26. *The evil.........self.* D. The Linga sareera in which the jiva is shut up.

27. D. Having thus spoken to Krishna the great and saintly kings, the sages etc.

the one Supreme Ruler without a second, an ordinary mortal may regard Him as one like himself, for He is concealed behind the senses and other conditions of his own creation, even as the sun is behind the clouds, mist and Rahu (under eclipse).

34. Then the sages, O prince, addressed Anakadundubhi (thus), all the kings as well as Rama and Krishna listening.

35. How Karma removes Karma is well expounded thus—that is, one should with faith worship Vishnu, the Lord of all sacrifices by means of sacrifices.

36. This course is made to be seen by the wise through the eye of Sastra to be the means of tranquility of the mind and this is the easiest course to Moksha and it is the righteous course that necessarily brings delight to Atman.

37. This is the most auspicious course for a twice-born living as a house-holder that the worthy man should with faith perform the sacrificial worship with the pure wealth obtained by righteous means.

38. A wise man should get rid of the thirst for wealth for its own sake by spending it on sacrifices and in gifts; the desire for wife and children only by due enjoyments and the desire for swarga and other celestial abodes, by considering the force of time even upon those regions and on the gods; for all those wise men that have purged themselves of these desires left the village (Deity) for the woods to perform tapas.

39. The twice-born have by birth three debts which they owe to the gods, Rishis and Pitris, O Lord, and which are discharged by sacrifices, study of Vedas and begetting sons. He must fall who abandons house without discharging them.

40. Thou art now free from two debts, O wise one, due to Rishis and Pitris. Do thou pay off the debt due to the gods by means of sacrifices and then free from all debts, leave the house (become an ascetic).

33 D. Like an ignorant man, Vasudeva considered that the Supreme Ruler, who is without a second, is hidden by the senses and objects, products of Prakriti, though His supreme power and glory are not in the least interrupted or touched by troubles, Karma ......gunas, just as the Sun is hidden by clouds or Rahu.

38. D. Omit *for its sake.*

Only by enjoyments. D. Along with the house-holder's life;

For Swarga. D. For anything here or there.

These desires etc. The desire for low and transient pleasures, have betaken themselves to the woods etc.

41. O Vasudeva, certainly thou hast worshipped Hari, the Lord of the Universe, with the highest measure of devotion. Hence He has become thy son.

42. Sri Suka said:— On hearing their words Vasudeva of worthy ideas bowed his head to them, and begged them for grace and requested them to be his Ritvicks (priests in the sacrifices).

43. The Rishis thus properly requested, enabled the righteous Vasudeva to perform sacrifices on the largest scale (in the best manner) in that holy place.

44. & 45. When his conversation was begun the Vrishnis as well as other kings bathed, adorned themselves with lotus wreaths, put on their best clothes and excellent ornaments. O king, their queens also in delight put on pigments, ornaments and best dress and with offerings in their hands went to the consecrated hall.

46. There were sounded Mridanga, Pataha, Sankha, Bheri, Anaka and other musical instruments; men and women versed in the art danced; bards and songsters sang panegyrics; women of sweet voice sang good tunes; gandharva women with their husbands entertained all with their music.

47. The priests applied collyrium to his eyes and smeared him with butter and according to the rules bathed him who, along with his eighteen wives, shone like unto king Soma with the stars.

48. With those wives well adorned with silks and bracelets, wreaths of pearls, anklets and ear-rings the consecrated Vasudeva clad in deer skin looked very charming.

49. His priests, O great king, who wore jewels and silk clothes and the members of the assembly shone like the priest in the sacrifice of Indra.

50. Then in the company of their relations, queens and children Rama and Krishna shone like Jiva and Iswara with their numerous manifestations.

51. According to sastra he performed every sacrifice known as Agnihotra, Ishti, etc., in its main and subsidiary forms and there-

43. *The Rishis.* D. Those very Rishis being duly requested.

49. *Jewels and* V. D. New silk.

D. The priests and the great king who... silk clothes, all the seventeen shone etc.

50. *Shone like etc.* Being the two Rulers of jivas shone in all Their glorious and supreme powers.

by propitiated the Supreme Lord who controls and owns the sacrificial substance, the knowledge and mantras and the action itself.

52. Then in due time he gave to the priests dakshinas as laid down in the scriptures and on well-adorned brahmins, he bestowed cows, lands, girls and abundant wealth.

53. Having gone through the sacrificial processes of Patnisamyaga and Avabhritya, those great Rishis along with the sacrificer, performed ablutions in the pools of Parasurama.

54. After ablutions he gave ornaments and clothes to the bards, and his women also distributed gifts, then well-adorned he propitiated with foodall the castes of people, including the animals down to dogs.

55. & 56. Also relations, their wives, their sons and daughters with extensive presents: as also the princes of, and the peeple of, Vidarbhas, Kosalas, Kurus, Kasis, Kekayas, Srinjayas, the judges of the sacrifice and the priests: various classes of the gods, human beings, Bhutas, Pitris and Charanas, all took leave of Sri Krisna and praising Him and the sacrifice, went back to their home.

57. & 58. Dhritarashtra, his brother Vidura, Kunti's sons, Bhishma, Drona, Kunti, (Drauni, Kripa) the twins Nakula and Sahadeva, Nanda, the glorious Vyasa, friends and relations of all kinds, embraced Yadus, their relations and with their hearts softened through affection, and reluctant to leave them, went to their own places, as also other people.

59. But highly honoured by Krishna, Rama, Ugrasena and others Nanda and his Gopalas stayed there.

60. When he had very successfully crossed the great sea of his desire and accomplished his purpose, surrounded by friends, with a delighted heart Vasudeva took Nanda by the hand and said:--

61. Vasudeva said:—Brother, that tie called affection is instituted by the Supreme Being: I think it is very difficult even for warriors (the gods) or yogins to cut off.

62. That tie is formed by the Almighty Being, we think, because of that unsurpassed friendly disposition, which the highly righteous have, for no benefit to them, extended to us, ignorant of its value, would never be withdrawn from us.

62. *We* V. We, visibly attending on them at first quite incapable or unfit,—think.

63 Formerly being incapable we did, O brother, no good to you and now, being blinded by prosperity, we do not see what is before us. (what we did in the past. V.)

64. May not the royal fortune fall to the lot of a man who is bent on attaining to the highest purpose (Moksha), O honourable friend, for, blinded by it (pride) he does not see his own (the good) people or even relations!

65. Sri Suka said:— Thus Vasudeva whose heart melted with feelings of friendship, now remembered the love borne to him by Nanda and wept with tears in his eyes.

66. And Nanda willing to give his friend the pleasure of his company and on account of his affection to Govinda and Rama, put off his journey from day to day and for three months stayed there, honoured (detained) by Yadus.

67. & 68. Nanda enjoyed during that period the fill of all comforts together with his Gopas and relations: he was presented with invaluable articles by Vasudeva and Ugrasena, by Krishna, Uddhava, (Arjuna), Bala (Rama) and others: and then carrying with him all the gifts and with the leave of Yadus, Nanda returned home.

69. Nanda, Gopas, and Gopis, unable to recall their heart set on the lotus feet of Govinda, tried to reach Mathura.

[1. Bhishma, Drona, Karna, Bahlika, Vidura and others, Dhritarashtra with his sons severally returned to their homes.

2. All other kings, who had come on a pilgrimage to this Syamantapanchaka, returned to their own places at the end of three months.

3. The great Pandavas and Kunti, O best of Kurus, given leave by Krishna, and speaking in faltering accents, tears choking their throat, surrounded by all their kith and kin, returned to Indraprastha.]

70. When the relations had returned Vrishnis also who regard Krishna as their deity noted the approach of the rainy season and returned to Dwaraka.

71. And there they described to the people the grand festivities of the great Yadavas at the place of pilgrimage as also of the meeting of friends and other things.

ADHYAYA 85.

Vasudeva's praise of Krishna and Rama, who, at the request of Devaki, show her first-born children to her.

1. Sri Suka said:— On another occasion Sankarshana and Achyuta went and bowed to the feet of Vasudeva who affectionately received them and said (as follows).

2. Having heard sages' conversation that indicated the greatness of his sons, and having thereby got faith in their power, and addressing himself to (embracing) them, Vasudeva said.

3. O Krishna, Krishna, great yogin, O eternal Sankarshana, I understand you to be verily the first causes and Perfect Persons ruling the world.

4. The place, the agent, the instrument, the source, the destination, the active principle, the objective thing, the Universe constituted of all these, together with Time and manner,—all is directly the all-powerful Lord who rules both the things enjoyed and the person who enjoys them.

5. O Lord, having thyself entered into this Universe of various things, created by Thyself, O Adhokshaja, Thou, being unborn, being (principles of) Prana and jiva and understanding maintainest everything.

6. The powers of Prana, the Sutra and other makers of the world are the powers of the Supreme Being: for they are dependent on Him and by nature differ from Him. (For no two are alike and necessarily every one of the numerous creatures is distinct in character from every other. Hence, the necessity for a Supreme and sole Maker). And in fact Prana and others that appear to act exhibit only physical activity (but no intelligent power).

7. The beauty, the energy, the lustre, the substantial existence, that characterise the moon, fire, the sun, stars and streaks of

5. *Note.* V. Prana—jiva to whom Prana is related as a body.

Jiva— Prana or Manomaya to whom jiva is related as a body.

6. *And in fact etc.* D. The powers which are found in Prana and others are only those of the Supreme Being; for of the two, Isvara and jiva, it is in the most Exalted (Hari) that the power of activity is to be found.

6. V. *And in fact etc*— The activity of all those that are active is the activity only of the jiva and Paramatman.

7. D. Omit *Stars*'.

lightning, the firmness of mountains, the characteristic smell of the earth are all in fact Thyself.

8. The qualities of water, viz., giving satisfaction and supporting life are Thyself: water is Thyself, its essential nature (Rasa) is Thyself: the energy, the enduring quality, the strength, the activity, motion of Vayu are Thine own qualities.

9. Thou art the space that constitutes the cardinal points: Thou art the support, the principle of sound and the sky and speech, Thou art the sound, the letter. Thou art the sacred syllable, that which separates the different forms, i. e., the source of different names.

10. Thou art the Indriya, the giver of light and power to the senses and their presiding deities and also their power, Thou art in the intellect the faculty of understanding and in Jiva the enduring power or faculty of self-identification (in all the different states).

11. Of all the things produced Thou art Ahankara the First, Rajasa Ahankara giving power to the senses and Satvika Ahankara giving rise to many ramifications of thought, the giver of fruit to those that are bound to Karma.

12. In all the things subject to decay in this world Thou art that One constant and subject to no decay just as the substance is seen to be constant in all its modifications (as atoms are constant in all their products).

Are.........Thyself. D. Are under Thy control and declare Thee as Thou art their import.

8. *Supporting life etc.* D. Activity, liquidity.

8. V. Rasa— sweetness.

9. D. Thou art space on every side, the principle of sound imbedded in the sky, the faultless word that conveys true sense, and also the sound produced by breaking or blowing. All those activities which distinguish individuals from one another, from Brahma downwards, *i. e.*, all these are subject to Thy power.

11. D. *Note.* In this chapter Paramatman is spoken of as if identical with every thing else for two reasons, (1) everything else is absolutely under His control and (2) every quality conveyed by the several terms is perfect in Him and is only in a secondary sense and in a very limited measure to be found in other things, and that too exists in them under His direction.

11 *Translate.* Thou art the Tamasa Ahankara, the cause of the gross five Bhutas, the Taijasa Ahankara, the cause of the senses, the Vaikarika or Satvika Ahankara the cause of the gods or the instrument of the Supreme Lord, *i. e.*, Thyself for the various courses Thou exhibitest, the cause of various faculties of the mind, the chief Prakriti investing the jivas and the cause of Mahat and other principles.

13. The qualities of Satva, Rajas and Tamas, and their several functions are certainly made to appear as having an existence on Thee, the Perfect Brahman, by virtue of Thy Yoga Maya.

14. Therefore these created things cease to exist (at the time of Pralaya) when they are not perceived as things projected on Thee. Then Thou art not connected with these modifications: but only at other times, i. e., in the course of creative activity, and of maintaining the creation, Thou art in them.

15. Fallen in this stream of gunas men, wanting in wisdom, not knowing the subtle course of the Atman of all, continue to be in Samsara through ignorance and (the consequent) Karma.

16. Having providentially attained to human life which is fitted for working towards great ends (wisdom), not easily attained, O Lord, and yet under the power of Thy *Maya* I have lost my life-time in utter neglect of my purpose.

17. Thou bindest all this Universe with cords of attachment to the body and its belongings thus "This is myself and these are mine own."

18. You are not our children, but you are verily the Lords that rule Pradhana and Purusha, (Prakriti and Jiva); still you are here in this form for the purpose of destroying the kshatriyas who became a burden to the earth! So didst Thou say.

19. Therefore I have sought shelter under Thy lotus feet that remove the fear of Samsara of those that fall at them.
O Friend of the afflicted, let there be no more of this longing for sense-objects, under the force of which the mortal body was regarded as myself, and Thou, the Supreme Being, as a child.

20. In the room of confinement Thou didst, O Unborn Lord, tell us, "Every Yuga I reveal Myself in this manner for the protec-

13. D. Satva, Rajas and Tamas and their functions are certainly shown to be supported by Thee that art infinite by Time and Space and necessarily Prakriti rests on Thy support and by virtue of Thine own will all these are shown to depend on Thy guidance for the various phenomena evolved out of them.

14. D. When these things are not perceived or reasoned out to be on Thy support, they are not often in existence or cannot be, that is to say, their very existence is in Thy power. It is Thou that art present in al these various products giving them their life and existence and enabling them to do their functions.

15. *Atman of all*— V. Of jiva.

16. *Providentially.* D. Through God's will and grace.

16. V. Life which etc.— life which is eminent on account of the Varna and

tion of My Dharma": like the sky Thou art in various forms and leavest them, O Lord widely sung in the Vedas. Who could comprehend Thy Maya of glorious and unlimited power?

21. Sri Suka said:— On hearing such words of the father the Almighty Lord of Satvatas smiled and bowing in obedience replied in sweet words.

22. The Lord said:— Your words full of cogent meaning, O father, we accept, because to us your sons, (we believe) the whole philosophy has been thereby explained for our benefit.

23. You, our venerable brother and (here) these citizens of Dwaraka, O best of Yadavas, and Myself, all should be thus regarded, as also the mobile and immobile creation.

24. Indeed Atman is but one, who is pure light, eternal, distinct and destitute of gunas; in association with the gunas created by Himself and in the creatures produced out of them, Atman is perceived in various ways.

25. Just as the sky, air, light (fire), water or earth, is present in its own products according to their constitution, so does Atman take different forms, though absolutely one and appears distinct or remains concealed and seems to be small or great (in the individuals of His creation).

26. Sri Suka said:— Thus spoken to by the Lord, Vasudeva heard and got clear of the notion of difference and in silence was rejoiced at heart.

27. Next there, O best of Kurus, Devaki, the embodiment of all the deities, was wondering to hear that her sons had brought to life the dead son of their guru.

28. She called Krishna and Rama and, remembering her sons killed by Kamsa, with a drooping heart and tears rising to her eyes, she piteously said.

29. Devaki said:— O Rama, Rama of immeasurable power, O Krishna, the Supreme Master of great yogins, I know you two are the Rulers of the world's creatures and the First Persons of the world.

Asrama arrangements.
20. *Leavest.* D. Withdrawest from view. *Maya* greatness.

22. *Full......meaning.* D. Supported by sruti and smriti and well-established.
23. *Regarded.* D. Regarded as Myself

30. & 31. You have appeared now before me for the destruction of the kings who, having lost the satva quality through time, violate the path of the sastra and have proved a burden to the earth. By the minutest ray of Thy power the creation, protection and destruction of the Universe are brought about, O Atman of the Universe; I to-day resort to Thee for shelter.

32. Desired by the preceptor to bring back the son who had died long before, You both brought him from the world of Pitris to the preceptor as his *dakshina* (homage)!

33. Similarly do You grant my desire, being great masters of Yoga: I wish to see my sons killed by Kamsa.

34. Rishis said:— Thus requested by the mother, Rama and Krishna entered, O Bharata, into the Sutala region, by virtue of Their yoga power.

35. Bali, the king of Daityas, recognised them as They entered to be his own God as well as the Lord of the Universe and with a heart overflowing with joy at Their appearance rose at once from his seat and prostrated himself along with his sons and family.

36. He offered them both excellent seats and when they gladly accepted them he washed the feet of those two glorious Rulers and sprinkled his head, as also all the members of the family, with that water which purifies the whole world from Brahma downwards.

37. In a style worthy of all his wealth he worshipped Them both, presenting very valuable clothes, ornaments, pigments, betel, lights, nectarine dishes and so forth and resigned unto Them his whole race, wealth and self.

38. That Bali known as Indrasena again and again placed the Lord's lotus feet on his head and, his mind dissolved with affection, tears of joy filling his eyes, his hair standing on end, in ecstasy he spoke in faltering accents.

39. & 40. Bali said:— I bow to the Infinite and the Perfect One, I bow to Krishna, the Maker who is pointed to by the whole extent of Sankhya and Yoga knowledge, Parabrahman and Paramatman; and a sight of You is hard to gain for beings, and also easy to gain. However, You have of your own accord granted that to us who are full of Rajas and Tamas.

41. & 42. Daityas, Danavas, Gandharvas, Siddhas, Vidya-

i. e., as being absolutely under my control.

dharas, Charanas, Yakshas, Rakshasas, Pisachas, Bhutas, and the leaders of Pramathas, these and we and such others have always cherished hatred towards Thee that art truly the abode of pure Satva and makest sastra Thy body.

[1. All those people, O Pundarikaksha, have attained Moksha in various forms known as Salokya, Sameepya, etc., for it is the disposition of the mind that determines the future state],

43. By intense hatred or devotion or love several individuals attain what the gods and others deeply imbued with Satva and placed very near Him, do not attain.

44. Mostly great Yogins do not comprehend the extent and nature of Thy Yoga—Maya, O grand Master of Yogins: how then could we do?

45. May Thou be propitious unto us that I may get out of the blinding well of any shelter other than that of Thy lotus feet sought after by the wise destitute of desires, and that I may live on what is got at the foot of trees which are the common shelter of all and go about with a serene mind singly or be with Thy devotees who are the friends of all.

46. Lay Thy command on us, O Ruler of all Jivas. Make us sinless, O Lord: He who obeys Thy command in firm faith, is released from the sphere of compulsory duties.

47. The Lord said:—Marichi had six sons by Urna in the first Manvantara and the gods laughed at Brahma when they saw him proceeding to wed his own daughter.

48. On account of that sinful conduct they were born as asuras and they had been born of Hiranya-Kasipu and had been removed by Yoga Maya.

49. They were again born of Devaki and killed by Kamsa and she laments those children now and these are they who are now by their side.

50. From here we would take them for soothing the sorrow of the mother: then freed from their curse, they will happily go to their celestial region.

51. Smara, Udgita, Parishvanga, Patanga, KshatraBrit, Ghrini—all these six will, through My grace, attain to their happy state.

52. Having thus explained the fact to Indrasena and worship-

ped by him, Rama and Krishna brought the children to Dvaravati and presented them to the mother.

53. On seeing those children, Devaki, milk flowing out through love to her children, embraced them and placed them on her lap and many times smelled their crown.

54. Overcome with the touch of children, in great joy, she suckled them, deluded by Vishnu's maya by which the whole creation proceeds.

55. Having suckled the nectar of milk that was left of what Sri Krishna had tasted and by the touch of Narayana's person, they recovered their self-knowledge.

56. They bowed to Govinda, Devaki, the father and Balarama: all beings witnessing, they soared away to their celestial region through the sky.

57. The godly Devaki was astonished to see the return of the dead as well as their departure and thought it was the maya (illusion) produced by Krishna.

58. Endless are these and similar wonderful deeds of Krishna of unlimited powers, the Paramatman, O Bharata.

59. Suta said:— He who devoutly listens to, or reads to others, this history of Murari of eternal fame and glory described by Vyasa's son, which completely rids the world of sin and which is an excellent ornament to the ears of his votaries, gains concentration towards the Almighty Lord and attains to His abode of eternal happiness.

ADHYAYA 86.

Arjuna elopes with Subhadra. Krishna's gracious visit to Bahulasva and Srutadeva.

1. The king said:— O sage, we like to know how Vijaya (Arjuna) married my grand-mother, the sister of Rama and Krishna.

2. Sri Suka said:— In the course of his pilgrimage to holy waters, wandering over the earth, the powerful Arjuna went to Prabhasa and heard of his uncle's daughter;

3. And that Balarama would give her to Duryodhana, but to no other. To obtain her Arjuna, disguised as an ascetic of tri-

danda, went to Dwaraka.

4. There he spent the four months of the rainy season intent upon accomplishing his object: he was often worshipped by the citizens and also by Balarama, (also by the great Rama) who did not perceive who he was.

5. One day invited and brought to the palace to receive hospitality he partook of the dinner which Balarama offered him with great devotion.

6. There he saw the worthy maiden captivating the heart of a warrior. With his eyes wide open through delight he set on her his heart agitated with passion.

7. On seeing the person that is most attractive to women she also conceived a passion for him and with smiles and bashful glances sent her heart and eyes to him.

8. He was always thinking of her and waited for an oppurtunity; he was comfortless and his heart was bewildered with overpowering passion.

9. In a great festival of the gods, with the consent of the parents and Krishna, the warrior carried her away when she came out of the fort in a chariot.

10. As soon as he took his seat in the chariot, he took up his bow and put to flight the soldiers that tried to obstruct him: while her relations were screaming out he carried her away just as the lion does his share (prey).

11. On hearing of it Balarama was agitated like the great sea on a full-moon day. But when Krishna and other friends touched his feet and requested him, he became pacified.

12. Then Balarama gladly sent presents to the bride and bridegroom, large treasures, furniture, many elephants, chariots, horses, men and women.

[1. V. Sri Suka said:— The relations, Yadavas and Pandavas were very much delighted with the desirable arrangement. Listen to another story of Krishna's love to His devotees.]

13. An excellent brahmin known as Srutadeva was a devotee of Krishna. By his devotion to Him alone he was accomplished of all his purpose: he was serene in mind, destitute of attraction to sense - objects. (Among Vrishnis was a great Yadava, Sruta Deva

by name, a devotee etc., D.)

14. In the house-holder's estate he lived at Mithila, the Capital of Videhas; he performed all his duties contented only with what he got without any effort and only with what was necessary for his bare subsistence.

15. Every day by chance he got just what was sufficient for his living and nothing more; contented with it (happy by his tapas) he observed all his duties in the proper manner.

16. Similarly there was at Mithila, the Ruler of the country known as Bahulaswa, and he was free from attachments and pride. Both these were beloved of Achyuta.

17. Pleased with them the Almighty Lord mounted the chariot brought by Daruka and with the sages the Lord journeyed on to Videhas. (with brahmins of rigid life and versed in Vedas).

18. Narada, Vamadeva, Atri, Krishna, Rama, Asita, Aruni, myself, Brihaspati, Kanva, Maitreya, (and Parasara), Chyavana and others went with Him.

19. At different stages, as he was journeying on, citizens and villagers came to honour Him with offerings in their hands as they would do unto the sun rising in conjunction with other planets.

20. The peoples of Anartas, Dhanva, Kurujangula, Kanka, Matsya, Panchala, Kunti, Madhu, Kekaya, Kosala, Dasarna, etc., men and women, with their eyes drank of the lotus of His face graceful with noble smiles and loving looks.

21. On those peoples from whose vision darkness has been dispelled by virtue of their seeing Him, the Father of the three worlds, bestowed insight into Truth (a glance on them) and final beatitude and listened on the way to His own absolutely pure and world-wide glory that drives away all evil, sung by the gods and men and slowly journeyed on to Videhas.

22. The people of that city and of the country heard of His arrival, came forth in great delight to meet Him, with offerings in their hands.

23. With their face and mind blooming with delight at the sight of the most glorious Lord, they bowed to Him and with their hands folded on their heads and also to the sages of whom they had already heard.

24. Believing that the (real) Lord of the Universe came to bestow grace on them, Brihadasva and Srutadeva fell at the feet of Krishna.

25. Simultaneously, with folded hands they both invited Sri Krishna along with the brahmins to partake of their hospitality.

26. The Lord understood their mind and, to delight both, entered the house of both in two forms not noticed by them.

27. to 29. When they, who are far away from the unrighteous ear, entered his house and comfortably took the seats offered to them: the high-souled Janaka, Brihadasva, transported with intense devotion, with eyes dimmed with tears, bowed, washed their feet and with His family bore on his head the water that purifies the world and worshipped the World-Rulers (the Lord) with sandal, flowers, cloths, ornaments, scented fumes, lights, water and oxen.

30. With sweet words he delighted Them and when They had a satisfactory dinner, he laid Vishnu's feet on his lap and, joyfully and gently pressing them, said (this).

31. The king said:— Thou art indeed the Antaryamin of all beings, the witness, the absolute consciousness, O Lord: now Thou hast revealed Thyself to the eyes of us that are contemplating Thy lotus-feet.

32. In order to prove Thine own word Thou hast revealed Thyself to our eyes: for Thou hast said. ("Neither Atman nor Sri nor Brahma is more beloved of Me than one who is absolutely devoted to Me".) (for Thou, the absolute, eternal Lord of infinite goodness art most beloved of those that are solely devoted to Thee. D.)

33. Who, possessed of this knowledge, would abandon Thy lotus-feet, as Thou givest Thyself unto the sages who have nothing to own, but who devote their serene mind to Thee.

34. Thou hast appeared in Yadu's race and for the sake of men here in samsara as a remedy thereof, hast extended that glory which destroys the sin of the three worlds.

35. I bow to Thee, the Almighty Krishna of unlimited intellect, Narayana, the sage, performing the quietest and happiest tapas. (that makes the world happy. V.)

36. O Perfect One, pray, spend some days in our house along with these sage brahmins and purify this race of Nimi with the dust of Thy feet.

37. Thus prayed to by the king, the Lord who protects the world, spent sometime, promoting the happiness of men and women at Mithila.

38. Also Srutadeva like Janaka bowed to Achyuta and the sages, knowing that it was Achyuta and the sages that came to his house and in great joy waved his cloth and danced.

39. He brought mats of grass, requested them to accept those seats and joyfully bid them welcome and with his wife he gladly washed their feet.

40. O blessed prince, with that water he bathed himself, his family and all his people, and he was in ecstasy and felt that all his desires were fulfilled.

41. He gladly served them with what he got such as fruits, (with mustard), cool and sweet-scented water, with earth (Gopi-chandana) naturally of good smell, with Tulasi, Darbha and lotus flowers and with food that promotes the quality of satva.

42. He began to think how it was that this association with Krishna and these brahmins came to him fallen in the dark well of domestic life, with the dust of His feet, which is the seat of of all holy waters, and also with these brahmins (the gods on earth) who are His special abode.

43. When they had partaken of his hospitality and comfortably taken their seats, Srutadeva waited on them with his wife, relations and children, shampooed their feet and (to his guest) said.

44. Srutadeva said— Not only to-day this Supreme Person has come into our view, but He did so in the very beginning when He created this Universe with His Saktis and entered into it by His own intelligent presence (To-day....Person who created etc. V.),

45. Just as a sleeping person, through the mind itself under the force of his Avidya or through Thy own Maya, creates a dream world and enters into it and shines with objective consciousness.

46. Thou shinest in the heart of those men who are of pure

heart, who constantly listen to Thy glories, talk about them, constantly worship (see) Thee and salute Thee and make Thee the subject of their conversation.

47. Though in the heart Thou art far away from those whose mind is distracted by Karma; though Thou passest comprehension in all Thy powers, Thou art close to those who have developed the excellent qualities of listening to Thy glories and contemplating them—(Thou art the real object, not touched by gunas, D.)

48. Salutation to Thee that art the highest Atman to those who have the Adhyatma light, that hast made Samsara the lot separate from Thyself of the Jiva who has formed attachments to the body, that enterest into the effected things and their cause (Mula Prakriti) to direct them and that art, O Lord, hidden in Thine own Maya and checkest the vision of others.

49. Being that Almighty Lord, I pray, do Thou direct us, Thy servants, to what service we may render: all the sufferings of men are ended the very moment Thou revealest Thyself unto their eyes.

50. Sri Suka said:— On hearing what he thus said, the Almighty Lord that removes the affliction of those that bow to Him, took him by the hand and, with a smile, said to him.

51. The Lord said:— O brahmin, to show their grace unto thee, these sages have come: know that, they go about the worlds with Me, purifying them with the dust of their feet.

52. The gods, holy places and holy waters slowly purify them by touch, by sight, and by worship and that too when a most worthy devotee of the Lord is met.

53. By birth the brahmana is superior to all beings in creation and what need be said of *him* —, who is also possessed of tapas, learning, contentment and specially filled with My presence?

48. *The highest......light* V. The Paramatman who is sought after by those that rightly perceive Thy glorious nature (1) than whom no other is all-pervading (2) who according to His own will ordains death to those that have given their mind to Thee, who assumes a personal form, not under the force of Karma but only for the purpose of showing His grace to Jivas and of whom knowledge is denied to those that are deluded by Thy Maya.

48. D. Salutation to Thee that conferest all blessings on those that have a correct knowledge of Paramatman, Thyself, and other real entities, that art omnipresent and of thine own accord assumest various forms, that pervadest both the subtle eternal Prakrit and the gross universe, and whose direct vision of all is uninterrupted by virtue of Thine own infinite power.

54. Even this My own personality with four arms is not dearer to Me than the brahmana. A wise brahmana is an embodiment of all Vedas and I of all the gods.

55. Men of crooked understanding do not know this truth, but full of jealousy, disregard Me, the preceptor and the brahmin who is Myself, only regarding images and other things as objects worthy of worship (as Hari etc).

56. This Universe of mobile and immobile creatures and these that are its causes are My own forms. This idea a wise brahmin cherishes in his mind, seeing Me (everywhere as their Atman).

56. D. I centre this Universe of mobile and immobile creatures in the Brahmin and of that Brahmin I am the Deity. By means of the knowledge that points to Me he bears in his mind My forms together with all that Universe declared in the Sruti.

57. Therefore worship these brahmin Rishis with faith in Me; if that is so done, I am certainly worshipped and not in any other manner— even with one's enormous grandeur and wealth.

58. Sri Suka said:— Thus precepted by the Lord, he propitiated Krishna and those great brahmins with faith in one Atman (in absolute devotion) and like Brihadasva attained to the exalted goal (of the righteous).

59. Thus the Lord deeply attached to His devotees, stayed with His two devotees and having shown them the right path returned to Dwaravati.

ADHYAYA 87.

Sruti Gita.

Parikshit said:— O sage, how could the Srutis that speak of the gunas and their products be said to do their function directly in respect of Brahman (the Supreme Being) who is destitute of all qualities, who cannot be defined and who is therefore far beyond the range of things perceptible, to be the cause or effect— (O sage, be pleased to remove this doubt in my mind, for thou hast indicated that the Vedas wholly declare Parabrahman.)

2. Sri Suka said:—The Lord created the intellect, the senses,

the mind and the vital breaths for providing the Jivas with objects, for bringing about their birth and life of activites, for their enjoyments in various regions and for obtaining salvation.

3. This is indeed the secret essence of the Vedas referring to Brahman, treasured up in their minds by our most ancient seers; He who with faith keeps it alive in his mind will be rid of all (sin) and attain to final beatitude.

4. On this subject, I shall fully give thee an ancient traditional account which refers to Narayana, and it is the conversation between Narada and Narayana in the form of a sage.

5. Once, as he was going about the worlds, Narada, beloved of the Almighty Lord, was eager to see Narayana and paid a visit to His Asrama.

6. In this Bharatavarsha, for the well-being and prosperity (and moksha) of men Narayana, in the form of a sage, performs tapas throughout this Kalpa, exemplifying (perfect in) righteousness, wisdom and tranquility of mind.

7. O best of Kurus, Narada bowed to Narayana who was seated there (in the Asrama) in the midst of the Rishis, the residents of the village of Kalapa, and urged this very question (for solution).

8. In reply to him the Almighty Narayana related, Rishis listening, this account which was a Vedic discussion, (in relation to Para-Brahman) held by the ancient sages (Sanandana and others) who abode in *Jana loka*.

9. The Lord said:— O son of Brahma, formerly a Brahmasatra was held in the Janaloka among the sages that dwell there in eternal celibacy (Brahmasatra is an assembly of wise and learned men all of equal capacity that amuse themselves with debate in relation to the Veda).

10. When thou wast at Svetadvipa to see the Lord there, a Vedic discussion took place, in which all the Srutis were passed in review and co-ordinated and in that discussion was started this very question which thou hast put Me.

[Of the solutions given there I shall tell thee; listen to Me, O sinless one].

4. *Which...Narayana.* D. Which was sung (told) by Narayana.

11. All those sages were equally learned, firm in tapas and good-natured and were such as regarded equally their own friends, enemies and the indifferent; still they made one of them lecture while others eagerly listened to him.

12. Sanandana said:— When the Supreme Lord had swallowed up all this creation of His and along with His powers lay quiet, as it were in sleep, Srutis, the deities presiding over them at the end of that period, awakened Him with hymns that properly describe Him,

13. Just as bards and servants wait on the sleeping emperor early in the morning, sing in sweet verses his heroic deeds and awaken him.

14. Srutis said:—O unconquered Lord, may Thou be gracious to reveal Thy exalted nature, put an end to the Avidya of all beings of mobile or immobile body,—Avidya that displays the three qualities for the production of evil (to obscure the nature of self); but Thou art by virtue of Thine own nature possessed of all powers and blessings, (and so Thou keepest that Maya also under Thy control), O Lord that kindlest all powers, in all. The Veda may in some measure follow Thee (indicate Thee) when sometimes Thou workest in conjunction with that Avidya or Maya.

15. Rishis realise all the perceptible Universe to be the perfect Brahman (Thyself) the only real thing left in the end, for, from the Perfect Brahman subject to no modification as from clay, appearance and disappearance of the Universe of modification proceed; therefore the Vedas as well as Rishis direct the activity of their mind and speech to Thee (they regard Thee to be the one conveyed by all Thought and pointed to by all names); how could the feet of men resting on any other support be not considered as ultimately resting on the earth?

16. Thus convinced, O Lord of the Three (Maya constituted of the three gunas) the learned plunge into the sea of nectar of Thy

12. *His powers.* V. Prakriti, Purusha and Kala reduced to their form.

D. Sri, Bhu and Durga, the three forms of the Intelligent Prakriti.

12. *Properly.* D. With reference to the characteristics of Brahman such as the power to grant release from Samsara.

16. *The three.* V. The three classes of afflictions, Adhyatmika, Adhidaivika and Adhibhautika. *Sin and miseries.* V. Likes, dislikes and other mental tendencies and activities and the affections of Time like old age, death etc.

stories, which washes off all the evil that besets the world, and thereby get free from all their sin and miseries. Does it need then dilating npon, O most perfect Lord, that those get free who by force of self-realisation cast off the evil tendencies (passions of the mind) and the effect of Time such as old age and contemplate Thyself of eternal and infinite blissfulness and wisdom?

17. Those men *live* who are devoutly after Thee; but those merely *breathe*, like bellows, who are not after Thee: for it is through Thy grace (by Thy Presence) the principles of Mahat, Ahankara, etc., created the Egg of the Universe and Thou art that Supreme Being who present in the five sheaths and assuming their form, knows them all: Thou art not any one of them but only the last of the Annamaya and other sheaths, i.e., Anandamaya distinct from the subtle and gross modifications, their witness, and the unchangeable and eternal Truth.

18. In treading the path of Rishis some of gross vision contemplate .Brahman as Udara, i. e., contemplate Brahman present at *Manipooraka* that depends on Udara (Navel): [some possessed of subtle vision contemplate at an intermediate stage Brahman at Udara for the purpose of realising Brahman in the heart]: some called Arunis contemplate directly the subtle Brahman at the heart which opens into the way leading to the course through the spinal system. O Ananta, thence (from the heart) the contemplatist goes up to the head (brain-centre) called Sushumna, the exalted position of light, having reached which Jivas do not again fall into the jaws of Death, i. e. Samsara).

19. Having as the prime cause entered as it were into various forms of Thine own make and assuming those forms of Thine own accord, Thou like fire appearest to be the higher and the lower. Therefore those possessed of unclouded light and purged of

17. *Those men...Thee.* V. Though born under conditions favourable to become Thy devotees, those who are bent upon satisfying the cravings of the senses and the sense objects, live and breathe like bellows (i. e., become deprived of the aims of life).

Through thy grace...presence. V. Under the guidance of Thy supreme ordination.

18. *Path of Rishis.* V. Path of wisdom.

Brahman...navel. V. Thee as Vaisvanara at Udara.

Brahman...heart. V. Thee directly at the heart.

The head. V. The centre between the brows.

19. *Assuming...accord.* V. Directing the activities of Mahat, etc. principles created by Thyself.

other thoughts, realise Thy true nature to be the same one unmixed Reality in all these unreal forms.

20. Men of vast knowledge say that the being invested with bodies created by Thyself is a product of an Amsa (portion or ray) of Thy Omnipotent Self, not limited by anything that may be called cause or effect. Having thus examined and conclusively understood the nature of the individual being (Jiva) they with perfect faith contemplate while on earth Thy feet to which all the righteous acts sanctioned by the Vedas are to be offered and which release them from Samsara.

21. Those that have risen above misery, being immersed in the great sea of nectar of Thy glorious work, which Thou hast wrought having assumed personal forms for the purpose of throwing light on the Truth of Atman which is difficult to grasp —O Supreme Lord, those some do not long for Moksha, too, and at the same time they renounce all attachment to the domestic life and pleasures for the sake of (by) association with Thy devotees that do like swans dwell only on the lotus of Thy feet.

22. This nest (of corporeal body) is like one's own self, well-wisher and beloved one, is useful to walk the way towards Thee: prepared as Thou art to be the well-wisher, the beloved one, and the self, Atman, they do not, it is a pity, find delight in Thee that art so glorious; they err by devoting themselves to worthless things such as the body, and, charged with that tendency and housed in a miserable body, they wander through the most fearful Samsara.

23. What sages, perfect in Yoga, with complete control over the vital breaths, the mind and the senses, contemplate at heart even Thy haters have attained to, for constantly thinking of Thee: and so also the women that set their heart on Thy excellent arms

The same one...forms. V. Of the same perfect bliss in all these forms withdrawn into Thyself, (i.e.), not affected by the differences incidental to Thy entrance into those forms.

20. *Bodies...Thyself.* V. Bodies got as consequences of its Karma.

Not limited...effect. V. Of all-pervading wisdom which is Thy nature. (In nature and activities of the nature of wisdom).

On earth. V. In mundane existence.

To which...offered. V. Which bestow wisdom.

22. V. If this nest of corporeal body is placed in Thy way, i.e., is always devoted to worshipping Thee, Thou art to him Atman, a well-wisher, and a beloved one: prepared as......samsara.

like unto the body of Sesha: equally the object of Thy grace are we who realise Thee to be equal everywhere and cling to the lotus of Thy feet.

24. Who born here at a later stage and short-lived could possibly know that which was in the beginning, from which the wise Brahma first came forth and next to him both classes of the gods (presiding over Adhyatma and Adhidaiva)? Still less, when Thou restest withdrawing everything. For then exists neither sat (gross phenomenon), nor its subtle cause (Mahat, Aham etc.,), nor their product (the body), nor the force of Time, nor the instructive Sastra, nor anything else (with which Thou couldst be known).

25. Those that think that Being is born of Non-Being, or Being is born of Being, or that erasure of misery is Moksha, or, that intelligent beings are many and different or that the talk about fruits of Karma is real, are such as impart to others their own misapprehensions. The notion of difference that Purusha is constituted of the three gunas is due to ignorance of Thyself; hence that difference finds no place in Thee. Nor does that ignorance exist in Thee that art untouched by it, and art absolute consciousness.

26. It is the mind that makes the Universe of three gunas, both objective and subjective, seem an existence, because the non-existent so appears, being superimposed on Thee: But those that realise Atman consider all this to be sat or real existence as being Atman Himself: for those that are in quest of gold do not reject its modification, an ornament, because the modification also is gold. The wise conclude that this Universe is Atman, because He makes it and He is in it.

27. Only those who devoutly worship Thee as the one abode of all beings overcome and set their foot on the head of Death (Samsara). But those who turn away from Thee, learned as they may be, Thou keepest bound in Samsara like cattle by a word of command: for only those who are devoted to Thee purify themselves as well as others.

23. V. Sages worship and contemplate Thee, knowing that those perfect in Yoga etc.,....heart; and that even Thy haters have attained to Thee; for etc.

Equally etc. V. Equal unto Thee, the most merciful, by virtue of our impartiality, we glorify the nectar of Thy lotus feet as worthy of being sought after by all.

28. Thou hast no organs or senses: still Thou hast the powers of all the organs, for Thou shinest as the embodiment of all knowledge. Therefore the progenitors of the world and the gods invested by Avidya bear homage to Thee while they accept the offerings from those under their control: and afraid of Thee, they do their duties in the places to which they are appointed just as the rulers of provinces do unto an Emperor on earth.

29. When Thou, O eternally blessed Lord, choosest to sport with Avidya, though untouched by her, all the mobile and the immobile classes of creatures do come into existence invested with the subtle body, depending upon the causal Karma which has in its turn its origin in the glance (will) of Thyself: for to Thy supreme Self like unto the sky there is none to be called foreign—to Thee that art beyond the range of words and thought and seemest to be void.

30. If all the jivas be numerically infinite and eternally real existences and all-pervading, O eternal Lord, that they are ruled by Thee or that Thou rulest them cannot be true, because they, being like Thee eternal and equal, may not be subject to control: on the other hand, control is possible only when they are limited (conditioned) beings. That which originates anything is necessarily a controller of the latter of which it forms a part as the cause and that controlling power is known to those who think that it is not known, for everything created is said to be a defective existence.

31. Neither Prakriti nor Purusha nor both could be said to become the Jiva: but jivas come into existence when they both combine to produce illusion like bubbles on water. Thus the production of Jivas not being real, they with all their several names and attributes (i. e., their conditions) vanish into Thee, just as rivers do into the sea and into honey all tastes.

32. Having thoroughly understood that in these Jivas Thy maya institutes misapprehension into which they repeatedly fall, the wise concentrate their mind on Thee that releasest them from Samsara. How could the fear of Samsara assail those that resort to Thee as their asylum, for Thy brows of three tyres (the time of a year of three seasons) repeatedly cause fear to those that do not resort to Thee as their asylum.

33. Those who try to control the unmanageable horse of the mind of very fickle disposition merely by means of curbing the senses and breaths without seeking the help of a Guru's feet, painfully labour for the means (of controlling the mind) and continue to be in countless miseries in this samsara and they are like unto merchants, O unborn Lord, who have not secured a pilot for their vessel in the sea.

34. "What good is there for men to be derived from kith and kin, children, their own body, wives, wealth, houses, lands, vital breath, or vehicles, while Thou, the embodiment of all blessings, art ready to bless him who resorts to Thee," those who, in this naturally transient (obscured by Prakriti) and worthless samsara, do not understand this truth, and only seek after the pleasures of sexual life, who could (would) comfort and make happy?

35. Destitute of Ahankara, are those rishis on earth who always contemplate Thy lotus feet in their heart and are themselves the holy waters in contact with Thy feet that destroy all sin and yet make pilgrimages to many holy waters and sacred shrines (who resort to the houses of great preceptors whose merit of worshipping and contemplating the Lord is abundant) and they do not devote themselves to (renounce) the houses (the domestic life) that saps man of all excellent virtues: for even those that but once set their mind on Thee, Atman, of eternal blissfulness, renounce the house.

36. If it be argued that this Universe is real, being evolved out of the Real, the argument is fallacious, being contradicted by an examination of facts and it proves too much in certain cases, and in some cases it is altogether false, nor is it true to say that the Universe is a composite of both. For such a combination does not form a real existence. Therefore illusion is admitted for the purpose of explaining the transactions of the phenomenal world. Then it must be said that the Vedic Text does in a beginningless blind tradition fills with misapprehension through its various powers, those dull-witted men who are devoted to the course of Vedic performances.

37. Since this Universe did not exist in the beginning (i. e., before creation) and it has no future existence after its destruction,

it is concluded that only the unreal Universe seems to exist superimposed on Thee, the one absolute Existence. Therefore it is compared to various phenomena of matter in its various forms. And those that take the baseless fancies for Reality are surely the ignorant.

38. The Jiva under the influence of Maya embraces Avidya: consequently he becomes attached to a body, the senses and other belongings thereof and mistakes them for his own self: then he becomes like them, and, having lost sight of his blissful nature, goes to death (gets into samsara). But Thou castest off Maya even as the serpent casts off the slough, and in Thy eternal and uninterrupted supremacy and in Thy eight-fold glorious power Thou shinest as the almighty Lord of infinite bliss.

39. O Almighty Lord, to those worthless men who control only their external senses and organs but do not eradicate the roots of passion in the heart, Thou art not accessible, though present in their heart, like the necklace of the person that is forgotten by the wearer. To those who practise every Yoga for the purpose of gratifying their own senses, there is misery from both sides, from death (samsara) that has not been averted and from Thee that hast not been realised.

40. O Lord of six-fold excellent attributes, he who realises Thee is not alive to the affections called happiness and misery which are the fruits of the merit, or, the demerit determined by Thyself that doles out the fruits of Karma and therefore he ceases to be conscious of the Vedic rules that are binding upon creatures invested with a body. For Thou art every day enthroned in the mind of the wise who receive Thee through the ear and the good precepts handed down from age to age and Thou art the goal called Moksha.

41. Even the great gods ruling over the celestial regions see no limit of Thee, for Thou art unlimited. Thou Thyself dost not see Thyself limited: for in Thee do abide infinite Eggs of Universes with all their several sheaths, moving about like particles of dust in

40. *Determined...self.* V. That is reaped in samsara

Vedic rules...body. V. The praise and censure cast upon him by other people.

Good precepts. V. Precepts and accounts conveying and describing Thy infinite and excellent attributes.

The goal called. V. Guide to.

the sky, driven by the wheel of Time. Therefore the Vedas convey Thee only by way of purport: for they end in Thee (i. e., they purport Thee, but do not directly describe Thee), because they speak of Thee as the negation of everything else.

42. The Lord said: — Sanaka and other sons of Brahman heard the exposition regarding Atman, gained wisdom, understood their goal and honoured Sanandana.

43. In this manner the hidden essence of all the Vedas and Puranas has been churned out by the ancient Mahatmas that course through the heavens.

44. Do Thou also, O son of Brahma, treasure up with faith this exposition relating to Atman and freely go about the world — since it is an exposition which burns up all the desires of men.

45. Sri Suka said:— Having with faith received what was imparted by the sage Narayana, the sage Narada of austere life, with control over self and able to remember what he hears but once, felt himself accomplished and said:

46. Narada said:— I bow to that glorious Lord Krishna of purifying glory, who for the salvation of all beings assumes various charming amsas.

47. Having thus worshipped the First Sage and the Mahatmas who are his disciples, Narada directly went to the hermitage of Dwaipayana, my father.

48. Welcomed by the glorious Vyasa and having taken his seat, Narada reproduced to him what he heard from the lips of Narayana.

49. Thus, O king, the point has been dealt with on which questions was put to us by thee, so as to bring out how the mind

41. *Driven...Time.* V. Along with birds.

42. *Their goal.* V. The truth of Paramatman.

42. D. Having listened to the expositon of these and similar srutis that afford true knowledge of Brahman (treasuring it up in their mind) and having realised the nature of Paramatman the sons of Brahma, ripe in wisdom, paid their tribute of praise to and worshipped Sananda.

44. *Which burns......men.* D. Which is the abode of all the objects sought after.

45. *Of austere tapas.* V. Leading a rigid life.

45. *Able......once.* D. Naturally contented by virtue of his wisdom.

46. I bow to that glorious and Supreme Lord Krishna of purely spiritual Personal forms untouched by Prakriti who supports and nourishes all beings, who is their fearless asylum and whose image are the Jivas. V.

47. *Sage.* D. Being in the form of a *Rishi.*

48. D. *Note.* Narada relates to the glorious Vyasa what he learnt from Sri Narayana, not for the purpose of informing Him, but only for the purpose of glorifying Him.

could go to Brahman who cannot be particularised, being destitute of qualities (gunas).

50. One should incessantly contemplate that Hari, who, by His absolute nature, distances Maya from Himself and who is the one abode of fearlessness, who lays out the plan of this Universe with reference to its beginning, middle and end, who is the subtle Jiva and Isvara who having created this, enters into it along with the Jiva and creates bodies for him and controls them and having resorted to whom the Jiva by his devotion rescues himself from Avidya, leaving her, just as a bird in sleep leaves the nest.

II VISISHTA - ADVAITA.

Those verses in Adhyaya 87 (Sruti Gita) which bear entirely a different interpretation.

1. V. In respect of the Supreme Brahman who cannot be defined as Chetana or Achetana, i.e., conscious or unconscious Being, who keeps the three gunas at a distance from Himself and who is absolutely distinct from other intelligent and unintelligent existences, how could Srutis be said to have the power of denotation (or, how could they, being words, convey Him directly)?

2. V. The Lord .... the Jivas with a body for their prosperity (the attainment of the purposes of Dharma, Artha and Kama), for their gaining the knowledge of Atman (both of their self and Paramatman) or for securing their distinct existence during *Pralaya*, for their eschewing the notion of difference in respect of their essential nature, i. e., for their salvation (or for His sportful activities of creation, protection, etc).

49. *Being destitute of.* D. Though not invested with the three gunas.

49. *Gunas.* V. The qualities of Prakriti, viz. Satva, Rajas and Tamas.

50. D. *One should.....Hari.* Who is the One Lord that creates, maintains and destroys the world, that rules Prakriti and the intelligent being (Jiva), who, having created this, enters into it, who in the form of a Rishi produced the volume of Puranas, having reached whom the Jiva gets away from the mundane bondage, rid of all attachments like a bird in sleep that has no attachment to the nest and, is absolute without any other as His cause.

50. *Who is the subtle jiva and Iswara.* V. Who is the one controller of the subtle Prakriti and Jivas.

Along with—jiva. V. Along with the four-faced Brahma.

Note. Another reading. Who got the four-faced Brahma to compile the Vedas and disseminate that knowledge in the world.

14. V. O unconquered Lord! O Lord that takest into consideration only the good quality in the midst of defects or faults (in Jivas), may Thou be pleased to destroy *Avidya* (that commands the three *Gunas* which invest Jivas with evil)! For Thou art by nature omnipotent; Thou kindlest (infusest) all powers in Jivas of immobile or mobile bodies; only sometimes to some extent the Vedas may follow (describe) Thee when Thou workest with Prakriti and Purusha (in the gross state of the Universe).

15. V. As Brahman alone, the prime cause, remains when all things are withdrawn during *Pralaya,* this great (gross) Universe in the range of perception during the period of creation is said (shown) to be Brahman, from which rises every phenomenon and into which it is withdrawn, of which it is constituted, just as the unmodified clay is with reference to the wares evolved out of it. Therefore the wise (the Vedas) place in (resign unto) Thee all the activity of the mind and the tongue (so that it may not fail of its purpose). How could the feet set on firm ground fail to support the person from fall?

24. *Both Classes.* V. Both Sanaka and other sages leading the ascetic life and Mareechi and others engaged in world activity, and in propogating the species, as well as the gods. And when Thou restest having withdrawn even Sastra into Thyself, there exists neither Sat (the phenomenal intelligent being) nor Asat (the phenomenal intelligent creation), nor their combination, nor the force of Time that gives impetus to activities such as creation, nor anything whatever.

25. V. Those that hold (1) that Being is born of non-Being, and it has an end, (2) that difference or divisibility may be predicated of Atman, and (3) that the fruit of Karma either here or in Swarga is real, pure and natural are all theorists that teach philosophy by specious reasoning; so also are those that think under the force of nescience that the Prakriti of three Gunas and the intelligent being are distinct entities, not under the control of a Supreme Brahman; but this difference cannot (does not) arise in Thee that art far distinct from both Prakriti and the intelligent being and that art perfect and infinite Consciousness.

26. Of all including man, the mind constituted of the

three *Gunas*, though it appear to be real, i. e., capable of producing some effect is unreal in respect of Thee, i. e., it is incapable of revealing Thee. But those who worship and contemplate Thee and thereby get their inner sense purified, conclusively understand that all this Universe is sat, i. e.., a reality as being Paramatman, i. e., the whole Universe which in its causal state is a compound of the subtle principles of the intelligent and non-intelligent beings stands up as the effected gross universe and therefore it is not different from Brahman: for those etc.

27. V. *The latter half* Thou teachest even the ignorant and bringest them back to the path of the righteous, just as one may control wild cattle. Those who do not turn away from Thee and who love Thee are Thy devotees, get themselves purified by worshipping the deputies of Vishnu and finally become released from Samsara.

28. V. Thy understanding is not the product of any sense organs. [Thou dost everything at once by a mere act of Thy will] Thou art the absolute Being; in Thy hands rest all the powers of all the agents and instruments (organs). Therefore etc.

29. V. All creatures of mobile and immobile classes have a body with which they have to suffer the misery wrought for them by Prakriti. If at any time release from that Prakriti becomes a fact, it is so by virtue of the glance of the Supreme Being, Thyself; for, no one exists separately from Thee (all intelligent beings form a body to the Lord) and so Thou art the one Protector. Being the most supreme Thou hast no equal or second thing that might be said to have existed before Thee or that might have subsequently come into existence and therefore a second thing like Thee is no reality.

30. V. If all the Jivas infinite in number be said to be omnipresent and motionless, they cannot be said to be subject to control: and the Vedic rule that the Jivas come and go cannot be true; the possibility of their being ruled arises only if they are limited by Time, place, etc. The view that the thing by which the Universe is pervaded is both the ruler and the ruled is held by those who do not see the Truth and it is inadmissible, being the wrong view.

31. V. Though Prakriti and Purusha are both unborn and cannot be said to have a birth, the Jivas are like bubbles on water born with bodies produced by the combination of Prakriti and Purusha. Like rivers in the sea and like all tastes in honey all these Jivas do exist on Thy support, bearing different names and attributes.

32. V. Having .... Jivas. Thy Prakriti institutes the wrong notions of attachments and independence, the cause of Samsara, the wise cherish intense devotion to Thee that releasest........

36. V. If it be held fallacious to say that whatever is born of sat (real existence) is also real, the opponent should say where this view fails and where it is altogether disproved; he could do neither; nor could he prove a combination of both (failure in some and utter baselessness). The difference in the states of a thing is intended and desired for the purpose of various practical uses. The very statement you depend upon deludes, through a blind tradition and by its various powers, those dull-headed persons who are given to ritualistic Karma or actions.

37. V. It is only those that are confirmed in ignorance believe that this Universe did not exist before creation, will have no existence in the future and therefore it ought to be considered as not existing in the present also and that seems to have an existence in the absolute Self and it is unreal and it is comparable to mere baseless fancy depending upon the phenomena of matter in its various forms.

38. V. Being deluded by Thy Maya the Jiva bears or is invested with a body, a modification of Prakriti and through that body enjoys the objects of senses and thinks himself to be one with the body whether it is small or big and he is thereby subject to death and deprived of knowledge and other qualities. On the other hand Thou dost cast her off as the serpent does its slough and in Thy eternal and infinite wisdom and blissfulness and in Thy unlimited glorious nature, eight-fold powers Thou art worshipped by all.

III DVAITA.

(Vijayadhvaja's commentary.)

Those verses in Adhyaya 87 (Sruti Gita) which bear entirely a different interpretation.

1. D. How could, O perfect sage, (O sage perfect in all blessings), Srutis proceed to speak of the Supreme Brahman? Is it by directly describing Him or by indicating Him through His qualities or properties? For He is said to be beyond any definition, and destitute of qualities, being far distinct from Sat and Asat., (the causal matter or its products); whereas words connote qualities and may therefore denote the things that have qualities.

2. D. The Lord .... breaths for Jivas so that words may directly denote Him (to them) and righteous merit may be acquired by them, and that words may directly convey Him as distinct from Sat and Asat (i. e., from subtle and gross Prakriti) and produce the correct knowledge of Paramatman.

3. D. This Upanishad— eternal as ever present to the view of the Lord— which directly describes Parabrahman, was indeed treasured up in their memory by the ancestors of ancestors (i. e., by Brahma and others). He who, full of renunciation and faith, studies and bears it in mind, attains to eternal bliss.

14. D. May Thou pleased to manifest Thy glory? O Ajita, pray, destroy the vesture of Prakriti that obscures the Jiva's qualities under miseries of birth, death, etc., (and withdraw the screen of Thy will); Thou art the Lord of uninterrupted omnipotence; O Vishnu, Thou givest all powers to all beings in this Universe: i.e. to Sri, Brahma, and all, and the Veda, the means of true knowledge), follows Thee (as Thy commandments 'to do' or 'not to do'), when Thou art with Prakriti and Jivas maintaining the gross world, (whereas during Pralaya the Veda remains only a hymn of praise to Thee).

15. Thou art far beyond the unmodified (eternal) darkness, i. e., Moolaprakriti, and so Thy essential nature is perceived as perfect through the Vedas, by the process of elimination of all that are lesser beings; Thou art never subject to change: therefore Brahma and other wise Jivas devote to Thee their thought, word and deed, conveying thereby Thy absolute supremacy and their

thought, word and deed do by no means prove false, even as the steps which men set on the earth do not fail to find support.

16. The learned and wise, O Lord of the three worlds, being immersed in the nectarine sea of Thy stories that washes off the sin of all creatures, get free from the miseries of mundane life; then it needs no saying that the *Muktas*, O the supreme one, who have their miseries that afflict the mind, and birth, death and other conditions instituted by Time, removed by the Lord Himself, and who uninterruptedly worship and enjoy Thy Presence of eternal bliss and wisdom, have no afflictions to suffer.

17. Those merely breathe like bellows who hate Thee, i. e., who believe everything to be unreal, though Thou art their benefactor in having through Thy grace enabled Mahat, Ahankara, and other fundamental principles to create the Egg of the Universe, the haters (who, cast into the hell of darkness, crushed under insupportable pain, deprived of energy and strength, have to sigh hard). Any one who, being eligible, of the lowest, the middling or the highest, order and Brahma, their leader even in Mukti, understands and by precepts spreads the knowledge of, Thy eternal, unchanging and infinite and unsurpassed blissful nature and Thy supremacy over Sat and Asat (all other subtle causes and their products), is fit to attain to the Lord that presents Himself in a form corresponding to the human body (to attain to a form in *mukti* like unto that of the Lord).

18. Those who are endowed with subtle insight into the way, i. e., Parabrahman and understand all His special attributes, contemplate Brahman as *Udara*, (Perfect and Infinite); Arunees contemplate Brahman as :*Hridaya* — (one present in the heart); Mandukeyas and others contemplate Brahman as *Dahara* (subtler than the sky) and also as one to whom Mukhyaprana leads the devotees. Besides contemplating in the heart and other places, those who contemplate Brahman as passing on from the heart through the Brahmanadi to the head and as being everywhere the same perfect supreme Being, get to the presence of the Lord and do not again fall into the jaws of Yama, i.e. samsara.

19. In the multifarious species created by Thyself, Thou seemest to be like the Jiva in them, and to act like them, just as fire seems to act like the piece of fuel which it ignites: but Thou

art realised as *the* cause of all by Mukhya-prana who finds delight in Vishnu, the supreme and perfect Light. Those great men whose mind is with Thee, mentally go forth to Thee that art present in various forms, eternal and undecaying, in all these transient creatures and secure Thee for the purpose of their contemplation.

20. The wise say that in a most admirable gradation Thou art present in all persons and in all their senses both in and out and even in one of sinful ways and causest everything to be done as Thine own worship; it is all Thine own work, for Thou art omnipotent.

21. O Lord of incomprehensible nature, those wise men who have extensively studied the language of Vedas and deeply investigated into their meaning and have immensely laboured in churning out the Truth from the vast sea of Thy glories described in them and have thereby obtained release from Samsara, do conclusively know Thee to be the one source of the Vedas, the one thing conveyed by them all and the one who through them bestows all blessings (on the devout), and therefore worship and contemplate Thee (without interruption of any kind).

22. O supreme Ruler, some that have stuck to the rigid path of devotion renounce the house-holder's life for the sake of associating with and worshipping the ascetics that are bound to Thy lotus feet and consequently do not entertain a wish even for Mukti. They have so given their mind to Thee who art Their most beloved one and their absolute Lord that they regard this temporary nest (this human body) to be as good and beloved as their essential and spiritual self and also as a disinterested friend, since it is useful as a guide leading unto Thee.

23. Those who by their wrong belief and wrong course of contemplation and worship kill (effectively deny) the Supreme Atman, do not find any thing pleasurable or happy (in their final goal); and they having their mind firmly rooted in that notion and course, do not rise from the eternal Hell, but are tossed with a contemptuous body from hell to hell for ever. To the same dark hell do attain also those who hate the sages that under the direction of Mukhyaprana possessed of perfect wisdom leading to Moksha, contemplate and worship Thee as Hridaya, i. e., present in their heart — so do Vedas and Smritis say.

24. O Lord that art very kind to Jivas, even for the matter of merely remembering Thee, Thou alone truly knowest Thyself; even we, (Vedas of eternal existence) that are ever aspiring for the nectar of Thy lotus feet do not comprehend, but only in part truly represent, Thee that art pleased to rest on the excellent trunk of Adisesha. Who then in the world could think of comprehending and describing Thee and who is it, other than Thyself and ourselves, that is not subject to birth and death (limited in Time, having a beginning and an end)? For from Thee take their birth the four-faced Brahma and both the classes of the gods (those that have already attained to their particular ranks and those that are yet to attain to them).

25. When during Pralaya Thou withdrawest the Sastra (Vedas) and remainest quiet, (then) exists no sat (the gross Universe) or the subtle principle of Mahat or the like, no fire, no water, no force of Time, and nothing whatever; O unborn Lord, Thou art possibly known by those, as being present in the words of those, who without seeking for any particular fruit, remember and contemplate Thee through the grace of Mukhyaprana who always praises Thee by means of Vedic and other hymns and who conclusively understands that the gross Universe issues forth from Asat, i. e., Thyself in the subtle state and that Thou art distinct from everything else.

26. Since the view that the Jiva is bound up with the three gunas, Satva, Rajas and Tamas, is the result of ignorance, the view that Thou art endowed with a mind constituted of three gunas is necessarily one held by the unrighteous (but not by the righteous). On the other hand the gods who are superior to men and endowed with a true insight into the nature of Paramatman clearly see that all these Jivas are subject to affliction.

27. Indeed a modification of gold (in the form of an ornament) is not set aside as separate from the gold which is its material cause; for gold is in the form of that ornament. Similarly the Lord who has entered into this Universe created and illumined by Himself is not separate from His absolute and essential nature; for, He who is present in the Universe is nothing but the absolute Lord. Those that realise and worship Thee as abiding in every principle of reality fearlessly set their foot on the head of Nirriti, i.e., Samsara. [Without any effort they

get over Samsara].

28. Thou keepest bound like cattle with Thy word (Vedic rules) even those who are the gods (ever depending upon Thy feet), i.e., Thou makest even the gods do the duties laid down in the Vedas; those that have developed firm devotion to Thee purify the world, but not those who have turned their face away from Thee. Thou art the one absolute Ruler of all power to do everything and to cause every body else to do anything; the gods who are ever vigilant with open eyes to do Thy commands bear Their tribute of worship and well accept the offerings presented by human beings.

29. The makers of the world firm in their respective places to which they are appointed are in fear of Thee and bear Thee their tributes, even as Rulers of provinces do unto the Emperor of all the lands. If any one thinks that Mukti is obtained at the hands of Thy Supreme Self from whom all the righteous have obtained it, then it should be admitted, O unborn Lord, that all creatures, mobile or immobile, fall into Samsara only according to Thy will.

30. There is no absolute Lord other than Thyself that art the most supreme, the support of all and higher than Mukhyaprana; even as Mukhyaprana is among the jivas— Mukhya Prana who knows all. O Perfect Lord without a second, the view that, if the innumerable Jivas obtain their body from Mukhya Prana and thus are under his control, they are not under the control of Brahman, Thyself, has not the support of Sruti. The meaning of the Sruti is the denial of an independent Lord other than Thyself. For, srutis and smritis plainly speak to that effect.

31. O Lord entirely different from anything of the world and eternally unborn, he who attains here wisdom through the course indicated by the preceptor possessed of proper realisation of the Lord as one pervading everything without any change affecting His nature, as infinite and blissful and untouched by any defect — he gets free from Samsara caused by nescience uninterrupted from eternity. The Acharya's realisation is that the eternal and unborn Prakriti and Purusha have no birth as it is incompatible with their nature; Prakriti and Purusha coming together as they are inseparable, the Jivas come into existence, conditioned with a body, like unto bubbles of water.

32. O Father, O Vishnu, the most exalted One, these excellent attributes declared in Srutis as connotation of the names borne by the gods meet in perfect measure in Thee, eternally blessed, and most Supreme one, like all tastes finding place in a store of honey, those who among men have gained correct knowledge are quite able to prove Thy excellent attribute of being different from every other thing and this power of perception is granted to them by Thy own gracious Will that cannot be comprehended by others. Therefore how is it possible to think that Thy brows cause the fear of samsara to those men who constantly worshipp Thee and depend upon Thy grace intended for their good?

33 & 34. O Lord that art conquered by the devotion of Thy votaries, those who in this Samsara neglect the pilot of a *guru* that can safely guide on this sea of numerous miseries, and endeavour to do their work as guided by the turbulent horses of the senses driven by Vayu, the breath, have only to sigh on like merchants on the sea that have not secured a pilot; they have only the burden of supporting their kith and kin, children, their own body, wives, wealth, and dwellings. On the other hand those persons who like unto the gods have taken a very firm position on the path of righteous acts to be done for Thy delight and have thus attained fitness in the highest degree are free from the fickleness of mind that might be caused by the horses of the senses and the charioteer of breath and do endeavour to do their duties for duties' sake and these alone can be said to breathe well, i. e., live an excellent life with all their kith and kin. They do not neglect the feet of the *guru*. They have the almighty Lord Himself for their pilot and they are really well versed in Yoga. Thou, the abode of infinite bliss, unmixed with misery, hast no necessity for working with the means which are laid down for mortal men. When a *guru* who has attained the realisation of Paramatman and is completely rid of attachments to the body gives precepts how to work towards the Lord, the man cannot but resort to Him who is the one excellent object far above everything else.

35. Who could now and here afford convenience in the matter of securing moksha of absolute happiness to those that are, as observed in the world, ignorant of Brahman and make every effort for the vulgar life of a man and a woman? [There is no one to help them to moksha.] Therefore in the world those rishis, the

gods and the like whose retreat is the holy sastras understand that Thou art alone the Sat, the independent and real existence and the most gracious Lord, and by their heart settle themselves on Thy lotus feet that destroy all sin and concentrate their active mind on Thee, the eternally blessed Lord. O Purushottama, they do not afterwards even once approach the abode of Hara (Ahankara), i. e., they are not touched by Ahankara.

36. If some say that this universe is without a Ruler or unreal and baseless and there is no Lord other than 'Myself', even that statement or talk is caused to be uttered by the omnipresent Lord; reasoning processes often prove fallacious and they are opposed to stronger means of evidence. Further that reasoning is of no value either when absolute oneness should be supposed to exist or when it is not at all proved. It is not possible to deny that a supreme Ruler distinct from the jiva exists since all syllogystic reasoning is defective. Therefore all the reasoning is intended to put off the judgment of those whose understanding is full of fear and confusion. It is not required for enlightened minds. The ideas opposed to the Vedic teaching are every day disseminated by blind tradition; the Vedic Speech conveys various ideas to those who are incapable of sifting and making out the truth, since she is impatient and in unquenchable haste to describe Thy infinite glorious attributes and deeds.

37. No jiva is the supreme Being, for before birth, i. e., while in the womb he is not so; after birth he could not be and necessarily he is not so after death, for he has to pass on to hell and other regions. But that wrong notion in some, must be said it, is caused by the Lord Vishnu Himself. In the interval between birth and death his supremacy is a worthless misapprehension on the part of the jiva and Thou art the Jiva. Thou art the most exalted and essential Being, and the jiva cannot be thought of as such. Therefore the jiva is spoken of under misapprehension as one master of all substance, noblest born, and so on, contrary to conscience by ignorant people, whereas it is Thou that art spoken of by the wise as the Lord of substance and as one possessed of all excellent attributes and more so because all the causes that confer such excellence on other beings are Thine own qualities or attributes. Consequently the wise see that this notion of supremacy on the part of the jiva is a mere fancy of the ignorant.

38. A jiva devoted to glorifying Thy attributes celebrated in

the Vedas as well as Thy Supreme acts and in the next step contemplating Thy attributes rises out of the samsara; some one attains to a form like Thine; some one attains Sayujya, another Salokya, the same region, (or, one attains to the habit of using the favourable hours like the morning and becomes powerful enough to cast off Prakriti and even to put an end to the cause of evil. Further Thou worshippest others only to delude the asura beings and Thou art also worshipped by them. Thy lordly attributes are far beyond comprehension.

39. If even ascetics do not rise above the influence of passions imbedded in the physical body, the Lord, present as He be in their own heart, is not easy to be realised by those men of impious habits, even as a forgotten necklace about the neck is lost to the man. However on self-contented yogins, i. e., yogins rid of all desires, firm in the path of Nivritti, the Lord who grants them a life free from the fear of Antaka (Death) in the form of Time and the like, unpercieved by the ignorant, lying far below the heavenly spheres like that of Vaikunta and yet under His own control, confers Moksha of perfect blissfulness.

40. The Jiva's speech, hearing and other faculties do not travel towards and reach and rightly understand Sri Lakshmi and Narayana, — Lakshmi presiding over gunas and Narayana untouched by gunas — Lakshmi under the control of the Supreme Lord truly known by her and Narayana not under the control of any. However the senses as well as Srutis may give a correct understanding of them both to those to whom among jivas Paramahamsas, great brahmins, hand down the traditional knowledge — just as grains of rice under the protection of husk do not come in contact with dust, so also Srutis do not even through long ages touch human beings shut up in Rajoguna, i. e., do not allow men to reap the fruit of studying Srutis. The srutis that keep man under restriction by means of injunctions and prohibitions are fruitful by revealing Thee to those that are full of the quality of Satva— and thereby indicating the way to attaining all purposes, but not to those who are full of Rajoguna.

ADHYAYA 88.

One devoted to Vishnu goes to Moksha and one devoted to other gods etc., attains to something else.

1. The king said:— Those who, the gods, asuras or men, worship god Siva who leads a life of renunciation are generally seen to be wealthy, enjoying pleasures (O Sage! D.) but not those who are devoted to Hari, the Lord of Lakshmi.

2. We want to know the truth of this; for great is our doubt on this point: the goal of those that worship these two Lords of contrary dispositions is quite the opposite (of what might be expected).

3. Sri Suka said:— Invested with the gunas, god Siva who, working with Sakti, always exhibits three characteristics; for Ahankara is threefold, viz., Vaikarika, Taijasa and Tamasa.

4. Out of that Ahankara are evolved these sixteen modifications (along with their deities) and of these he who devotes himself to any one attains to one and all of them (gets the attainments pertaining to them all). [D. of these five Bhutas he who worships Siva in any one etc.]

5. On the other hand Hari is indeed not affected by the gunas and He is the Person far beyond Prakriti. He is the one omniscient witness: he who worships Him gets free from the gunas.

6. When all the Aswamedha sacrifices were finished, the king, thy grand-father, while listening to the exposition of the righteous duties delightful to the Lord, put this question to Achyuta.

7. The Lord who appeared in Yadu's race for the purpose of showing men the way to Moksha, was very much pleased with the question and answered the king who was so eager to learn.

8. The Lord said:— I gradually deprive that man of *his* wealth to whom I choose to extend My grace: thereupon his relations abandon him finding him penniless and deep in misery.

9. When he finds himself thwarted in his attempts to acquire wealth and means and grows despondent and makes friends with My devotees, then would I bestow My grace on him.

10. That Brahman is very subtle: it is pure Intelligence and

infinite existence: therefore the world leaves Me as one difficult to please and worships others. [V. To that man I shall reveal what that Brahman is. It is very subtle etc].

11. Therefore they obtain sovereignty and wealth from the gods that are easily propitiated, become haughty, forgetful and insolent and (then) they do not remember even those gods that conferred boons on them, nay, they neglect them.

12. Sri Suka said:— Brahma, Vishnu, Siva and others have powers to curse or to bless (to be angry or gracious V.): but, O son, Siva curses or blesses rather soon: so also does Brahma, but not Achyuta.

13. To illustrate this very point the following ancient story is told: Siva conferred a boon on Vrikasura and came to grief.

14. The wicked-hearted Vrika, an asura, son of Sakuni, met Narada on the way and asked him who of the three gods was sooner propitiated.

15. He said to him, "Soon betake thyself to god Siva and soon thou wilt be accomplished of thy purpose: (to gain thy object. D.) or, a small measure of merit or defect is enough to please him or displease him".

16. He was very much pleased with the ten-headed Ravana and Bana who praised him like bards. Having bestowed matchless royal prosperity on them, he found himself in difficulty.

17. Thus directed (and urged by strong faith) that asura worshipped Siva at the holy place of Kedara by offering to Siva oblations of flesh cut out from his body through the mouth of Agni (fire).

18. Not having gained the sight of the god and, out of disgust, on the seventh day, he (was about to) cut with the knife his own head that was wet with bathing in the holy waters consecrated to Siva.

19. At that moment, hastening as we do to relieve the sufferer the highly merciful Siva, rose, out of the fire brilliant like the god of fire (fire out of Arani), held him by the two arms and prevented him from the act: and by the virtue of that blessed touch his body again became completely hale and healthy. [like the god of fire in a personal form. D.]

20. The god Siva said to him, "O good one, stop, stop, ask of me freely what thou likest. I will confer on thee any boon. I should be pleased with men dovoted to me, for offering mere water. (Do thou secure thy life at the hands of Siva, myself. D.) and in vain thou cruelly afflictest thy body.

21. The most sinful asura asked for a boon that was most terrifying to all beings, "On whosesoever head I shall place my hand,, let him die."

22. On hearing that (request) the worshipful Rudra was very much vexed; still he laughingly said to him, 'Yes', and he gave him the boon like milk to a serpent (the boon which was to prove true D.)

23. So favoured, the asura was certainly impatient to lay hands on Gowri and being an asura, proceeded to place his hand on the head of Siva in order to test the virtue of the boon. And so the god Siva had to fear from what he himself had done (from his own boon).

24. Pursued by him and trembling in great fear, Siva ran towards the North to the point where earth and heaven meet. [ran as far as the firmament on high, the earth's end and the bottom of the earth (Patala].

25. Not knowing the remedy the great gods kept quiet; then Siva went to the brilliant Vaikuntha situate beyond the sphere of darkness.

26. Vaikuntha where shines enthroned Narayana the highest resort of the ascetics who are of tranquilb mind and refrained from all harmful activity and having attained to which no one returns to Samsara.

27. Seeing Siva in that difficult plight, the Almighty Lord that destroys all affliction, appeared at a distance assuming by virtue of His yoga the form of a little Brahmacharin.

28. And glowing like fire by His lustre, adorned with a zone, deer skin, a staff (and a rosary of beads etc.,) with darbha in His hand and in great modesty the brahmacharin saluted him (the asura).

29. The Lord said:— 'O Sakuni's son, evidently thou art much fatigued, Hast thou travelled a long distance? Take rest for a moment. This human body (if well cared for) yields all desires.

30. If it is a matter fit for our ears, please, O powerful one, tell me on what you have set thy mind. For generally (O good one!), every one endeavours after his desired objects through persons chosen for his help.

31. Sri Suka said:— "Thus in words flowing with nectar (in winning accents) enquired by the Almighty Lord, he felt refreshed and told Him all that he had done from the beginning.

32. The Lord said:— "If it were so, we do not believe in his words: for, under the curse of Daksha he attained to the state of a Pisacha and is now the king of Pretas and Pisachas.

1. (His whole body steeped in anger, Hara speaks nothing true: for, how could truthfulness be expected of one in wrath? O great Asura, thy understanding is clouded).

33. O great asura, if thou still have faith in him who is called Father of the world, O great asura, then, O dear one, first of all, place thy hand on thy own head and be assured of it.

34. If Sambhu's words should after all prove false, O great Danava, then thou mayest do away with him for uttering a falsehood, so that he may not live to utter falsehood again.

35. With these admirable and (smiling) winning words of the Lord, his mind changed: and the wicked one forgetfully placed his hand on his own head.

36. Instantly the asura fell, his head split open as if struck with the Vajra (thunderbolt) and in the heavens were heard shouts of 'Victory, salutation, well done'.

37. The sinful Vrikasura having fallen, showers of flowers fell from the hands of the gods, Rishis, Pitris and Gandharvas and the god Siva was rescued from the difficulty.

38. The Almighty Lord Purushottama said to Siva thus rescued, "O god Mahadeva, this sinful one is struck down by his own sin".

39. Who having done wrong to the great, O Isa, could be safe and prosperous? (None). Much less could he who does wrong to the Lord of the world and father of the Universe.

40. He who tells others or listens to the account of Siva's rescue by Hari, the Supreme Atman, the sea of incomprehensible powers, obtains release from samsara as well as from his enemies.

ADHYAYA 89.

Bhrigu and other sages prove the supremacy of Vishnu.

1. Sri Suka said:— On the banks of the Saraswati, Rishis were engaged in performing a great sacrifice (Satra): then there arose a question among th m as to who is the Supreme of the three Rulers of the world.

2. Engaged in that inquiry they sent Bhrigu, the son of Brahma, O king, to ascertain the truth. He proceeded to the court of Chaturmukha Brahma.

3. But in ord r to test the state of his mind he did not make a bow, or, offer praises to him (Brahma); the worshipful and glorious Brahma grew angry with him and seemed to be aglow with it.

4. However the powerful (lord) Brahma himself quieted the anger which arose in his heart towards his son, just as fire subsides with the water born of itselt.

5. Then he went to Kailasa and the god Maheswara rose in joy and proceeded to embrace his brother.

6. But Bhrigu did not like it and said to him, "Thou goest astray;" (Thou art wanting in piety. D.); thereupon Siva of fiery eyes, became angry and snatched up his trident and went forth to strike him.

7. The goddess Parvati fell on his feet and, with her words appeased him. (Thus Siva escaped from that difficulty). Next from mount Kailasa) Bhrigu went to Vaikuntha where the Almighty Narayana abides.

8. And Bhrigu kicked with his foot the chest of Vishnu who was lying on the lap of Sri Lakshmi: thereupon the Almighty Lord, the shelter of the righteous, rose along with Lakshmi.

9. Alighting from His bed He bent His head in reverence to the sage, bid him welcome and said, "O sage, just rest thyself in this seat, O great one, may thou be pleased to forbear with us who were not aware of thy arrival!

10 & 11. "O father, thy feet are very delicate, O great sage", so saying the Lord with His own hand soothingly pressed the feet of the brahmin and said, 'purify Me, O worshipful one, all the world and its protectors depending on Me, with the water washing thy

feet, which hallows all the waters.

12. "It is to-day I have become the absolute abode of Lakshmi, O powerful sage, for, she will hereafter dwell constantly on My (our) bosom as My sin is washed off by thy feet. (as by thy feet sin is washed off thence. D.)

(And from this day let that mark be known as Sri Vatsa distinguished by the foot-print).

13. Sri Suka said:— When Sri Narayana was speaking thus, Bhrigu was highly blissful to listen to His soft words and, highly satisfied, remained silent with overflowing devotion and tears in his eyes.

14. And Bhrigu returned to the place of the sacrifice and fully described to the sages versed in Vedas all that he had experienced.

15. On hearing that, the sages were full of astonishment and rid of all doubt and believed Vishnu to be the Supreme in whom abide perfect tranquility and promise of fearlessness.

16. For, it is from that Vishnu directly are derived righteousness, wisdom, and (with it) renunciation (of four aspects) and the Yogic powers of eight descriptions and the glory which would remove the dirt attaching to Atman.

17. It is said that He is the final resort of the righteous who, rid of all sin, have a serene mind and regard all beings equally.

18. Satva guna is His most beloved body and the brahmins are their beloved deities, and to Him resort men of subtle understanding who are of serene mind with no wish for blessings.

19. He has three different forms as Rakshasa, Asura and Sura who are invested with the Maya of three gunas, and Satva is the means of getting free from it. (Maya) [But Satva is commendable as affording light to see Hari D.].

20. Sri Suka said:— The sage Brahmins who dwelt on the banks of the Saraswati made this investigation for dispelling the doubts of men and they attained to His state by worshipping the lotus feet of the Perfect Person.

21. This episode as related above, a cup of nectar rendered fragrant in the lotus of Suka's mouth, that dissolves the fear of samsara, celebrating the glory of the Supreme Person (Purushottama), the sojourner who constantly drinks of it with his ears gets

rid of the fatigue of wandering through diverse paths (of samsara).

22. Sri Suka said:— Once in the city of Dwaraka the child of a brahmin died the moment it was born and touched the earth.

23. The brahmin took the child and placed it at the gates of the palace.

[1. Sri Suka said:— On a certain occasion Kesava made all preparations for the Aswamedha sacrifice and sent out the consecrated horse to go round the earth.

2 & 3. Krishna, the joy of Yadus, ordered for the protection of the horse, Hardikya, Kritavarman, Yuyudhana, Satyaki, Charudeshna, Sudeshna, Pradyumna, Samba, Amsumat, Subhanu and Yadavas with many divisions of the army.

4. They went round the earth and in a short time brought back the consecrated horse.

5. Hearing that Hari was about to perform Aswamedha sacrifice, the sages long engaged in tapas and of very rigid vows, went to attend it.

6. Kesava properly appointed Hotri, Adwaryu, Udgatru, and other priests as well.

7. With the help of the Rishis and great brahmins well versed in the sacrificial lore the Almighty Lord went through auspicious rites and then the rite of consecration as the sacrificer.

8. In order to wait upon Him came in kings of various countries brilliant like unto the gods with their crowns and head-dress.

9. Invited by Vasudeva and eager to attend that sacrifice, Pandavas also, O king, went to Dwaraka.

10. When the grand celebration of the Aswamedha sacrifice was thus proceeding, the brahmins were thoroughly pleased with the food, clothing, cows, lands and gold distributed among them.

11. Consecrated as sacrificer Govinda propitiated the brahmins with all the desired things and ate whatever they chose.

12. When the kings were seated all round occupying their respective places and kept order, crying out, 'silence', with canes rattling in their hands.

13. A certain brahmin holding a blade of grass by the root came in haste and at the entrance of the sacrificial buildings holding up his hand and screamed out in affliction with his throat par-

-ched up with hunger and cheerless face, tears flowing from his bewildered eyes, weeping in distress with a drooping heart, said this.

24. My child is dead (my children are lost) on account of the wrong action of a worthless kshatriya, a brahmin-hater, addicted to the objects of sense (having no control over his mind), miserly and fraudulent.

25. Subjects that serve the king who takes delight in harassing them, who is of bad character and has no control over his senses, suffer poverty and perpetual grief.

26. Thus that saintly brahmin cried out the same story at the king's gate a second time and a third time in loud tones and so on.

27. Standing beside Kesava, one day, Arjuna heard the cry and spoke to the brahmin who was complaining of the loss of his ninth child.

28. What! O brahmin, is there no one in thy house who wields a bow, a kshatriya by birth? These are only brahmins that are engaged in a sacrifice. [These brahmins are indeed engaged in sacrifices for the sake of the wretched kshatriya. D.]

29. Those (kshatriyas) are only mere actors on a stage to maintain their life in the guise of kshatriyas, who may be found in a place where brahmins are sorrowing, having lost their wealth, wife and children. [Where brahmins and servants with their wealth etc., are sorrowing. D.]

30. I shall protect the child of you both so helpless here: if I fail to fulfil this word, I shall fall into fire and be rid of my sin.

31. Brahmana said:— Sankarshana, Vasudeva, Pradyumna, Aniruddha, foremost among bow-men and matchless warriors have been unable to afford protection in this case.

32. How is it that thou through childishness hopest to do what has been found impossible to do by the Lords of the world. We do not place faith in thee.

26. & 27. D. Saying this he again and again cried out in sore affliction; the proud Arjuna heard him, rose from his high seat and going from Kesava's presence to the brahmin, inquired, 'O brahmin, hadst thou any children.' What afflicts thee? Tell me the whole truth. I now make thee happy. Thus inquired the brahmin said, 'every one of my children, as it is born, is at once carried away by some one from the room of confinement.' On hearing it, Arjuna smilingly said to the brahmin:—

33. Arjuna said:— I am not Sankarshana, O brahmin, nor Krishna, nor Krishna's son: I am that Arjuna whose bow is the Gandiva. [Arjuna and note my bow. D.]

34. Do not despise me, O brahmin, or my prowess that delighted the three-eyed Deity; I shall conquer Death in battle and bring back thy child.

1 & 2. Having thus tried to infuse confidence into the brahmin Arjuna said to Krishna, "O Lord, give me permission to go for the sake of the brahmin and thou mayest go on with the horse sacrifice with these great man". And to Arjuna who thus spoke seeking permission and who got ready his quivers and Gandiva, Achyuta smilingly said thus.

3. The Lord said:— I shall Myself go: it is not possible for thee, Arjuna: I think it is an uncommon spirit by which the child is killed.

4. Arjuna said:— At the Khandava forest Indra with other Rulers of the world was defeated by me and the god of three eyes in the guise of a hunter was pleased in battle.

5. And even Nivata Kavachas living at Hiranyapura whom Indra found difficult to vanquish were destroyed in battle by myself.

6. What Bhuta could it be, greater than all those, O slayer of Danavas? Why dost thou frighten me? Be pleased to give me permission now.

7. Sri Suka said:— Thus spoken to, Krishna gave permission to Arjuna and from the sacrificial apartment he went forth with the bow in hand.

8. —Mounting his spacious chariot with the monkey-banner hoisted up, placing the brahmin in front of him, he went round that village.

9. On reaching the brahmin's village, Arjuna set him down from the chariot and learning that his wife retired into the room of confinement, Arjuna said him, O king.

10. O brahmin, go home: no fear from anything to thee: I have promised protection today: go and comfort thy affrighted wife].

35. Thus comforted and assured the brahmin went home in

delight as he had heard of Arjuna's prowess.

36. When the hour of delivery of his wife came, the great brahmin in anxiety entreated Arjuna to protect the child from Mrityu.

[1. Sri Suka said:— Thus entreated, Arjuna mounted the chariot, stringing his bow Gandiva, made haste to the vicinity of the room of confinement.

2. The brahmin also entering anxiously cried out to Arjuna, 'Protect, protect from Mrityu]".

37. Having sipped consecrated water and bowed to Maheswara, contemplating the divine missiles, he lifted up his bow Gandiva ready strung;

38. And blockaded the house of confinement with shafts charmed with very many divine missiles on its sides, above and below,— in fact Arjuna made a cage of shafts.

39. Then the brahmin's wife was delivered of a son and the child cried well: but instantly vanished bodily out of sight through the sky.

40. Then the brahmin said censuring Arjuna in the presence of Krishna, "Look at my folly who put confidence in futile boast.

41. "Who is the (greater) deity powerful enough to protect it when Pradyumna, Aniruddha, Balarama, Krishna could not.

42. "Fie upon Arjuna of empty boast! Fie upon the bow of him who flatters himself, full of wrong notions, foolish and wicked enough to hope to recover what is in the grip of fate. [recover for us who are harassed by Fate D.]

43. When the brahmin was thus complaining, Arjuna, having recourse to his *vidya* went to the city of Yama.

44. There he did not find the brahmin's son: then he went to the cities of Indra, Agni, Nirrithi, Soma and Varuna, to Rasatala, Swarga and many other places with his weapon ready to fight.

45. Having missed the brahmin's child everywhere and not being able to keep his promise, Arjuna prepared himself to fall into fire, but he was asked by Krishna not to do so.

36. D. The brahmin ran up in haste to Arjuna, the great warrior and said, 'O Partha, O warrior, come on; be prepared, O foremost one on the filed of battle; here is an occasion to prove all those accounts of thy past prowess.

46. I shall show thee the sons of the brahmin; do thou not scorn thyself according to thy own fancy and these men (hereby they) will perpetuate our pure glory.

47. Having so advised him the Supreme Lord with Arjuna mounted His divine chariot and went towards the west.

48. He passed beyond the seven dwipas, the seven oceans and the seven mountain ranges and Lokaloka mountains, and entered the region of darkness.

49. There his horses Saibya, Sugriva, Meghapushpa and Balahaka could not see their way in the darkness, O bull among Bharatas, and they could not go forward.

50. Noticing that, the Almighty Krishna, the grand master of great yogins, sent in advance His chakra which shone like a thousand suns.

51. That Sudarsana or Chakra, quick as thought, passed through, breaking up by its enormous light, the thick and terrible and pervading darkness, just as Rama's shafts discharged from His bow string penetrated (enemies') armies.

52. Through the path which the chakra made, Arjuna just saw that Supreme and Infinite all-pervading light (Krishna the Supreme Lord) beyond the region of darkness and, his eyes being dazed, he shut them.

53. Next having passed through a region of powerful Vayu, He entered the region of water adorned with ever swelling waves and on it He saw a wonderful and luminous palace shining with thousands of columns of brilliant jewels.

54. And therein He saw the most formidable and wonderful Ananta shining with radiant jewels in his thousand hoods, with two thousand fearful eyes, like unto a white hill, black at the neck and in the tongue (like unto a piece of white cloth, black at the neck and moving in a zigzag course. D.)

55. And there He saw on the confortable seat of Ananta's body the most exalted Purushottama, the Lord of infinite powers, like unto a rainy cloud, clad in golden cloths, with gracious face and charming (smiling) broad eyes.

56. With his profuse and curly locks encircled by the lustre of the ear-rings and a crown of numerous and wonderful jewels, with

eight long arms, with the (excellent) jewel of Kaustubha and the splendour of Srivatsa and encompassed as it were with His Vanamala.

57. Worshipped by Sunanda, Nanda and other gaurds of His own, Chakra and other weapons in concrete personality, by Pushti, Sri, Kirti, Aja and all Muses of Fortune, the Lord of Parameshtis.

58. Sri Krishna bowed to His own infinite self: as also Arjuna filled with fear at His sight. The one perfect Lord of the great gods, spoke to the two who stood with folded hands, in a smile and in emphatic accents.

59. By Me desirous of seeing you both, these sons of the brahmin were brought away: you (both that) have appeared on earth for the protection of righteousness, have killed the asuras forming the burden of the earth: do you (both) soon come back to My presence!

60. Though Perfect in all blessings you two sages, Nara and Narayana, are foremost among those that follow the path of righteousness to maintain order in the world by setting an example.

61. Thus directed by the supreme Lord the two Krishnas accepted the mandate, bowed to the Perfect One (to the One of Perfect bliss) and with the sons of the brahmin they gladly returned to their home, by the same route and gave the brahmin his sons in their suitable form and age.

63. Having seen the glorious state of Vishnu Arjuna was too much astonished and realised that any prowess on the part of men is simply due to the grace of Sri Krishna.

[1. & 2. Govinda again went into the sacrificial apartment filled with priests, brahmins, and Ritviks and with noble princes, being told of the expiation ceremony for leaving the place and with the approbation of brahmins, Krishna resumed it.

3. Having completed the sacrifice according to Sastra and propitiated the brahmins with granting all their requests and got the Rithviks to honour the Rishis and others, O best of Kurus.

4. And having performed the Avabhrita in the river Yamuna, the foremost one of Yadu's race spent His time in joy, as it best pleased Him to do, in the company of Rishis.]

64. Exhibiting these and many similar great powers, He enjoyed the objects and worshipped the Supreme Being with sacrifices on the highest scale.

65. And on His subjects, brahmins and others He showered in due time all the desired things, just as Indra does, as one occupying the highest position.

66. He himself put down some and got Arjuna and others to put down other unrighteous kings. Thus He maintained the observance of righteous duties in the best style through Yudhishtira and other agents.

ADHYAYA 90.

Summary of Sri Krishna's glorious life.

1. Sri Suka said:— In perfect blissfulness, the Lord of Srī dwelt in His city of Dwaraka abounding in wealth of every description and peopled with the great Vrishnis.

2. There the ladies always wore gorgeous robes, and precious jewels, shone in their unfading and brilliant youth, played at ball and enjoyed other diversions and all shone like streaks of lightning.

3. The roads and streets of the city were day and night thronged with elephants in rut, well equipped soldiers, richly caprisoned horses, and chariots fitted with ornaments of burnished gold.

4. On every side of the city were numerous groves and parks filled with the music of birds and bees housed in the avenues of trees ever in blossom.

5 & 6. The one beloved consort of all the sixteen thousand wives, Sri Krishna sported with them in as many forms severally in their mansions of surpassing wealth and splendour where the crystal waters were fragrant with the pollen of full-blown Utpala, Kalharas, Kumuda and lotus and where birds of every species warbled out their voice.

7. The Lord of prosperity freely sported in the water of rivers and, embraced by women, had His bosom painted with the saffron on their bosom.

8. He was praised by Gandharvas who joyously played upon Mridanga, Panava and Anaka and by bards and songsters who

played upon the Veena.

9. Sprinkled on with syringes by the laughing damsels and He also sprinkling them in return, sported He like the king of Yakshas with Yaksha women. [Waited upon by the laughing etc.,.... sported in loud laughter in the midst of His own queens.]

(Ten to twenty-four are not translated as describing very delicate scenes.)

25. By virtue of such constant devotion to Krishna, the Supreme Master of great yogins, His queens attained to the highest goal.

26. Even when heard of or celebrated in exquisite poetry He irresistibly draws the mind and heart of women! How great should be the attraction the Lord exerts on those that directly see Him!

27. Is it possible to estimate the tapas (meritorious devotion) of those women who regarded the Father of the Universe as their husband, and did loving service to Him by shampooing His feet and other attentions.

[1. In their mansions the Absolute Lord without an equal or a superior, was seen to lead a blissful life with those queens (who were all different forms of Lakshmi) and though in His own infinite and essential bliss, observed like an ordinary mortal the sacred duties laid down for a house-holder.

2. Having obtained the very Lord of Lakshmi for their consort, whose path Brahma and the great gods do not realise, those women joyfully worshipped Him, their affection growing every moment, their smiles, looks and the coyness of first meeting unabated all through.]

28. The Lord, who is the shelter of the righteous, thus practised the righteous rules laid down in the Vedas, clearly illustrating how domestic life may become the way to the acquisition of Dharma, Artha and Kama.

[1 & 2. When the Lord that puts down the wicked and wields the chakra was thus ruling the world, Dwaraka, Vrishnis' abode, twelve yojanas in extent, was, O best of Kurus, crowded with sages, brahmins, kshatriyas and bards and was always in a state of decoration (festivity).

3 to 6. From Pindaraka and other holy places sages

possessed of serene mind and daily devoted to austere vows went to Dwaraka to have a sight of the Lord. (*vide* Text for names).

7. They were of various description: some living on water, some on mere air, some without any food; some firm in vows; some clad in barks and skin with matted locks or denuded heads;

8. Some bathing thrice a day, and observing perfect silence: some devoted to the study of Vedas and some repeating and singing hymns and praises;

9. Some inclined to be contemplative, made up their mind to sit in meditation with only skin and bone in their body, a bundle of veins and tendons.

10. The sages ever in quest of truth and possessed of serenity of mind came in from all sides, and waited on Him, O great king,

11. By kshatriyas of great prowess and brahmins rich in tapas, by Sutas and Magadhas expert in singing panegyrics.

12. O delight of the Kurus, Dwaraka resounded with Vedic recitations and the auspicious sounds of musical instruments.

13. Of all the holy places and the holy waters that remove sin, this Dwaraka became the first and foremost since the God of gods dwelt there.]

29. Krishna who in the highest measure observed the householder's course of righteous duties, had sixteen thousand and one hundred queens

30. The eight already mentioned of those jewels of women are Rukmini and others in the due order and their sons also were already (all) named in due order.

31. By every one Krishna had ten sons, that is, he had as many ten sons as there were wives. The course of the Supreme Lord is never devoid of purpose!

32. Of these sons of boundless strength and prowess eighteen were warriors and achieved high glory and their names may be listened to.

33 & 34. Pradyumna, Aniruddha (Charudeshna) the lustrous, Bhanu, Samba, Madhu, Bhrihadbhanu, Chitrabhanu, Vrika, Aruna, Pushpaka, Vedabahu, Srutadeva, (Chakradeva) Sunandana, Chitra bahu, Virupa, (Chitrabhanu and Varutha) Kavi and Nyagrodha.

[1 & 2. Trivakra's son Visoka (V. Upakrosa) was devo-

ted to Krishna: he was Narada's disciple and maintained uninterrupted vow of celibacy, the Satvata Tantra is written by him: by studying it one may obtain Mukti: in that work the Vaishnava method of purification is laid down for women, Sudras and slaves.

35. Again of these eighteen sons of Krishna the first and the foremost one was Pradyumna, a son of Rukmini's, equal to the father.

36. The warrior (Pradyumna) married the daughter of Rukmin and of them was born Aniruddha as strong as ten thousand elephants.

37. He also married the grand daughter of Rukmin, being himself a grand son through his daughter: and his son was Vajra who was the only survivor after the Mausala war.

38. His son was Pratibahu and his son Subahu; of Subahu was born Santasena and his son was Satasena.

39. Those born of this race were neither poor nor poor of descendants (children) nor short-lived nor weak, nor hateful to brahmins.

40. Even in ten thousand years, O king, it is not possible to enumerate all those who, born of Yadu's race, were celebrated for their deeds.

41. It is said that there were three crores eighty-eight hundred teachers for the (numberless) children of Yadu's race.

42. Where Ahuka alone has (protects) ten thousand times ten thousand lakhs of sons, who could possibly count the definite number of all the great Yadavas?

43. Those very wicked Daityas who had been slain in the wars between the gods and the asuras were born among men and, being proud and arrogant, harassed the people.

44. To punish them the gods were under the direction of Hari born in Yadu's race and they were divided into one hundred and one families.

45. As their guide and Lord the Almighty Hari also appeared in that family and all those Yadavas who faithfully walked in His footsteps and worked for Him, were prosperous.

46. Vrishnis though always thinking of Krishna did not realise Him to be the absolute Lord, Narayana, as He seemed to be

one of them, was familiarly seen in bed, on the seats, in wanderings in converstion and sports, in bathing and in ever so many relations.

[1. For twelve years at Kurukshtra and with materials created by His own Yoga He performed sacrifices dedicated to Paramatman, the one main purport of all the Vedas, who is no other than Himself.

2. With Krishnadwaipayana, Visvamitra, Asita, Sandeepana, Parasurama for His preceptors, the most glorious Lord, worshipped by Uddhava, along with His brother and the chief queens, consecrated Himself for the sacrifice.

47. O king, It is no wonder that Krishna who wields Kalachakra as His weapon completely reduced the burden of the earth, who arose among the Yadus and surpasses in holiness the waters of the heavenly river that flows from His own feet, those that hated whom as well as those that loved whom attained self-realisation: to whom the goddess Lakshmi whose grace all others endeavour after, in perfect devotion eternally dedicates Herself, whose name heard or uttered destroys all evil (sin) and by whom are taught the duties of every family of Rishis:

47. D. It is no wonder......earth, who has given to mortal men the holy stream of His glories, who appeared as a son of Yadu's race, the waters washing whose feet form the heavenly River, whose essential nature is the embodiment of the six excellent attributes in perfection, on whose chest Sri Lakshmi dwells for ever, whose word of command (i. e., Vedas and Sastras) forms the infallible authority for the world, on whom depend for their existence all that are known and seen as cause and effect, and to whom all righteous duties are directed.

48. Most exalted shines Sri Krishna, the one abode of all the Jivas and their Antaryamin, whose birth thro' Devaki is a matter of mere talk, of whom the great Yadavas were attandants at His court, who with His own arms has put down unrighteousness, who absolves from sin all the mobile and immobile beings and who with His charming face and winning smiles promoted the contemplation in the women of Vraja and the city, of Himself as the one Lord of all blessings and the one conqueror (of samsara).

48. D. Most exalted shines Sri Krishna who is celebrated as the son of Devaki, in whom all creation abides, who punished the thieves (evil-doers) with His own arms as well as His lotus-like feet which He was pleased to set on the earth for the very purpose of removing the burden on her, who filled with joy those that were endowed with a vision of Him both within and without and who by His personality is the abode of Lakshmi and by His fascinating and smiling glances proved to be personally Manmatha to women.

[1. One should incessantly contemplate that Paramatman Hari who, having no equal or superior, is destitute of a cause for His existence, who is the cause of the beginning, middle and end of the Universe, the one Ruler of Prakriti and the intelligent beings (Jivas) and who in the form of a Rishi is the author of Puranas and having attained to whom the Jiva casts off the bonds of Prakriti and, like a bird in sleep, is rid of attachment to the body and its belongings.]

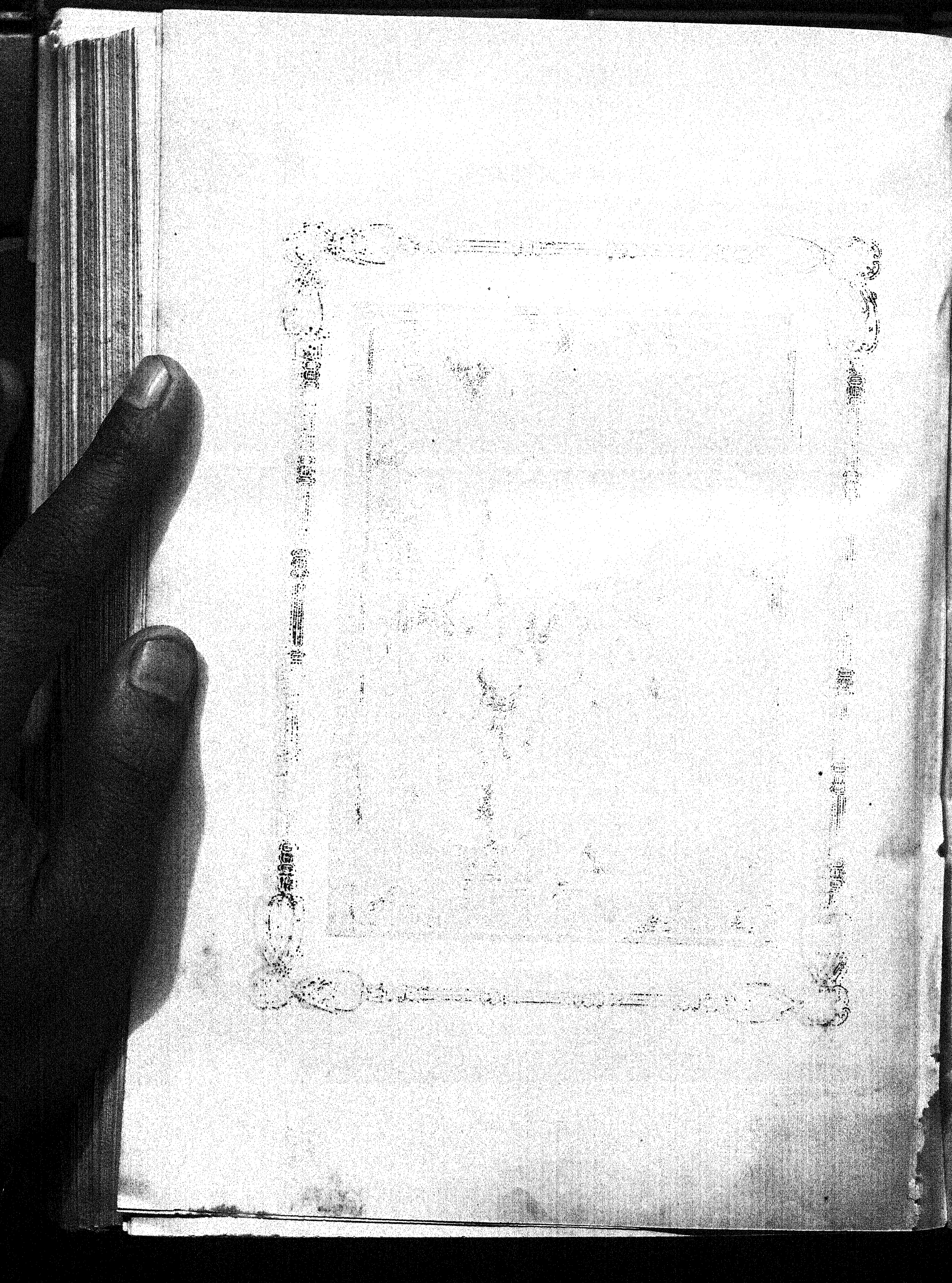
49. He who seeks to develop devotion to His feet should listen to the accounts of the deeds that wear away all enthralling Karma, of the foremost One among Yadus— the deeds which accord with the sportful forms which the Supreme Being thus assumes for the purpose of defending the righteous course taught by Himself. (D. *Listen to* — sing.)

50. By virtue of the devotion which grows at every hour and minute, by listening to, and singing of, and by constantly contemplating, Mukunda's glorious stories, the mortal man attains to His abode which is beyond the range of Yama's inevitable force and for whose sake even kings left inhabited places and retired to the forest.

(Suta said:— He who with faith listens to, or relates to others, the history, sung by the venerable son of Sri Vyasa, of Murari of immortal and blissful glory that annihilates the sin of the world and forms the graceful ornament of His votaries, is able to steadily devote his mind to the glorious Lord and attain to His fearless and blessed abode.)

Thus ends the Tenth Skandha.


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THE

SRIMAD BHAGAVATAM

ELEVENTH SKANDHA

ADHYAYA 1.

The curse pronounced by Rishis on the Youths of Yadu's race and a brief description how the race was withdrawn.

1. Sri Suka said:— Waited upon by Rama and the Yadavas Krishna destroyed the daityas and, having caused virulent discord to grow (between Pandus and Kurus), He reduced the burden of the earth.

2. Those Pandu's sons who were beyond measure angered by their enemies in the unfair gambling, by scornful treatment, by dragging Draupadi by her locks, were made the means, and the Almighty Lord got the collected kings to destroy one another and thus reduced the burden of the earth.

3. Having put down the armies of kings that formed a burden on the earth with the hands of Yadus protected by his own arms, the Lord of infinite nature and powers considered, "I think that the burden of the earth though removed, is not yet removed indeed so long as the irresistible Yadava race continues to be".

4. This race cannot at all meet its discomfiture at others' hands, because it has My support and it has an ever growing prosperity and strength: therefore, having created internal discord in the Yadava race, like fire in a bamboo bush, I shall withdraw

1. V. Having put an end to Daityas, viz., Putana, Sakata etc., Krishna with Rama and Yadus caused the fiercest discord to grow between Kurus and Pandus and removed the burden of the earth.

D. With Bala Rama and Yadavas Krishna put down the Daityas and in order to reduce further the great burden of the earth He caused the pitiable discord to grow (among His own people).

2. *The kings.* D. Enemies.

Myself to My abode (from the view of the world).

5. Having thus resolved, O king, the Supreme Lord of true thought brought His own race to a close, making a brahmin curse its (nominal) cause.

5. & 7. Having by His personality in which all the beauty of the world culminated, captivated the eyes of men and by His words the heart of those that remember them, having by His foot-prints suspended the activities of those that saw them, and having spread His fame sung in most charming verses through the whole world with the purpose that by that means the future people may emerge from darkness (Samsara), the Supreme Lord retired to His abode (withdrew Himself from its view).

8. The king said;— How did a curse descend upon the Vrishnis who were devoted to brahmins and extremely liberal, who daily worshipped the elderly and the wise and who had given their heart to Krishna?

9. What was the occasion for the curse, what was its nature, O best of brahmins, how did discord find place in those who were all of one mind? Be pleased to tell me all this.

10. Sri Suka said:— Exhibiting a personality, the one focus of all graces, doing exemplary and auspicious work on earth, perfect in all blessings and happily abiding in His city (Dvaraka), the most glorious Lord saw something left yet to be done and purposed to terminate His race.

11. When having done many auspicious and glorious deeds which remove the dirt of Kali in those that sing them, the Lord dwelt as Bala in the house of the great Yadavas, the sages obtained His leave and went to the holy place of Pindaraka.

12. The sages are Visvamitra, Asita, Kanva, Durvasas, Bhrigu, Angiras, Kasyapa, Vamadeva, Atri, Vasishta, Narada and others.

13. The youths of Yadava race went sporting after them,

6 & 7. V. Having by his form eclipsed all beauty in the world, attracted the eyes of men by his glances and by his utterances the heart of those that remember them etc... sung by the righteous.....

Remember them. D. Remember that form.

Saw them. Saw that form.

Having spread. D Having in its true character spread etc.

9. D. What was the occasion for the curse (on Yadu's race).

made obeisance to them and, being impudent, yet seemingly docile, put a question to them.

14. Having masqued Jambavati's son in the dress and ornaments of a woman, they said, "This damsel is pregnant and enquires of you, O sage brahmins."

15. She feels shy to ask you directly: please tell us, O sages of truthful insight, she is longing for a son and about to deliver. What will she bring forth?.

16. Thus practised upon in joke, the sages in anger, O king, said to them, "O foolish ones, she will bring to bed a pestle that destroys your race."

17. On hearing that, they were very much frightened and, undoing the dress of Samba they found in it a pestle veritably of iron.

18. Ah! what folly have we committed-we unlucky fellows! What would people say of us? Thus perplexed they went home with the pestle.

19. And with drooping faces they took it to the court and in the presence of all Yadavas made known the whole thing to their king (Ugrasena).

20. The residents of Dwaraka heard of the brahmin curse which cannot prove false and saw the pestle, O king, and were filled with astonishment and extreme fear (V. and were in great bewilderment).

21. That Ugrasena, king of Yadus got the pestle reduced to powder and caused it to be scattered into the sea: and of it there was a piece left not reduced to powder.

22. Some fish swallowed that piece; and the particles of the powder were borne by the waves and deposited on the shore and there they grew into grass known as Erakas.

23. It so happened that that fish was caught in the sea along with others by fishermen: and one of them found that piece in the stomach of a fish, and fixed it at the tip of his arrow.

24. The Almighty Lord, the Supreme Ruler, knew all that, but still He did not like to set aside the brahmin curse and, being Kala Himself, He approved of it.

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16. *In anger.* D. At once (without any hesitation or delibrate consideration).

ADHYAYA 2.

Narada tells Vasudeva of the conversation between Nimi and Jayanteya—Kavi and Hari give precepts to Nimi.

1. Sri Suka said:— In Dwaraka protected by the arms of Govinda, Narada every now and then stayed in his ardour to wait upon and worship, Krishna, O best of Kurus.

2. Who indeed, O king, possessed of sound senses and invested by Mrityu (death) on every side, would neglect to worship the lotus-like feet of Mukunda which are contemplated by the highest gods?

3. On a certain occasion the divine sage coming on a visit to his house, Vasudeva worshipped him and to him who was comfortably seated, bowed and said as follows:—

4. Vasudeva said:— O worshipful one, thy travels like those of parents, bring welfare to all the helpless creatures that take to the path of the glorious Lord.

5. The work of a deity may tend both to the misery and happiness of beings and the work of the righteous like thyself devoted to Achyuta, tends indeed only to their happiness.

6. The gods recompense men in the same way as these worship them (according to the intention of men that worship); for following one's action the gods act like one's shadow; but the righteous are very kind to to the afflicted and helpless.

7. Still O Sage, we request you to tell us of those Dharmas or righteous courses which delight the Lord and listening to which with faith, the mortal man gets free from all fear.

8. Formerly desirous indeed of an issue I worshipped the Lord Ananta who confers Mukti on His devotees! But deluded by God's *Maya*, I did not worship Him for Moksha.

9. O one of rigid vows, pray so thoroughly teach us that I may surely get release from Samsara of various miseries and beset with fear on every side.

10. Sri Suka said:— O king, thus solicited by the thoughtful

2. V. *sound senses.* sound eye-sight.
Invested by mrityu. V. in no way subject to death (adjective to feet).

6. *Following one's action.* V. i. e., guided by the nature and extent of worship or Karma in general.

9. *So thoroughly teach us.* D.:Direct us straightly to that course in this life by walking in which......form this samsara of various miseries and from every kind of fear.

Vasudeva, the divine sage was very much pleased to remember the qualities of Hari (at his instance) and said to him.

11. Narada said:— Thou hast well decided upon this course, O bull among Satvatas, in that thou enquirest about the virtues and duties that delight the Lord and purify all.

12. Whether listened to or uttered or contemplated or regarded with esteem or assented to or appreciated, that praiseworthy and righteous course would at once purify even those that have done wrong to all creature.

13. By Thee, the most auspicious and almighty Narayana whose name, heard or sung, brings merit, is to-day called to my memory.

14. On this question a certain old story is told. It refers to a conversation between the sons of sage Rishabha and the great king of Videhas.

15. Priyavrata, the famous son of Manu Swayambhuva, had a son called Agnidhra of whom was born Nabhi and his son is known as Rishabha.

16. The wise say that Rishabha is an amsa of Vasudeva (Narayana) who appeared on earth in order to teach *dharmas* leading to Moksha and he had a hundred sons, all thoroughly versed in the Vedas.

17. Of the hundred the eldest was Bharata devoted to Narayana and after him this wonderful continent is widely known as Bharata Varsha.

18. Bharata abandoned this earth after it was duly enjoyed and renouncing the kingdom he worshipped Hari by tapas and attained to His region in three lives.

19. And nine of them became the rulers of nine *dwipas* all round and eighty one became brahmins and authors of treatises on Karma.

20. The remaining nine of blessed nature became sages that were able to propound the highest truth; having laboured much for the sake of wisdom they were sky-clad and deeply learned in the lore of Atman.

10. *To remember etc.* D. To remember Hari at the mention of His qualities

11. V. *Purify all.* that lead to the betterment of the world.

D. That is the source of every desired blessing.

20. *That were etc.* D. That practised absolute celibacy and remained ascetics.

21. Kavi, Hari, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Chamasa and Karabhajana.

22. These realised the universe, both subtle and gross, to be the Almighty Himself and to be nothing different from their self; and they traversed the earth.

23. Unobstructed in their course they freely go about the regions of the gods, Siddhas, Sadhyas, Gandharvas, Yakshas, men, Kinnaras and Nagas, of sages, Charanas, Bhutas (Kailasa), Vidyadharas, stars and Kamadhenus.

24. On one occasion, by chance they were at the great sacrifice of the glorious Nimi, which was conducted by Rishis in the continent of Bharata.

25. On seeing them who shone like the sun and were the most devoted followers of the Lord, O king, the sacrificer, the fires, brahmins and all worshipfully rose to wait on them.

26. The king of Videhas was very much pleased to know them rightly as devotees of Narayana, offered them a seat according to their greatness and worshipped them.

27. The highly delighted king modestly bowed to those sages brilliant with their glory and resembling the suns of Brahma and enquired.

28. Videha said:— I think that you are directly the attendants of the Almighty Lord Narayana; Vishnu's messengers go about the worlds indeed to purify them.

29. This human body is not easily attained by jivas and it would break down in a moment (i. e., a transient one) in that life

22. V. *Realised etc.* Realising the Universe of intelligent and unintelligent principles to be the body of the Lord and inseparable from him.

D. Realised the Lord's nature as pervading all cause and effect and distinct from jiva and also the gross universe to be a representative image and distinct from Paramatman Hari who pervades all as Antaryamin, the inner guide.

Note. The interpretation of the passages conveying identity is withstood by the attribute *Sadasadatmakam.* The particular kind of *Lakshana* is not based on sound-authority.

23. D. *Freely go.* Having attained realisation of truth while in a mortal body.

24. *They.* D. The sons of Anjanabha (Sri Hari).

25. *Waited* D. Rose and saluted them with folded hands.

25. *Waited* V. rose from their seat.

27. D. *Enquired.* asked them what they would like to have.

28. V. *Attendants.* Like unto attendants.

too it is a still rarer lot to meet those that are beloved of Sri Narayana.

30. Therefore, O sinless sages, we enquire of you what leads to the final beautitude; for in this samsara even half a minute of association with the righteous and wise is a great treasure to human beings.

31. Please explain if fit for our ears to us the righteous duties with which the unborn Lord may be so pleased as to grant to the suppliant even His own self.

32. Narada said:— O Vasudeva, thus requested by Nimi those most worshipful sages complimented the king and gladly spoke to him (king), to the Sadasyas (the sacrificial council) and Rithvics.

33. Kavi said:— I believe that in this samsara the uninterrupted contemplation of and service to the lotus like feet of Achyuta are the way to be free from all fear, for the person whose mind is bewildered by mistaking the worthless body for Atman; for, at the feet of the Lord all fear absolutely disappears.

34. Indeed do thou thoroughly know those duties delightful to the Lord and tending to His realisation, which were by the Lord Himself taught for the realisation of self (Atman), (intelligible and practicable) even to men of no learning;

35. O king, a person having taken to them would never go astray; that devotee would not, run as he may with eyes shut, err or fall into samsara.

36. Whatever a man does by his physical organs, tongue, mind and other senses, by Reason or himself, by force of nature, he should resign (everything) as service to the highest Lord Narayana.

37. He who has turned away from the Supreme Lord, is, under the force of Maya, subject to fear through attachment to a second existence, to misapprehension and loss of memory; therefore

33. V. *In this samsara* During mundane life of the jiva.

For at the feet of etc. When the Lord is contemplated as Antaryamin of the Universe as intelligent and unintelligent universe, — all fear disappears.

36. V. *By force of nature.* By virtue of the tendencies formed in Samsara.

D. *By force of nature.* By force of one's own essential qualities.

Whatever a man does. By way of worship.

the discerning ought to worship Him with faith and with unmixed devotion to the Guru and the Deity.

38. Though it does not exist in reality, the world of differences like dreams and fancies, seems to be, on account of the mind of the man that thinks of it. Therefore the wiseman should control the mind which by its thoughts institutes the existence and the difference of things.

39. Therefore man should here listen to (know of) the most auspicious Avataras and deeds of Krishna, the weilder of Chakra, and to His names sung in the Vedas describing His work and sing them without any fear of being mocked at and live on without attachments.

40. The man who is constant in this course of divine service and develops his love to Him by singing the names of his beloved Hari, with his heart completely melting in devotion, laughs, weeps, screams, sings, or dances like a mad man, quite out of the way of the world.

41. In absolute devotion to Hari he should bow to every

37. V. *With...devotion.* The supreme Lord since through His Maya the wrong notion of a second independent existence and the consequent fear and attachment to the body as self and the constant memory thereof arise when his mind is turned away to the Supreme Being.

Note. Some read *Asmriti* i. e., loss of memory or idea that the jiva is the body of Iswara.

D. He who has not obtained the grace of the Lord is through Hari's will liable to be in ignorance and full of perverse ideas; consequently he forms attachments to the body and worldly things and thereby subject to the fear of samsara; therefore he should give his mind with absolute devotion to his preceptor and to the Supreme Being and duly worship them both by resigning everything unto them.

38. V. Though not really existing, the two (notions) regarding the body as Atman and as an independent existence seem to exist in the mind of one that thinks of them, like dream and fanciful objects; therefore the wiseman should control the mind that under the force of karma entertains simple and complex ideas; for by that control Moksha may be obtained.

38. D. To the man who contemplates the objects of the world the two the body and its external belongings seem to have an independent existence or seem to exist as his own and as wholly under his control, where as they are under the control of the Supreme Lord, just as the fanciful objects in a dream seem to have an independent existence or to be under one's own control; therefore one should fix in the Lord his mind which with all its simple and complex ideas is drawn to them viz., the body and its belongings; then through the Lord's grace freedom from fear of samsara i. e., Moksha may be obtained.

41. V. *In absolute devotion to Hari.* Understanding that he is also the body of the Lord he should consider the sky etc., as the body etc., and bow to them.

being as His body whether it is the sky, Vayu, Agni, water, earth, stars, planets, living animals, cardinal points, the trees and the like, or rivers or seas.

42. In a person who has resigned himself to the Lord, these three— devotion, realisation of the Supreme Lord and renunciation of other things, are always found together, just as in a person who eats, satisfaction, nourishment and relief from hunger are simultaneously experienced with every morsel of food (that is swallowed).

43. The Lord's votary who slowly and steadily, in this manner and in uninterrupted course, worships the feet of Achyuta, attains devotion, renunciation and direct realisation of the Lord and then (ultimately) he attains to the highest state of happiness or Moksha.

[1. V. Having shunned all harmfulness to other beings and being friendly to them and having a heart firmly settled in the Almighty Lord Adhokshaja, His votary, of pure nature, like unto the rising Sun, purifies the worlds with the dust of his feet.]

44. The king said:— Now kindly describe a votary of the Lord, how he acts, how he talks and all other characteristics by which he may be distinctly known as the one beloved of the Lord.

Note. Here the different objects which should be contemplated as Hari's abode are indicated specially for the meditation of the devout; these objects should serve to indicate how their qualities are under control and in the gift of Hari according to the fitness of several contemplatists.

Thinking etc. D. With the conviction that his Lord is no other than the Supreme Being Narayana.

42. V. (1) True perception of the Lord's essential form, nature, and attributes.(2) Devotion and loving contemplation of the Lord and (3) renunciation in respect of worldly objects — this triad is secured by him who resigns himself to the Supreme Being just as the appeasing of hunger, satisfaction and developement are at once gained with every morsel of food that one swallows.

D. To one that finds (contemplates) the Lord (distinctly present in the sky, air, various things as mentioned above), Devotion to Paramatman, realisation of self as a dependent existence and renunciation in respect of *Samsara* (mundane life) are simultaneously secured, just as etc.

43. V. *Highest state etc.* The state of being free from the six-fold suffering as hunger, thirst and so on.

D. Note. This might seem mere repetition. It is not so; for in this passage. Knowledge, renunciation and devotion should be taken as of higher measure and degree than in the earlier stages.

44. V. *How he conducts himself.* What particular righteous duties he does, etc.

D. Votary, - Highest, middling or lowest,—what his righteous course ought to be, "what it is like and how", etc.

Note. The base (Yad) is used here as an Interrogative word.

45. Hari said:— He is the foremost one among the votaries of the Lord, who sees his relation to all beings as being Brahman and all beings in his self which is essentially Brahman.

46. He is a middling votary who cherishes affection, friendly feeling, compassion and a feeling of indifference respectively to Iswara, to those that are under His control, to the ignorant and to those that hate Him.

47. He is the beginner who with faith worships Hari as present only in the image and not in His votaries or in other creatures.

48. He is indeed a devotee of the highest order who, though he only receives the objects through his senses, neither hates nor is rejoiced at them, but perceives this (universe) to be only Vishnu's Maya.

49. He is the foremost devotee of the Lord who by the strength of his contemplation of Hari, remains unbewildered under the conditions of Samsara, viz., birth, death, hunger, fear, thirst, difficulties that affect the body, the senses and organs, the breath, the mind and reason.

50. He is the foremost devotee of the Lord in whose heart the seeds of passion and action do not find place and to whom Vasudeva (Narayana) is the one resort.

45. V. He who sees in all beings as well as himself the existence of the Lord and all beings as existing on the support of the glorious Paramatman, i.e., realises the import of the name Vasudeva; or he who sees that all beings and himself are an attribute or body of the Lord, is one of the foremost votaries of the Lord.

D. He who sees that Paramatman present in all the several beings is one and the same perfect Lord and that all beings depend upon the glorious Lord, is one of the foremost votaries of the Lord.

46. *Who cherishes etc.* V. Who in ignorance of everything being related to the Lord as a body, cherishes etc.

D. Add after *that hate him.* 'and who does not understand all are equally under the control of the Lord.'

47. V. Says that this verse is not meant to convey any depreciation of worshipping idols considered as separate Avataras in the system, but it is meant to depreciate such worship without devotion to the Lord's devotees, since that would stand in the way of reaping the full benefit.

48. *This Universe etc.* All the favourable and adverse circumstances to be mere modifications of Prakriti.

D. —All the mundane life depends wholly upon the will of Hari.

49. *Birth and death of the body.* V. Hunger related to Prana (Vital principle), difficulties of senses, fear and thirst of the thinking Power.

50. *Passion etc.* D Avidya, Prakriti and other things,

51. He is indeed beloved of Hari who has no attachment to the body and claims no superiority by birth and deed or by the Varna, asrama and jati, (caste, order or race).

52. He is indeed the highest votary of the Lord who is tranquil and equal to all beings and in whose view the distinction in respect of wealth or even the body does not exist as one's own or as belonging to another.

53. He is the foremost follower of Vishnu whose memory of the Lord is not interrupted even for the sake of the wealth of the three worlds and who does not get away from (forget), even for half a minute or half a second, the lotus-like feet of the Lord which are sought after by the gods and others that have not conquered their mind.

54. How could any affliction find place in the heart of a worshipper from which it is all expelled by the moon-light of the jewel-like nails of the Almighty Lord's feet that measured the world in three steps? How could there be the heat of the Sun when the moon has risen?

55. He is declared as the first among the votaries of the Lord whose heart is fastened to His lotus-like feet with the cords of love and devotion and is never left by Hari Himself who, though unconsciously remembered by name, destroys all sin (is ever filled with the presence of Hari etc.)

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51. D. *Note. Birth*; as a brahmin *karma* study under a preceptor.

52. *Equal to all etc.* V. — Because he believes that all Atmans are only of intelligent nature being one with Brahman and that all the physical bodies are also alike, being the modifications of Prakriti, the unintelligent principle.

D. —He indeed is the foremost among the Lord's votaries in whose physical mind, while in Samsara or in his essential state in Moksha, the notion that the jiva is one with Paramatman does not find place, who understands every creating nature as it is and has the intensest devotion to the Lord.

53. V. *Gods.* Brahma, Rudra and other gods.

54. *Of worshippers.* V. —Those that have resigned themselves to the Lord by virtue of Nyasa-Vidya taught by the preceptor.

ADHYAYA 3.

Antariksha and three others give their precepts. Worship of the Lord described.

1. The king said:— We are eager to know of the Maya (power) of the Supreme Lord Vishnu which deludes even those that possess it. May your worshipful selves be pleased to explain that to us!

2. Being a mortal very badly scorched up in Samsara, I am not satiated with drinking the nectar of your words as describing the glories of Hari, the remedy for that unbearable heat (suffering).

[1. V. Antariksha said:— That Maya of the glorious Lord, by means of which He, choosing to become many, created this Universe, is the cause of the Jiva's wrong notion that the absolutely pure spiritual essence, unmixed of the three gunas, is invested with a body and subject to the sway of the gunas.

2. The misapprehension in relation to the external senses forms the waking state; and the dreaming state is the misapprehension of the mind; and the sleeping state is that in which the reminiscences remain unmanifest like seeds and the fourth state is the Jiva's condition in relation to Paramatman as a body.

3. The one pure consciousness appears to be in three ways through Maya according as the instruments of experience differ respectively in the case of dream visions, experiential knowledge and the result of mental activities.

4. From the circumstances of futility and variableness the

---

1. *Maya.* Maya and its products or effect.

D. We are eager to know of the will power of the supreme Lord Vishnu, which deludes even those that have gained the light of knowledge etc.

3. V. *The cause of all.* Antaryamin.

These great etc. These, i. e., the Bhutas that are well-known by actual perception.

Might realise Him. Might attain the highest purpose, viz. Moksha.

D. Begin "In the beginning, the supreme Person, O long-armed one, created by means of these great Bhutas (primary products) all corporeal existences, great and small, so that a true knowledge of Himself may be acquired by Jivas.

Note. In the beginning the supreme Lord was pleased to stimulate Prakriti and produce the twenty-four principles, Mahat, Ahankara, etc. mix them up again, create the gross Universe, enter into them along with other Jivas and again to create the various kinds of bodies with the five great Bhutas appropriate to the three classes of Jivas and thereby afford them the means of extensively knowing Hari.

three forms of Maya exist in relation to Jivas as fancy and dream vision'; having thus considered he gets clear of all misapprehensions].

3. O one of long arms, the First and Supreme Person, the cause of all creation, created out of these great Bhutas all things great and small, so that he (Jiva) might realise himself to be none but Brahman.

4. Having entered into the beings that are so created with the five roots (i. e., Maha Bhutas) the Lord appears as one in the mind and as ten (in the ten Indrias) and makes creatures enjoy the gunas (or is pleased to assign the gunas to Atman).

5. The Jiva enjoys the objects through the senses illumined by the Antaryamin, becomes attached to the things, thinking that this creation (this body) is his own self (and he is passing through Samsara).

6. The Jiva that is invested with a body does many acts by means of the organs of action, which have their roots in the acts of previous lives, enjoys the fruit of the several Karmas and is tossed about in a mixed state of pain and pleasure.

4. V. Still the Lord enters into bodies created out of the five Bhutas, divides the knowledge into one and ten ways through the organs of sense and physical activity and enjoys only the objects of sense, but is not devoted to propitiating Paramatman.

D. The idea that Brahman Himself enjoys the fruit of Karma through the corporeal body is refuted in this verse. Paramatma creates various bodies with the five grosser Bhutas and fills them each according to the fitness of each jiva and appears in one form as the director of the mind and again as ten as directing the ten organs and still He is in the enjoyment of only the excellent, i.e., the blissful, aspects of all the things, being distinct from the jiva of limited energy who is to experience the fruit of karma.

5. V. The jiva, the lord of the body as he is, i. e., though not really bound by karma.

D. How is the Lord, though present in the senses, not subject to the experience of undesirable work of the senses? This is answered here.

D. The jiva is liable to the experience of the objects of sense through the senses that are directed by that omnipotent Lord who enjoys nothing but bliss for the very reason that He is omnipotent. The jiva wrongly thinks that the Supreme Lord is identical with the jiva conditioned by a body and therefore he forms attachments to the mundane life here and there lies condemned in the hell of darkness.

6. V. The jiva does many acts which contain the germs or tendencies of previous lives as well as those which would appear as effect in future lives and, in enjoying the fruit of several karma, wanders about so as to experience increasing misery.

D. The jiva conditioned with a body does by means of the physical organs and their activities such acts as are charged with the tendencies of previous lives and is being tossed only to find misery.

7. Thus passing through many courses of karma laden with many evils, the Jiva is subject to birth and death (till the dissolution of the world)

8. When the dissolution of the great Bhutas is about to occur, Time destitute of beginning or end necessarily withdraws into the subtle state the manifest world of substance and qualities.

9. Then will be a century of rainless time of very severe character on the earth; the Sun with the heat enhanced by that Time will burn the three worlds.

10. From the bottom of the nether world the fire rising from the mouths of Sankarshana flames forth to a great height on all sides and helped on by the wind, spreads burning everything in all directions.

11. The clouds of deluge will rain for a hundred years, each line of drops being as stout as the trunk of an elephant, and the egg of the Universe will be drowned in water.

12. The presiding Jiva (Brahma) of the Universe will leave it, O king, merge into the subtle Avyakta like fire when all fuel is consumed. (The fire connected with fuel merges into the subtle principle of fire when the fuel is exhausted).

7. V. Thus passing through many bodies (lives) in consequence of karma, suffering numerous miseries under the control of Prakriti, is subject to birth and death till the dissolution of the great Bhutas.

D. Thus experiencing the fruit of karma through many corporeal existences and being the subject of numerous miseries the jiva (not perceiving the supremacy of the Lord) continues to be born and to die again and again till the dissolution of the Universe (and then) goes to hell.

8. *Time which.* V. The Supreme Being who makes Time His body and who has no beginning or end etc.

D. Here begins description of Pralaya or dissolution. The eternal Vishnu under the name of Kala withdraws the gross Universe into the unmanifest Prakriti, i.e., reduces the Universe to the form of Prakriti, the subtle.

12. *Sridhara. Note.* Here deals with an objection how the four-faced Brahma could be said to enter into Prakriti in order to bring out the idea that Moksha is not easy to gain: it is said that if wanting in devotion even Brahma would go into Prakriti and if full of devotion he enters into Parabrahman Himself, here indicated by the term Avyakta for the reason of being most subtle.

D. Brahma who presides over the gross Universe enters Paramatman who is the most subtle just as fire in connection with a piece of fuel enters after the fuel is exhausted, into the principle of fire existing as fire everywhere.

V. Takes the Singular stand for the class, i. e., all the jivas who may be said to be withdrawn into the primordial Prakriti and who thereby have their intellectual grasp narrowed.

13. The earth deprived by Vayu of its property, smell, becomes water and water deprived (by Vayu) of its property of liquidity becomes fire.

14. Fire deprived of colour merges into Vayu: Vayu deprived of its property of touch is withdrawn into the sky: the sky deprived of its property by Kalatman merges into Atman.

15. The senses, the mind and (intellect) with their presiding deities, O king, merge into the principle of Ahankara which in its turn with all its constituent qualities merges into Mahattatva.

16. It is this Maya of the Lord that brings about creation, subsistence and destruction of the world and it has been described by us as consisting of three gunas or qualities. What more dost thou wish to hear of?

17. The king said:— Be pleased, O great sage, to tell me this—how even men of gross understanding, i.e., who regard the body as Atman, may completely get Release from this Maya of the Lord, which is not easy for those who have not controlled their mind.

18. Prabuddha said:—For absolution from misery and attainment of happiness of those that are in the path of Karma, one should (first of all) see clearly how contrary results await men that are addicted to sexual life.

19. What real delight could be derived from riches which always beget affliction, besides presenting difficulty in acquisition, or from the possession of houses, children, friends and relations and cattle which are all transient?

20. Similarly one should see that the region attained through

13. *By Vayu*. D. By water.

14. *By Tamas*. V. By the darkness of Pralaya or deluge.

D. By Vayu acting with Tamoguna.

15. D. *Note*. Akasa merges into Tamasa Ahankara, Taijasa Indriyas, Manas and Buddhi, with their presiding deities into Taijasa Ahankara thus the three-fold Ahankara, its properties and effects into Mahat Tatva which merges into Atman who is omnipresent. The Virat Purusha withdraws His creation in the reverse order, every effect merging into its immediate cause preceding and in His essential form enters into the subtle Avyakta.

16. D. *This maya*. This supreme will of the Lord, (2) as well as Prakriti under the control of that will.

17. V. *Of the Lord*. Connected with the Lord as a body.

17. D, *This maya of the Lord etc*. May obtain the Lord's grace and thereby release from Samsara (the gross environments).

18. *Contrary results*. D. Failure to escape misery and to attain the desired good.

karma is also transient, equally subject to change and destruction, even as dependent princes are:-

21. Therefore he who is bent on seeking after the highest good should resort to a preceptor who is deeply versed in the Vedas and has perfect serenity of mind and realised Para Brahman.

22. Under the preceptor he should learn and practise sincerely and obediently the virtue of His votaries with the belief that the preceptor is Atman and the deity, by which Hari, the Paramatman and the giver of self-realisation, may be pleased.

23. In the first place one should rid the mind of attachment to everything (of the world) but keep it attached to the righteous (and wise) and cherish in due measure compassion, friendliness and modesty towards other beings (compassion to the low, friendship to equals and modesty towards superiors).

24. He should also acquire the virtues of cleanliness both in and out, tapas, i.e., the observance of his own duties, forbearance, silence, not wasting words on unworthy objects, the study of Veda straight-forwardness, celibacy, innocence and equanimity under the opposite conditions of pain and pleasure, profit and loss, etc.,

25. He should learn to see everywhere the same Supreme Being as Atman (an intelligent existence) and as Iswara, the Ruling Principle as an absolute entity, and as one not at all really attached to the investing conditions, such as the houses and to be contented with the pure clothing of barks and any food that is got by chance.

20. *Equally subject etc.* V. Not worthy of attention when considered equal to something else, debasing incomparison to better things and fearful and disgusting as subject to destruction.

20. *Equally etc.* D. Since it is destroyed by the gods who are superior to men just as the weaker are crushed by the stronger on the battle-field.

21. *Versed in etc.* V. Possessed of the knowledge desired from the Veda and Sastras and by means of Yoga.

22. *Is......deity.* V. Is his deity.

22. *With the belief etc.* D. With the belief that the preceptor and Vishnu are his deities

24. *Cleanliness.* V. Of body and of mind by the contemplation of Vishnu.

25. V. He should learn to see one Paramatman in all intelligent and unintelligent existences.

(2) Or he should see in every corporeal body the jiva and in the jiva the Supreme Ruler as Antaryamin or the director.

25. *Everywhere—* D. *In all times and in all places* he should so observe and think that he may think and realise the glories of the Supreme Lord and Ruler, his absolute independence and being unmixed with or unaffected by Prakriti and its products and should be contented with etc.

26. He should also have faith in the sastra that celebrates the Lord and be indifferent to other sastras and possess control over his mind and tongue and activities, be truthful, tranquil and self-disciplined.

27. He should always listen to, or sing of, or contemplate, Hari of wonderful deeds, His birth, deeds and qualities, directing all his activity towards Him.

28. He should resign to the Supreme Lord his sacrificial activity, gifts, tapas, japa, good conduct and whatever is beloved of him, his wife, children, house, and his very life.

29. Similarly he should cherish friendly feelings towards men who absolutely depend upon Krishna as their Lord. He should worship the Lord as present both in the mobile and the immobile, in men, the righteous and the great (that have realised Atman).

30. In their association he should learn how to sing and expound to one another, the sacred glories of the Lord, there in mutual associations finding delight, self-satisfaction and freedom from all misery.

31. Righteous and wisemen themselves remember and make others also remember, Hari who removes all sin, their devotion developed at every step, making the hair stand on end on their body.

32. The devotees who have given up the world, while contemplating Hari, now weep, now laugh, are now rejoiced and talk about Him, again dance or sing of Him or investigate into His nature or having realised Hari and happiness blissfully remain silent.

33. He who thus trains himself in the duties and habits of the Lord's devotees, becomes absolutely devoted to Him through love engendered by the training and he is sure to cross Maya (with ease) otherwise hard to get over.

34. The king said:— O sages foremost among those that have

26. *Other Sastras.* V. Those that celebrate other dieties.

The shastras. D. Vedas and Tantras based upon the Vedas.

Other shastras. D. Such as arts and subsidiary *Sastras* like astrology and astronomy.

29. *In men.* D. Even in men — then necessarily in Rishis and the gods. He should worship men of superior wisdom, Rishis and the gods.

32. *Remain silent.* D. Remain silent when they mentally resign themselves to the Lord.

realised Brahman, may you be pleased to explain to us the (true) nature and character of Paramatman, the perfect Being called Narayana.

35. Pippalayana said:— O prince, do thou know *that* to be the Highest Truth which is also known as Narayana, the cause of subsistence, creation and dissolution of this Universe and that it is (Himself) without a cause, it is one that exists without interruption in the three states of dream, wakefulness and sleep and also in other states, and animated by which the body, the senses, the breaths and the mind exist and do their functions.

36. Neither the mind nor speech, nor the eye nor Buddhi (intellect), nor Prana, nor the senses comprehend it even as flames and sparks of fire do not comprehend Fire. Even the word, the only means of knowing Brahman (Atman), presents Him only as an inference: because it denies itself the power to describe Him directly: still the inferred Atman must be admitted as a real existence, for in the absence of real existence no negative description either is possible.

37. It is only Brahman that shines to be *both* the gross effect and the subtle cause and also what is different from them and

34. *The true nature etc.* D. How Paramatman is Supreme Ruler and Lord of all the Jivas beginning with the four-faced Brahma.

35. *As one.* V. As Antaryamin.

D. O prince, do thou know that principle to be the Supreme which is the cause...that exists unaffected in the three states, etc,... that exists even during Pralaya and Mukti and animated etc.

36. V. Neither the mind nor the speech nor the eye nor the jiva (nor the eye itself) nor the other senses cognise that Brahman just as flames, the attributes of fire, do not cognise fire. Even the Vedanta, the one evidence of the existence of Atman indicates Him by denying the power of cognition to other means, that is, the word (Veda) conveys Him as its purport, for in the absence of Brahman the denial of power to the eye and other means cannot be made or cannot be true.

In denying the eye and other organs the power of cognition the Veda purports that it is the only means of knowing Brahman, etc.

D. In this verse the mind, speech etc., stand for their presiding deities viz., Rudra, Saraswati, Surya (Sun god), Brahma, Vayu, those presiding over Prana and other senses. These do not comprehend the Supreme Paramatman just as Agni's sons do not comprehend Agni; nor does Sri Lakshmi the chief presiding deity of the Vedas; for the Vedas convey Him by denying the worldly attributes of blissfulnes, knowledge etc., of Paramatman by way of eliminating whatever is not Paramatman. If the thing so indicated were not accepted it is not possible to think of what is denied. So Sri Lakshmi conveys Him as Her own cause.

37. V. The wise speak of the principles which are Satva, Rajas, and Tamas and the one common thread-like Pradhana composed of the three gunas Mahat, Ahankara, (and its products) and also the jiva who is to reap the

their cause; for it has very many and very great powers. That which was one in the beginning became the Pradhana or Prakriti of triple nature consisting of Satva, Rajas and Tamas; then by its power of producing, it became Sutra; by the power of understanding, it became Mahat, then it became Atman and the condition investing Jiva. Thus it is Brahman that shines as deities, the functions, the organs, the objects, the resulting light or pleasure or pain, and in every form.

38. Atman (Brahman) was not born, will not die, has neither growth nor decrease: because he is the witness and the knower of the truth of the time that affects the bodies: everywhere He is eternally the unchanging, undecaying and pure consciousness; (yet) like Prana (breath) that one real (consciousness) is perceived as many under the influence of the senses.

39. Whether in eggs or in the wombs or in trees or in the drops of sweat, life follows the jiva through his various relations of wakefulness and dreams, whereas, when all the senses and Ahankara as well have completely set, Atman is found to be in his essential state, subject to no change, for now the subtle body, the

fruit such as Swarga as the reward of actions consciously done or to experience pleasure and pain through his senses and organs and the objects presented to them. The very Brahman distinct from them appears to be both the intelligent and the unintelligent creation, which both form the body unto Brahman.

D. Of the ignorant some say that Satva, Rajas or Tamas is the form of Hari; some that one thing of three qualities called Pradhana existing from the beginning is Hari; some that it is Vayu (Sutra) or it is Brahma or Rudra or the jiva, they say it is only the all powerful Brahman that thing in the form of intellectual senses, physical organs, the objects; and pleasure and pain, the cause and effect. But it is not true for that Brahman is far distinct from and superior to things that are known as cause and effect.

38. *Atman*. V. Jiva forming the body of Brahman spoken of as *sat* in previous verse is not subject to the six changing conditions that relate to the unintelligent bodies that come and go, for the jiva is the witness through time, the changing conditions of the body. In every life he is perpetually bound to Prakriti till Moksha but essentially he is mere intelligence; while animating the body he seems to be divided up and changed through the force of Indriyas or senses.

D. Again Brahman is different from the sphere of those that are called cause and effect; for he was not born..., for in all things subject to birth, death etc., he is always present as the one unchanged essence, imperishable unmixed consciousness, and only perceived or spoken of in different ways like Prana (Vital breath) is spoken of as many according to the senses through which he functions.

39. V. In the various bodies evolved out of eggs, the womb, vegetable seeds and sweat, the jiva enters as the supporter of life. The jiva whom life follows is unchangeable. This Jiva seems to be modified i.e., does not shine distinctly in his own true character. We Jivas have the realisation of self only when

ground of phenomenal affections, does not exist. Therefore the only evidence of the existence of Atman is the memory which refers to it when one has risen from sleep.

40. When in seeking after the feet of Abjanabha and by developing intense devotion to Him, one shakes off all the impurities of the mind produced by guna and karma, in that pure mind the true nature of Atman is directly revealed just as the Sun's light is revealed to unclouded eyes.

41. The king said:— Be pleased to explain to us the karma-yoga purified by which man can soon shake off karma and attain to the pure and supreme knowledge (Moksha), an attainment which is possible only when he withdraws himself from the course of active duties.

42. Formerly in the presence of my father I put this question to Rishis, but the sons of Brahma did not answer it: pray tell me the cause of their silence.

43. Avirhotra said:— The division of karma as Karma, Akarma and Vikarma is a purely Vedic statement, but not a worldly talk, and as Veda has emanated from Iswara even learned men are

the senses, the Ahankara, and the activities of the mind are suspended and the perception of the body is lost.

D. In passing on into various bodies born of eggs of the womb of the vegetable seed of sweat, the Jiva through the medium of Prana and Paramatman enters into them; when the functions of the intellectual senses are suspended the Ahankara also remains inactive the Jiva abides in Paramatman present in the unchanging heart through the medium of Prana; and if Paramatman were not there the jiva could have no memory of it, which he has on that account referring to the blissful state in sleep.

40. *Guna and Karma.* V. Satva, Rajas and Tamas, Punya and Papa, i. e., merit and demerit resulting from one's actions.

41. *Karma yoga.* V. The path of activity which consists in worshipping the Lord.

Shake off karma. V. Those acts and their consequences good or bad that obstruct the course, devotion to the Lord and His worship.

Knowledge etc. V. Knowledge of the Lord and the devotion to Him which are secured by casting off all Karma that leads to bondage.

41. *Naishkarmya.* D. Moksha which is not directly the fruit of the righteous sacrificial duties, but the fruit of the direct vision and grace of the Lord.

43. *Sridhara.*

Karma. — Duties enjoined.

Akarma. — Duties prohibited.

Vikarma. —Omission of the former and commission of the latter.

V. *Karma.* — Action done with a purpose; *Akarma* action done without a purpose with or leading to knowledge; *Vikarma* — prohibited action or activities tending to various results.

D. What karma or activity is good, what is unfit to do, what is opposed to the rule of righteousness — this question is discussed in the Vedas and it is not in the range of

perplexed at it, in respect of duties enjoined by the Veda.

44. The Veda purports something different from what the words superficially denote, or convey, forming a code of directions to the young. The several courses of duties are like medicines enjoined upon man that he may get free from the consequences of action.

45. He who in his ignorance fails to control his senses or neglects to do what is laid down in the Vedas is necessarily led into courses of unrighteous activity or omission of duties and thereby he goes from death to death.

46. He who actually does what is enjoined upon him by the Vedas without attachment and resigns his work to the supreme Lord, attains to the state, i. e., Moksha— in which karma or its consequence does not affect him. The promise of (other) fruits in the Veda is intended to create interest in the paths sketched by it.

47. He who is eager to cut off soon the knot of the heart should worship the Lord in the manner laid down in the Tantra.

48. He should first obtain the grace of his preceptor and by him being shown the sastraic course of worship he should worship the Supreme Person in that form which is most congeneal to his mind.

49. One should observe the rules of cleanliness, sit facing the object of worship, cleanse the body by the control of breath and other practices and fortify oneself with proper Nyasa (auxiliary contemplations) and worship Hari.

worldly thinking. As the Veda speaks of the Supreme Ruler even the wisest stand confounded in its interpretation.

44. D. The Veda means what is not easy to grasp with the gross understanding, for it is in the first place a rule to guide the young i. e., those who are of unripe thought and understanding so that they may by righteous acts get their mind purified and be rid of sinful activities and do their duties as they worship of the Lord and finally attain Moksha. It is like some medicinal substance which may not naturally be beneficial to the body but when prepared, become the remedy for a malady. For instance, Parpataka used in different ways may cure fever and rheumatic complaints.

45. *In his ignorance.* D. In his ignorance of the Supreme Lord.

Goes...death. D. He is put to very painful miseries.

Note D. The activity of a man devoid of right knowledge of the Lord cannot become righteous-so the Sruti says.

46. *The state Moksha.* V. High wisdom by which he gets free from all courses of Karma leading to samsara. So that he may attain Moksha.

47. *Tantra.* D. Pancharatra.

48. D. He should first very carefully select his preceptor and by him etc.

50. He should in the first place purify flowers and other articles, the ground and the image and his own self and having sprinkled the seat with water, he should worship with whatever articles he could get for the purpose.

51. Having arranged for Padya and other attentions, having mentally set up the Lord before himself, and with a calm mind he should with the Moolamantra contemplate the Lord at the heart and other points, and perform the puja.

52. With accessories of the first order and second order, and with attendant deities, with the mantra peculiar to it, he should worship each form of the Lord offering Padya, Arghya, Achamaniya, etc., ablution, cloths and ornaments.

53. Having according to rules completely worshipped with sandal, flowers, Akshatas, garlands, scented fumes; lights, offerings and having sung His praises with appropriate hymns, he should prostrate himself before Hari.

54. He should contemplate himself to be one with the Deity and worship the form of Hari (which he sets up before himself), wear the holy relic on his body and at conclusion contemplate the Lord as taking rest in His own place.

55. He who thus worships Hari, the Paramatman, as present in Fire, the sun, water and the like, in the guest and in his own heart, soon gets release.

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50. *Note.* V. Flowers, Tulasi and other things to be cleansed of worms and the like with water etc., the ground should be well washed, the body purified by Nyasa and the mind kept concentrated and the image anointed and bathed properly.

D. He should first decide upon the mark or symbol which he would adopt of the Supreme Being either as some substance like stone or bare ground or his own mind or heart and having sprinkled etc.

52. *Accessories...etc.* V. Heart and other members are parts of the form, Chakra and other external accessories.

54. V. He should contemplate that His own self is filled with Hari as Antaryamin and worship Him in the image, he should take for his food what is offered to the Lord and wear on his head flowers used in worship by restoring as it were to His abode.

D. He should contemplate the Lord Hari as his sole ruler and master and worship etc.

55. *The Paramatman.* D. The absolute Ruler of the Universe and the Lord to whom all sacrificial activities are to be dedicated.

ADHYAYA 4.

Drumila, son of Jayanti, describes the Lord's Avataras.

1. The king said:— O sages, may you be pleased to tell me of those various deeds which, in His several avataras at His own will, Hari did, is doing and will do.

2. Drumila said:—Whoever would reckon the infinite Lord's excellent qualities of infinite number is a man of childish understanding; he might perhaps through process of time reckon the particles of dust on earth, but never the excellent attributes of the omnipotent Lord.

3. When with the five Bhutas created by Himself He created the egg of the Universe called Virat like unto a body and entered into it by an amsa, (then) the first and foremost God, Narayana, was called Purusha.

4. On His personality are moulded and placed the three worlds and on His Indriyas depends the origin of both the physical and intellectual Indriyas of creatures; and by Himself He is consciousness; His breath is the source of the strength and activity of the world: through Satva and other qualities He is the first author of creation, subsistence and destruction of the Universe.

5. In the beginning that First and Perfect Person became Brahma in association with Rajas for the creation of this Universe: for its maintenance He became Vishnu in association with Satva,

3. *The five Bhutas.* V. Also imply all the other nineteen principles i e , the twenty-four Tattvas.

D. *Note.* The Supreme Being has three forms under the name of Purusha. Hence the verse is construed thus. When He created Mahat, Ahankara and the Bhutas He exhibited one Purusha form; when He created the Egg of the Universe, out of the twenty-four principles and entered into it He was Purusha for the second time; and when within the Universe He created the several bodies for jivas out of the five Bhutas and entered into them He was again Purusha in form and name.

4. *Personality.* V. The Lord's body namely, that which pervades the Universe.

D. The three-fold world rests on the support of the Lord's personality; the senses and organs of creatures are guided in their functions by those of the Lord, since He enters into them in the form of His essential Gnana (spiritual and intelligent form); so also their strength, energy and activity depend on the Lord's presence. The existence, destruction etc., proceed from Him through Satva and other gunas; for He is the first Maker.

5. V. In the beginning proceeding to create He became Brahma the four-faced associated with Rajas i. e., He entered into the jiva characterised by Rajas and in him He was in the same form; so proceeding to destroy the world He enters into a jiva called Rudra associated with Tamas. For the pur-

being the Lord of sacrifices and the one protection of the righteous courses of the twice-born; and in association with Tamas He became Rudra for the purpose of its dissolution and this is the eternal course of origin, subsistence and destruction of creatures.

6. He was born of Dharma by Murti, the daughter of Daksha and is known as Narayana, the foremost of Rishis in human form (in two forms as Narayana and as Nara, the foremost among Rishis) possessed of perfect tranquility, and expounded the nature of Atman, by which knowledge Karma is removed; and He practised *tapas* in the best form and is even to-day seen worshipped by the greatest of Rishis.

7. Suspecting that He (Narayana in the form of a Rishi) was aiming at his exalted position, Indra ordered Manmatha with his troops to disturb His tapas; and Manmatha went without knowing His greatness, to the place known as Badari attended by the company of Apsaras women, Vasanta and gentle breezes and hit him with the shafts of women's glances.

8. The Almighty Lord knew that to be the violation committed by Indra, laughed without any feeling of surprise and said to the trembling visitors, 'O powerful Manmatha, O Vayu, O celestial damsels, do not be afraid, accept our hospitality and make our hermitage worthy of its existence.'

9. O king (Nimi), when the Lord who promises protection from all fear spoke thus, the gods with their heads cast down pitifully said to Him, 'O Lord, this is nothing wonderful in Thy

pose of protection He becomes Himself Vishnu associated with pure Satva, for He is the one absolute deity to whom all sacrifices are meant and He is the defence of all the righteous ways of the twice-born.

D. First He creates Brahma and as his Antaryamin He is also called Brahma and for the sake of maintaining the world through sacrifices and other righteous duties depending upon the Satva guna the Lord is Himself Vishnu and as Antaryamin of Rudra the medium for destruction He is called Rudra.

6. *Expounded...removed.* V. Expounded the Gnana Yoga by which all karma leading to bondage is removed and taught the same to Narada and others.

Known as etc. D Known as Narayana and also in another form known as Nara. He is the embodiment of perfect wisdom, all powers and glories; He imparted knowledge leading to Mukti and for the sake of example He practised the course of contemplation and is even to-day seen and worshipped by the great Rishis in His hermitage on the Himalayas.

7. *At his exalted position.* D. At the blessings to be enjoyed in Swarga or the lordship over Swarga.

9. *O Lord...change.* D. O Lord, this absence of change is nothing wonderful in Thy Supreme self whose etc.

Supreme Self subject to no change and whose lotus-like feet are bowed to by hosts of wise men that revel in self-realisation.

10. The gods said:—"To those that worship Thee many are the obstructions caused by the gods; for they are intent upon going beyond the celestial regions to reach Thy Supreme abode; but the gods do not put those obstructions in the way of others who pour into the fire the offerings which are their shares; however, when Thou choosest to protect Thy votaries, Thou settest Thy foot on those obstructions.

11. "Some (i.e.,) ourselves, who have crossed the immeasurable oceans, who are slaves of hunger, thirst, the past, present and future, the gunas, breaths, the cravings of tongue and touch, fall under the sway of anger and thereby they may be said to drown themselves in the hollow caused by the hoofs of a cow and to no purpose they throw away the merit of their very hard tapas."

12. While they were thus describing and praising His qualities, women of wonderful beauty produced by the Lord displayed their skill in paying attention to the guests.

13. Those celestial attendants saw those women, beautiful like Lakshmi and, deprived of their pride by their incalculable beauty, were beside themselves by their fragrance.

14. And the Almighty Lord laughingly said to them who were prostrate before Him, "Choose as an ornament to Swarga one of those like unto you in beauty."

15. Receiving His command with an affirmative and having bowed the celestial attendants chose Urvasi, foremost among the Apsaras and with her returned to Swarga.

16. They bowed to Indra seated in court and described the superior power of Narayana, all the celestials listening to it; and Indra shuddered in astonishment (to hear of it).

17. In His avatara as Hamsa Achyuta taught *Gnanayoga* to

10. *For they are...abode.* D. Who could surmount them and reach His abode? (only Mukhyaprana, not others below him). When Thou the protector art pleased to set Thy foot on the obstruction in the way of that man who devoutly makes his offerings to Thee; but when Thou does not, the worship of the man who is not devoted does not please Thee.

11. *The past...breaths.* V. & D The effect of the three seasons, rains, winter and summer and the winds.

15. *The celestial attendants.* D. Those that were capable of captivating the celestials.

Sanaka and others: as Datta to Yadu, Prahlada and others: as Kumara to Narada: as the glorious Rishabha our father to us: again Vishnu made another Avatara as Hayagreeva by an amsa for the good of the world: by Him Madhu Daitya was killed and Srutis were recovered.

18. Manu, the earth and herbs were saved in His avatara as Matsya; by Him as Varaha, the great daitya Hiranyaksha was vanquished and from the bottom of the sea the earth was lifted; as Kurma or Tortoise the hill was supported on His back when the sea was churned for nectar and as Hari He rescued the afflicted king of elephants from the jaws of the crocodile.

19. The Lord rescued from difficulty Valakhilyas, Rishis of great tapas, who had fallen into the sea and been praising Him and also Indra from the sin of killing a brahmin in having slain Vritra: and also the celestial damsels who had been helplessly shut up in the Asura's house: and to end the fear of the righteous He as Narasimha put an end to that great asura.

20. For the sake of the gods the Lord killed the great daityas in the war between them; during manvantaras He protected the worlds by His Avataras; and having appeared as Vamana and under the pretext of asking for alms He took this earth from Bali and gave it to the sons of Aditi.

21. As Parasurama, the fire that, born of Bhrigu race burnt up the Haihayas, the Lord thrice seven times swept the kshatriyas off the earth's surface: and as Rama, the Lord of Sita constructed a dam across the sea, destroyed the ten-headed Ravana as well as Lanka and shines foremost in His glory that absolves the world from sin.

22. To reduce the burden of the earth the unborn Lord will appear among Yadus and will do many deeds which even the gods cannot: and by His disputations the Lord deludes those who, being unworthy of it (ineligible), perform sacrificial duties and, in the age

17. *To Narada.* D. Sanatkumara and other yogins.

18. *Herbs.* V. Herbs and Rishis.

Herbs. D. Rishis.

D. *As Hari.* Hari called Tapasa.

19. *Who...sea.* V. Who had been drowned in a pit and rediculed by Indra.

D. *Valakhilya Rishis.* The Rishis perfect in renunciation, badly suffering in Samsara.

Note. D. This is in reference to His Avatara as Vyasa. The rest in this verse refers to His Avatara as Nrisimha.

of Kali towards the end, He would put an end to the Sudra rulers of the earth.

23. O great warrior, many are the similar deeds and avataras that are described of the Lord of perfect glory.

ADHYAYA 5.

Chamasa describes the nature of those who are not devoted to the Lord and Karabhajana gives an account how the Lord is worshipped in different Yugas?

1. The king said:— O sages foremost among those who have realised Paramatman, what is the nature and goal of those who do not mostly worship the Almighty Hari and whose desires are endless and who have no control over their mind and senses.

2. Chamasa said:— Out of the mouth, arms, thighs and feet of the Lord, the Perfect Person, were born the four Varnas or castes along with Asramas. Again they are distinctly divided into Brahmins, Kshatriyas, Vaisyas and Sudras according as they are characterised by Rajas and Tamas or their combinations (by the serenity of mind and other qualities D.)

3. Of these, those who do not through ignorance, worship, or who, knowing Him, neglect the Supreme Lord who is directly their cause (father), fall from their place and go down to hell.

4. Some are far away from hearing the descriptions of Hari and some from singing Achyuta's excellent attributes, (or, far from those who sing of the Lord): such are women, Sudras and others who are fit to be pitied by sages like yourselves (they also attain Moksha),

5. The brahmin, the kshatriya and the vaisya stand very near the feet of Hari, both by birth and by their initiation into the Vedic lore: still they become deluded by the Arthavadas, or, the promise

22. *Note.* The Three Avataras meant here are, Krishna, Buddha and Kalki.

1. *What is the nature etc.* V. What is the object of seeking and the goal of those, etc., What is the cause thereof? What are their characteristics?

2. V. The Lord of whom the four-faced Brahma is the body, that is, the Lord who abides in Chaturmukha in the same form as the four-faced.

5. *By their vedic lore.* D. By their tendency to dispute the meaning of the Vedas.

in the Vedas of various fruits of a transient nature.

6. They are not truly sensible of the course of Karma laid down in the Vedas, who, conceited as scholars but thoroughly ignorant, indulge in fine talk, fascinated with honeyed words describing the transient fruits.

7. Those under the influence of Rajas are characterised by cruel purpose; they entertain passion for pleasures, revengefulness like serpents, and hypocrisy and pride; and these sinful men laugh at those who are beloved of Achyuta.

8. Devoted to sexual life they worship women in their houses and talk to one another about their blessings; they perform sacrifices without distributing food or dakshina (Guru dakshina) or without following the proper rules, but only for the sake of their appetite kill animals, not knowing the consequences thereof.

9. Those wicked men are puffed up with their wealth and power, noble birth and learning, with their munificence, beauty, strength and capability for action and blinded by their pride despise not only the righteous beloved of Hari, but also Hari the supreme Ruler.

10. Those who are wanting in wisdom are deaf to what is sung in the Vedas about the Supreme and most beloved Lord, who is antaryamin and is, like the sky, present everywhere, interpret the Vadas as conveying their own wishes and fancies.

11. It is natural for creatures to seek after sexual pleasure, flesh and liquor and no rule enjoins them to do so; (therefore) a certain check is provided (by the sastra) over these tendencies by means of the institutions of marriage, and sacrifices: but to turn them away from these tendencies is the intention of the Vedic rule.

12. Wealth is intended to bear the one fruit of Dharma (righteousness) from which do result the indirect knowledge and the direct realisation and lastly the complete happiness of being rid of the body and its environments; such wealth they use for the well-

6. *Fascinated etc.* V. With the hopes of finding pleasure in the company of Apsaras damsels.

7. D. Under the influence of intense passion engendered for them they conceive cruel thoughts of killing animals; they are angry with those that obstruct them etc.

12. *The indirect...environments.* V. The correct understanding which comprehends the three distinct entities of (1) intelligent beings called Chit or jivas, (2) the non-intelligent matter or Achit and (3) the Almighty Supreme Being — the state of not being subject to the six changes or waves of life.

being of the body in their houses; but they do not see the Mrityu (death) of terrible and irresistible power.

13. Just as the use of liquor is allowed only by the sense of smell and the sacrifice of an animal is laid down, but not its torture, so also the sexual relation is sanctioned for the sake of an issue, but not for pleasure: but (some) people do not understand this pure course of their righteous duties.

14. The wicked men who do not understand these things in this light and remain obstinate, full of conceit and pride and do harm to creatures without any compunction, are after death eaten in hell by those very creatures.

15. They hate the Supreme Lord Hari who is their own Antaryamin and self in relation to other bodies and are attached to the dead matter of their own body and its belongings and so do fall (into deepest hell).

16. Those who have not attained to the pure knowledge of truth and have passed the stage of mere ignorance and have full faith only in the three purposes, *dharma*, *artha*, and *kama* and in the permanency of the body and its belongings without a moment's rest, kill their own self.

17. These creatures who in their unquenched thirst for worldly pleasures kill their own self, regard ignorance as wisdom and they are left to misery, all their purposes frustrated and their own wishes thwarted by time.

18. These people who turn away from Vasudeva are obliged to abandon their house, children, friends and wealth, to gather which they were at very great pains, and fall into the hell of darkness which they did not seek after.

19. The king said:— At what time, of what hue and description and under what name and by what method the Almighty Lord is worshipped by men,—may this be now explained to us!

13. V. In sacrifices the consumptiom of liquor and flesh is referred to and laid down as relating to Paramatman—the self-existing Supreme Being — but not for man — Thus the sacrifice of an animal is no killing or cruelty to it.

14. *Full of conceit.* V. Conceited as being righteous.

16. *Who in ignorance.* V. Who are immersed in ignorance.

V. *Kill...self.* are reduced to the state of an inanimate existence.

20. Karabhajana said:-- Krita, Treta, Dwapara and Kali are the ages, and in them the Supreme Lord is worshipped in different modes as having personalities of different hues, names, and forms.

21. In the age of Krita He is of white complexion, has four arms, wears matted locks and is clad in barks and deer skin, puts on the sacred thread and carries a string of beads (Rudraksha) and a staff and a jar.

22. In that age men have a serene mind, no feeling of animosity; all are friends and equals. They propitiate the Lord by their austerities and contemplation and control of mind and the senses.

23. Then the Supreme Lord is sung under the names of Hamsa, Suparna, Vaikunta, Dharma, Yogeswara, Amala, Iswara, Purusha, Avyakta and Paramatman.

24. In the age of Treta He is of crimson hue with four arms and has a zone of three cords and golden locks. The Lord who is the one purport of the Vedas, is an embodiment of the sacrifice and Sruk, Sruva and other accessories being His limbs (special marks).

25. In that age men worship the Lord, Hari, who is in the form of all the gods, with the help of Vedic lore, observing rigidly the course of righteousness and reading and expounding the Vedas.

26. He is called Vishnu, Yagna, Prisnigarbha, Sarvadeva, Urukrama, Vrishakapi, Jayanta and Urugaya.

27. In the age of Dwapara the Almighty Lord is of light blue colour like the flower Atasi, clad in yellow silks and with His weapons and distingushed with special marks such as Srivatsa.

28. In that age, O king, mortals, intent upon realising Parabrahman, worship Him the Perfect Person, as one having the characteristics of a great king, according to the rules of the Veda and Tantra.

29. & 30. We bow to Vasudeva, bow to Sankarshana, to Pradyumna, to Aniruddha, bow to Thee, the Almighty One, bow to

23. *Hamsa etc.* V. The purest one of beautiful limbs, protector of righteousness, director of Yoga, the contrast to everything fit to be eschewed, the Supreme Ruler, the perfect person, the Unmanifest Being and Supreme Atman.

25. *Who...gods.* V. Who abides in all the gods and to whom all the gods are related as a body.

25. *Who gods.* D. Who is the Supreme Lord of all the gods.

28. *Tantra.* V. Pancharatra.

Narayana the sage, the Perfect Person, the All-pervading Atman, the Ruler of the Universe, the Perfect One and bow to the Antaryamin of all beings.

31. In this manner, O king, in the Dwapara, mortals praise the Almighty Ruler of the Universe. Listen to me how they worship Him even in the age of Kali in various Tantra courses.

32. By sacrifices mostly consisting of singing His glories men of discrimination worship Him as *Krishna* by hue, yet brilliant by lustre, perfect in every limb, adorned with ornaments, furnished with His weapons and waited on by His attendants.

33. O most exalted Person, O Protector of those that bow to Thee, I bow to Thy lotus feet that are ever worthy of being contemplated, that put an end to all difficulties, yielding all that is desired, are the abode of all sacredness, praised by Siva and Brahma and fit to be sought after for shelter and that remove the afflictions of Thy servants and form the raft in the sea of Samsara.

34. O most exalted Person, I bow to Thy lotus feet—the feet of Thee that, O most righteous one, resigning the royal fortune envied by the gods and hard to part with, didst at the word of Thy father go to the forest and pursuedest the illusory deer at the request of Thy beloved one.

35. In this manner, under the name and form appropriate to the age, by the men of several ages, is worshipped the Almighty Hari, the one Master of all blessings, O king:

36. Some great men that appreciate the excellent merits and take the worthy part, applaud Kali in which by mere singing of the Lord's glories, all the desired end is secured.

37. Therefore there is no great gain higher than this for men wandering through this samsara, higher than *that* by which the perfect serenity of mind and devotion to Lord are obtained and samsara comes to an end.

38. O king, therefore the people of Krita and other ages wish to fall upon a birth in the age of Kali (in which for the sake of mere singing His names Hari bestows Moksha on the devotee): therefore in the age of Kali many who are devoted to Narayana will be born.

39 & 40. In some particular places, O great king, and largely in Dravida countries where the river Tamraparni, Kritamala and

Payasvini, the most holy Kaveri, the great western Mahanadi flow: and those men who drink of their waters, O great king, get pure in mind and mostly become devoted to the Almighty Lord Vasudeva.

41. That devotee who has absolutely given up all other duties, (or the notion of difference), and resorts whole-heartedly for protection to Mukunda worthy of being sought after, ceases to be a servant or a debtor to the gods, Rishis or other beings, relations or men or Pitris, O king.

42. Present in the heart of His beloved devotee that has resorted to His feet and resigned every other wish, the Supreme Lord Hari redeems him from all sin that he might have by chance acquired.

43. Narada said:— Having thus listened to the exposition of the duties pleasing to the Lord, the king of Mithila was very much delighted and, along with his priest, duly worshipped the sages who were the sons of Rishabhadeva.

44. Then those accomplished sages vanished out of sight, all the world looking on, and the king, practising the course indicated by them, attained to the highest goal.

45. Thou too, full of faith and free of attachment, O blessed one, following these dharmas, righteous courses, to the delight of the Lord, wilt attain the highest goal.

46. The fame of both thyself and thy queen (Vasudeva and Devaki) pervades the whole world, for the Almighty Lord Hari hast chosen to be your son.

47. Having cherished the love of a son towards Krishna, you have purified yourselves by means of sight, embraces, conversations, bed, seats, and feeding, (by such services).

48. Even those kings, Sisupala, Paundra, Salva and others, who, lying down, sitting up or in any other state, thought of Him only with feelings of hatred, had their mind transformed into Krishna as they remembered His gait, His winning deportment, glances

40. D. Add at the end 'they also become the worshippers of the gods and Rishis etc.'

41. *Given up...duties.* V. Given up the wish for any fruits or reward for the duties.

Note. D. Every one is always bound to worship those that are higher in the grade; for, the superior Jivas have a controlling power over those below them.

42. *Resigned every other wish.* D. Got rid of the thoughts of being independent.

47. *Yourselves.* D. Your body.

48. *Had their mind...Krishna.* D. Had their mind engaged in imagining Sri Krishna's form.

and the like, attained to His equality: what then need be said that the same attainment awaits those whose mind is full of love to Him?

49. Towards Krishna, the Antaryamin of all and the Supreme Ruler subject to no decay, whose supreme nature is concealed behind a mortal form He has assumed at will, do you not cherish the idea that He is your child.

50. Far and wide is unfolded the glory of the Lord who has appeared on the earth for putting an end to the asuras who in the form of kshatriyas were a burden to her and for the protection and happiness of the righteous.

51. Sri Suka said:— The highly blessed Vasudeva and Devaki were much astonished to hear him and rid of their delusion.

52. He who attentively commits this hallowed account to memory would shake off his sin here and fit himself to attain to the state of Brahman.

ADHYAYA 6.

Brahma and the other gods pray for the return of Hari to Vaikuntha and Uddhava also wishes to follow Him.

1. Sri Suka said:— Then with his sons (born of mind), the gods and the Progenitors, Brahma went (to Krishna), as also Bhava (Siva) the Lord of the past and present with his troops of Bhutas.

2. & 3. With Maruts the worshipful Indra, the Adityas, Vasus, Aswins, Ribhus, Angiras, Rudras, all the Sadhyas and the gods, Gandharvas, Apsaras women, Nagas, Siddhas, Charanas and Kinnaras, all eager to see Krishna, went to Dwaraka.

4. —To see the almighty Lord in that form by which He delights the mind of human beings and has filled the worlds with His glory which removes the sin of all people.

5. In that brilliant city rich in all kinds of wealth they saw Krishna of wonderful form with their eyes which were not satisfied (satiated).

52. *To the state of Brahman*. D. To that state of perfect blessing for which each jiva is eligible. *To the state of Brahman*. V. To a form and state like unto that of Brahman.

6. They covered the foremost One of the Yadus' race with flowers brought from the gardens of Swarga and in words of wonderful thoughts they praised the Lord of the Universe.

7. The gods said:— With our reason, the senses, breath and life, the mind and speech, O Lord, We stand bowing to Thy lotus feet which are contemplated at heart by those who cherish devotion, eager to get released from the strong knot of karma.

8. Through Maya of three qualities Thou, taking Thy stand in those qualities, createst in Thyself, protectest and destroyest the manifest world which transcends comprehension, and by these acts, O Ajita, Thou art not affected; for Thou, destitute of defects, art in the realisation of Thine own blissful nature.

9. O most praiseworthy Lord, O most exalted one, to men of evil tendencies, no learning, no process of purification, Vedic study, or other righteous acts are so efficient as is the true devotion developed by listening to Thy glories on the part of those who are of satvic nature.

10. May Thy feet be the comet to our evil tendencies, —Thy feet which are ever borne in the soft and tender heart of the sages for the sake of Moksha and which the Satvatas, with control over their minds, worship in the Vyuha forms for the attainment of godhead and which some of superior wisdom among them do, for passing on to Vaikuntha beyond Swarga.!

11. —Thy feet which are, O Lord, contemplated in the sacrificial fire with the Vedic mantras in the prescribed form by sacrificers with the offering in their piously-folded hands, and which are in the Yogic practice (relating to self) worshipped in various ways by yogins that are most devoted to Thee and who are

7. *With our reason etc.* V. In thought, word and deed.

With our reason etc. D. Which are contemplated by the deities presiding over reason, senses etc.

8. *Through Maya...qualities.* V. As their director, Thou createst on Thy support the gross universe not to be comprehended by others and Thou remainest unmodified and destroyest etc.

Through Maya. D. Through Thy own will and through Prakriti of three gunas controlled by Thy will, Thou createst the gross Universe with Prakriti of three gunas directed by thyself etc.

10. *Which the Satvatas etc.* V. Which (Thy feet) are worshipped by sages that have realised self etc.

Which Satvatas etc. D. Which feet are worshipped by Satvic jivas possessed of self-realisation contemplating Thee in Vasudeva and other forms which are all equally omnipotent and all-pervading etc.

eager to know the nature of Atman's Maya. (by the Sankhyas. V).!

12. May those feet always be the comet to our evil tendencies—the feet of Thee who acceptest as the choicest the worship of the (faded) Vanamala on Thy chest, of which, like a co-wife., glorious Lakshmi seems to be jealous!

13. May Thy feet, O Lord, O Perfect one, purify the sin of us, Thy worshippers—the feet known for the three (glorious) steps taken in relation to Bali, at which Ganga shines like a flag with three streamers, which are the source of fear and freedom from fear, respectively of the asura and the celestial armies and which lead the righteous to swarga (happiness) and the unrighteous to hell.!

14. May the feet of Purushottama confer happiness on us, —who is far superior to Prakriti and Purusha, who is Kala (Time) and under whose control, like bulls held by the nose-strings, remain Brahma and other embodied creatures who are at strife with one another!

15. Thou art the cause of the appearance, existence and the disappearance of this world and they call Thee Kala or Destroyer of Avyakta, Jiva and Mahat: Thou of that supreme nature and having three navels as it were each of four months and active in the destruction of all—Thou art the Time of incalculable speed and the highest Person.

16. Having obtained power from Thyself and through that power the Purusha of fruitful energy bears Mahat like unto a child in the womb. That Mahat in conjunction with that power created

11. *In the yogic......self.* D. In contemplating Paramatman with concentration.

Maya. Will and Supreme power.

12. V. *On Thy chest.* V. Reaching to Thy feet.

D. Here the glorious Lakshmi seems like a rival to be vying with the never-fading Vanamala resting on His shoulders. May those feet of the Lord that accepts the worship devoutly offered by her be ever a comet to our evil tendencies.

13. *Like a flag etc.* V. In the three worlds or by her three branches.

D. *At which three streamers.* D. For which three Vedas are like streamers.

14. *Kala.* V. Abiding in Kala as in a body and directing its operation.

D. Even the gods that preside over our senses and are the cause of our pleasure and pain, are like bulls held by the nose-strings under Thy feet which are connected all through :with the life of embodied creatures without attachment to it. May those feet bestow happiness on us—the feet of Purushothama that is the All-powerful Time far higher than Prakriti and Purusha.

15. *Thou art...world.* D And of Avyakta, Jiva aud Mahat and even of Time; and Thou art this Time which has three navels or knots (the three divisions of a year each consisting of four months) and working the destruction of all and is inconceivably rapid; and Thou art the foremost person.

16. *Purusha.* V. Aniruddha.

out of itself the golden sphere together with all its eternal (seven) enclosures.

17. Therefore Thou art the Lord of the immobile as well as the mobile world and by Thy Maya, though enjoying the objects instituted by the modifications of qualities that are products of Thy Maya, O Lord of the senses, Thou art not touched by them. But all other than Thyself are afraid of those objects though they do not really exist.

18. That Thou art not in the least affected by objects is beyond a doubt; for, the sixteen thousand queens were not able to shake Thy energy with all their erotic arts and love-shafts very powerful in conveying messages of pleasure as sent from the extensive brows exhibiting their mind and heart by the accompanying smiles and glances.

19. The streams of Thy glories bearing the flood of Thy nectar-like accounts as well as the streams that wash Thy feet (like the Ganges) are powerful enough to destroy all the evils that beset the three worlds--those two kinds of Theerthas in the form of the Vedas (Thy name and glories described in the Vedas) and that which arises from Thy feet—are resorted to and used by

D. *Note.* Here Pradhana, Mahat and other terms stand for Lakshmi, the four-faced Brahma and other deities. So the subject matter of the verse is as follows. From Parabrahman called Narayana sporting with Lakshmi alone issues in Maha Pralaya, His own manifestation called Purusha of unfailing energy; and He infuses His energy into Lakshmi called Pradhana. Thus the four-faced also called Purusha and Gayatri called Pradhana are created by the Lord and this Purusha of four faces also called Mahat brings forth himself and Gayatri called Sraddha through Gayatri called Pradhana. By these Mahattatva and Sraddha, Sesha also called Ahankara is produced. That four-faced Brahma called Mahat with Thee present in Him created the golden sphere with all its nine enclosures.

17. *Thy Maya.* V. Thy will that works according to the karma of the Jivas.

Enjoying. V. (1) Causing the Jivas to enjoy, (2) Sportfully enjoying through the Jivas.

Though...exist. V. Or though they are already eschewed.

Therefore. D. Because Thou art present in Brahma and others giving them the power to create and so on.

Thy Maya. D. Thy will that makes the gunas of Prakriti operate in different ways.

Though...exist. D. Though Sanaka and others are free from the touch of those objects through Thy grace, still even a mental reference to them causes them fear.

19. *That with their ears.* V. That with the Vedic texts handed down through the ear.

Of Thy nectar-like accounts. D. Of The nectar-like accounts of Thee that supportest all, which no other can.

In order to wash off all sin wise people bathe in both the holy waters which are (1) the streams of the nectarine accounts of

those that live in the righteous course of their Asrama,—*that* with their ears and *this* with their body.

20. Badarayana said:—With the gods and Siva, Brahma thus offered praises to Hari and taking His stand on the sky and bowing to Him, said to Govinda.

21. Brahma said:— O Lord, we formerly petitioned to Thee for reducing the burden of the earth, O Antaryamin of all and that has been accordingly done.

22. The righteous course had been firmly established among the righteous who are truthful and Thy glory absolving all the world from sin has been spread in all directions.

23. Having appeared in Yadus' race, with a form of matchless grace, Thou hast done surpassing deeds for the good of the world.

24. O Lord, the virtuous men who, in the age of Kali, listen to those deeds and sing them, surely and finally cross the darkness.

25 & 26. A century and a quarter has elapsed since, O Purushottama, Thou madest Thy appearance in Yadus' race and now, O support of all, there is no celestials' purpose left uuaccomplished and Thy race has through brahmin's curse is almost gone.

27. Therefore mayest Thou, if it pleaseth Thee, return to Thy Supreme abode and protect us, Thy servants, O Vaikuntha, as well as all the regions and their protectors!

[1. Sri Suka said:— Thus praised, O king, by Brahma and the other gods, the Almighty Lord in a human form at His will gladly accepted their prayer and said to Brahma.]

28. The Lord said:— "I know all that thou sayest, O chief of the gods; all your work has been done: the burden of the earth has been removed.

29 & 30. And this Yadava family very proud of its prowess, heroism and wealth and likely to encompass the whole world was by Me kept under check, like the great sea by the shore: if I should leave it without putting a stop to this enormous race of haughty Yadus, the world would be destroyed by this everflowing sea.

Thy-self and (2) the streams like the Ganges that wash Thy feet; and this fact is established on the authority of the Vedas.

29. *To encompass.* V. To destroy.

And likely......the shore. D. Is eager to attain to the celestial regions even as the sea would overflow the shore.

31. Just now the destruction of this race has begun under the brahmin's curse and when that is finished, I shall go to Thy region.

32. Sri Suka said:—Thus told by the Lord of the Universe, Brahma bowed to Him and with all the companies of the gods returned to his region.

33. Then noticing tremendous evil omens that appeared over Dwaraka the Lord said to the aged Yadus assembled.

34. The Lord said:—'These indeed are serious portents that are appearing on every side and there has been an insurmountable curse of brahmins on our race.

35. 'We ought not to dwell here if we wish to live on, O elderly people: let us this very day go to the very sacred place of Prabhasa. Let there be no delay.

36. 'Having bathed in the holy waters of Prabhasa, Chandra, the lord of stars, who had under Daksha's curse been possessed with Yakshma (the disease of consumption) was at once cured of the sin and had his digits restored to him.

37 & 38. 'Let us also perform ablutions there and pour oblations to Pitris and the gods and having fed good brahmins with excellent food and distributed with faith rich gifts among worthy men we shall thereby cross (get rid of) all our sin and miseries just as people cross the sea with the help of ships.'

39. Sri Suka said:— Thus directed by the Lord Yadavas, O delight of Kurus, made up their mind to go to the holy place and got ready their chariots.

40. O king, Uddhava, who always waited on Krishna bound to Him in devotion, saw those elders, heard what the Lord said, observed the fearful portents,

41. Approached, when alone, the Lord of the lords of the world, bowed to Him, touching His feet with his head, and with folded hands, said to Him.

42. Uddhava said:—O the Supreme Lord of the gods, O Master of Yoga, O Lord of hallowed name, certainly I believe that Thou wilt end this race and then wilt leave the world: Thou dost not counteract, though able, the brahmin curse, for Thou art the almighty Ruler.

43. O Kesava, I cannot bear to leave Thy lotus-like feet even

for half a moment, O Kesava, O Lord, take me also to Thy abode.

44. & 45. Thy sportful activity, O Krishna, is most auspicious to men: having but tasted what is nectar to the ear, people cease to have desire for other things: how could we, Thy devotees, bear to leave Thee, to be separated from Thee with whom we shared the bed, the seats, the rambles, the dwellings, ablutions, sports, the food and the like,

46. How could we who adorned ourselves with flowers, perfumes, cloths and ornaments used by Thee and who ate what was tasted by Thee and who have been servants at Thy feet, how could we be rid of our fascination for Thee?

47. The Rishis who are sky-clad, who lead austere life and a life of celibacy, who have renounced everything worldly, become pure and tranquil and attain to Thy glorious state known as Brahman.

48. O great Yogin, we are here tossed in the paths of Karma, and would along with Thy devotees cross the dark and impassable samsara in the light of conversations about Thee.

49. By remembering and singing of Thy deeds and utterances, Thy gait, Thy excellent smiles, glances and jokes, all that Thou didst imitating the world.

50. Sri Suka said:— Thus prayed to, O king, the Lord, son of Devaki, said to Uddhava, His beloved servant and absolute devotee.

ADHYAYA 7.

Sri Krishna's precepts to Uddhava—Avadhuta's story and the lessons he learnt from the eight preceptors.

1. The Lord said:— O blessed one, what thou sayest is exactly what I like to do: still Brahma, Siva and the protectors of of the world pray for My presence in the celestial region.

2. I have indeed accomplished here wholly the purpose of the gods, for which as prayed for by Brahma I appeared (here) by an amsa.

46. *Having fed etc.* D. Having fed the sacred fires and brahmins.

47. *Are sky-clad.* D. Live on air.

Attain to etc. D. Realise Thy glorious self-known as Brahman.

3. This race burnt by the curse will surely perish soon by internal discord; on the seventh day (after my ascension) the sea will overflow and submerge this city.

4. The moment I leave it, this world will lose all its auspiciousness and further, O good one, it will before long be thrown into disorder by Kali.

5. And thou, too, shouldst not remain here alone when I have left the earth: for, O good one, in the age of Kali people will have taste (attraction) only for unrighteous ways.

6. And thou shouldst shake off all attachment to thy people and relations and having firmly settled thy mind on Me, go about the earth regarding everything as equal.

7. All this which is being perceived by the mind, by speech, by the eye, the ear and other organs—know all this to be transient and a product of Maya and the mind (of My will and Prakriti under its control).

8. Of a man who has not had proper training of the mind the apprehension of difference between things is misapprehension: and this leads to good and bad consequences; and to the individual who thinks of good and bad, there exists the distinction of action as Karma and Akarma.

9. Therefore do thou properly train thy mind and senses and see this Universe in Atman and find the pervading Atman in My-

7. *A product of...mind.* V. Whatever is under the control of the Gunas, Satva, Rajas and Tamas and whatever is produced by the mind under the influence of those gunas.

8. *Difference.* V. That is, different independent entities. *Note.* The notion or the understanding that Paramatman is one to whom everything else is a body and He controls it is the correct notion.

This leads etc. V. He who has a wrong notion is subject to pleasure and pain and he who thinks of karma, Akarma and Vikarma as different has a mind full of notions of things as good and bad and is disturbed with the thoughts of karma and their consequences in the form of pleasure and pain.

D. In the case of a man whose mind is not firmly devoted to the Lord the wrong notion with reference to different things, i. e., the notion of being himself an absolute being separate from Me leads to Swarga and Naraka, pleasure and pain there i. e., to Samsara. The notion of absolute Agency is "I do it" "I do not" "I do it differently" This notion arises in the mind of the man that is confounded with Rajas and Tamas.

9. *Train.* V. Control and concentrate Thy mind and senses on Me.

In Atman. V. As resting on Jiva and Jiva on Myself.

D. Therefore Thou shouldst concentrate Thy mind on Me, control your senses, and clearly see how this Universe is wholly in the power of the Four-faced Brahma and how the great Brahma rests on Me, the most Supreme Ruler.

self, the Supreme Lord.

10. Possessed of Gnana and Vignana (the conclusions of the Vedas and their realisation) and immersed in the delight of self-realisation and finding thyself to be the self of all embodied creatures, thou wilt not experience obstructions.

11. He who has risen above the sphere of both (good and bad) does not refrain from what is prohibited from a sense (fear) of bad consequences: nor does he do the prescribed duty under a sense (in the hope) of the resultant good, but he acts only like a child.

12. Being a friend to all beings, having a serene mind and possessed of firm conviction through Gnana and Vignana that the Universe is Myself, he does not indeed again get into the path of Samsara.

13. Sri Suka said:— Thus precepted by the Lord, the great devotee Uddhava, eager to know the truth, bowed to Achyuta and said.

14. & 15. Uddhava said:— O Lord of Yoga, O the abode of those that know Yoga, O one that art revealed by Yoga, O source of Yoga, for my final beatitude, the giving up of everything by way of renunciation has been taught: this giving up of desires is impossible, O Perfect One, for those who are addicted to sense objects, especially, I think, for those who are not devoted to Thee, O Antaryamin of all.

10. V. He who has a general knowledge as well as thorough insight into the real principles, who is a friend to all creatures as to himself, who is transported with the realisation of self, is hindered by no obstacles.

D. Thou who hast a general and special understanding of truth, who regardest all creatures like thyself, whose mind is perfectly delighted with the realisation of Paramatman, hast no obstacles to experience.

11. *Good and bad*. V. Pleasure and pain resulting from sense objects.

D. *Note*. Verses 11 & 12 are construed together.

D. He who has a serene mind i.e., is rid of anger and revengefulness, has firm conviction on the strength of both general and special insight into truth, sees the whole Universe ruled by Me and feels unqualified love towards all creatures, renounces all pleasures of this and that world, does not refrain from...like a child and does not again fall into Samsara.

14. V. O One that givest success in yoga, impartest precepts, art the source and fruit of yoga, the author of the science of yoga.

D. O Ruler of Yama, Niyama and other practices of yoga, O one that impartest special light of wisdom to the gods and the godly; O embodiment of consciousness, O giver of means, Thou hast taught me for the sake of Moksha the principle of giving up everything i. e., attachment to evil things.

16. Therefore, O Lord, thoroughly instruct me, Thy servant, in such a way as I may successfully practise what Thou hast taught: I am a poor creature of clouded understanding, immersed in the notion of 'Mine' and 'I' with reference to the body and its belongings instituted by Thy Maya.

17. O Lord, other than Thyself, the Omniscient Atman, the very Truth of intelligent nature, I do not see even among the gods One who could explain this: for all these, Brahma and others, invested with a body, have their minds deluded by Thy Maya and their attention is directed to external things.

[1. From those who are not in association with those that have well tasted of the Lord's lotus-like feet, Maya does not withdraw itself, even if they make investigations with mere reasoning powers, (they remain deluded by that Maya); the association with the righteous will be the lot only of those men who dwell in houses in married: life and suffer all the three kinds of troubles and thereby have their sins removed.]

18. Therefore I with my mind greatly afflicted in the miseries of life and turned away from the world, resort for shelter to Thee, Narayana, the friend of Nara, destitute of defects, of immeasurable nature, Omniscient, Supreme Ruler abiding in Vaikuntha, not affected by Time and other causes.

19. The Lord said:— Mostly men in the world have insight into the true nature of the world and lift up their self by their own efforts from the evil cravings for worldly objects.

16. *Maya.* D. Will.

17. *Atman etc.* V. Atman of unlimited nature, self-conscious.

And their attention etc. V. And regard the unintelligent body as their own self, i. e., they are ignorant.

I do not see etc. D. I do not see any one other than Thyself who could explain Thy nature, Thyself perfect in wisdom and excellent attributes, self-shining light, all-pervading without an equal among the gods. Rudra and others created by Brahma are deluded in mind because they have a body to which they feel attachment and have a desire for things that do not lead to Moksha.

18. *Abiding in etc.* D. Unlimited and undecaying.

19. *Mostly men who have insight etc.* V. Lift up etc.

D. Mostly in the world men possess extensive knowledge of it and the principles without devotion and love to the wise and to the Lord and therefore by virtue of their endeavours they only attain to the dark hell and ruin themselves; on the other hand those men who have love and devotion to the wise and the Lord in addition to their learning regarding the world and principles, do by means of their own Satvic mind lift up themselves from Samsara, the bed of all evils.

20. Atman (Self) is indeed the preceptor of self, especially in the case of man endowed with all the faculties: for, both by direct perception and by inference he works out his own good.

21. And while in human life the wise, expert in Sankhya and Yoga practices, quite distinctly see Me the embodiment of all powers.

22. Many are the bodies created with one, two, three, or four feet, or many feet, or having no feet and of these the human form is the most beloved of Me.

23. And while here in this human body, those that practise every course of yoga (are careful), certainly seek after Me, the Supreme, unperceived Ruler, by means of the qualities in the range of sense-perception or by inference through indicatory circumstances.

24. On this subject a story of ancient times is also told in illustration, and it is a conversation between an Avadhuta, (a sky-clad ascetic) and Yadu of great prowess and intelligence (of great strength, both physical and mental.)

25. Yadu saw a youthful yet naked brahmin, full of wisdom, wandering about in fearlessness, and, eager to know dharma, put certain questions to him.

20. V. The well-trained mind is especially the preceptor of man, for in human life he attains final beatitude through renunciation of transient objects of this and that world which are so proved by direct observation and inference, i. e., he attains Moksha by devotion to the Lord as laid down in Sruti and Smriti.

D. It is the mind that is the true preceptor to Jivas in working out their good, especially the final beatitude; for the Jiva that has fallen upon human life is seen to work for and attain to the highest purpose as evidenced by sense-perception and reasoning.

21. *Sankhya.* V. A distinct perception of the three principles, the intelligent and the nonintelligent and the Supreme Ruler.

Yoga. V. The course of devout worship and contemplation of the Lord.

Quite...Me. D. Seeming as distinctly as their eligibility permits, even presenting Viswarupa, the embodiment of all powers and saving them from Samsara of distresses.

23. *By means of etc.* V. Through indicatory circumstances such as being the cause of creation, destruction etc. By means of the qualities and marks perceived by the senses, not possible to be inferred by marks associated with sense objects.

D. Those who in human life devote their mind to their Lord do indeed seek to realise Him directly by means of good reasoning, by the characteristics apprehended by the senses and the special marks of Paramatman and by the circumstance of inability of the limited nature of the Jiva.

24. *On this subject.* V. The subject begun in verse 19.

On this subject. D. On how it is easy in human life to seek after the knowledge of the Lord.

26. Yadu said:— O sage, how didst thou, doing nothing, get this extensive and clear wisdom, possessed of which thou, so full of light, goest about the world like a child.

27. Generally men make endeavours for *dharma*, *artha*, and *Kama* as well as (the realisation of Atman) and that only with a motive such as the prolonging of life, acquisition of fame or wealth.

28. But thou art, able-bodied, full of wisdom and skill, good looking, sweet of the tongue (of winning accents): (however) thou dost nothing, likest nothing, like a dunce, a mad man or a ghost.

29. While people are burning with the wild fire of desires and covetousness, thou art not afflicted by that fire, like an elephant set free and immersed in the waters of the Ganges.

30. Be pleased to tell us that make earnest enquiry, O sage, the cause of this state of blissfulness in thee that art untouched by the world and art nothing but absolute Atman.

31. The Lord said:— Thus requested by Yadu of good disposition and intelligence and devoted to brahmins, the blessed sage brahmin, respected by the prince, spoke to him who stood bending in modesty.

32. The Brahmana said:— Many are my preceptors, O king, whom I adopted as such by force of my own understanding; with the wisdom imbibed from them, I go about free from attachments; of them (I shall tell thee): do thou listen.

33. to 35. The earth, the air, the sky, water, fire, the moon, the sun, the pigeon, the boa-constructor, the sea, the moth, the bee, the elephant, the honey-gatherer, the deer, the fish, Pingala, the kurara, the child, the girl, the blacksmith, the serpent, the spider, the wasp,—these twenty-four are, O king, adopted by me as my preceptors; from their exemplary ways I learnt all that I had to learn here.

36. What I learnt from each, O son of Nahusha's race, O tiger among men, I shall describe in full; do thou learn it (understand it).

26. *Doing nothing.* D. Not doing anything prohibited, not seeking after even the means of livelihood.

30. *Thee that art etc.* D. Thee that art not given to enjoying the objects of the senses and hast nothing but a body in name.

35. *I learnt etc.* V. I got training for my mind in.

37. Though trodden down by other beings who act under the direction of Providence, a wise man ought not to stray from his path;— and this vow of life I learnt from the Earth.

38. A righteous man should learn from the Hill (the supporter of the earth) to dedicate always all his activty for the good of other beings and his very existence absolutely for their benefit: so I, as a pupil of the hill, learnt how I am intended for others.

39. Thus a sage should be silent contented with merely supporting his life and never yearn for what gratifies the senses, so that knowledge may not be obscured and the tongue and the mind may not be dissipated on worthless objects.

40. Though surrounded by various objects on all sides, a yogin, should not like Vayu (the air) become attached to anything, his mind remaining unaffected by the good or the evil consequences.

41. Though, in the life here, he is placed in physical (earthly) bodies as a support of their qualities, the Yogin who looks towards Atman is not mixed up with (influenced by) those qualities even as Vayu is not with various kinds of smell.

42. Though invested with mobile or immobile bodies, the sage should contemplate Atman, all-pervading like the sky, as Brahman (the Perfect), as self and as one connected with every thing, as subject to no limitation in respect of Time and Place and as untouched by everything else.

43. Just as the sky is not touched by the things scattered by the wind such as the clouds constituted of fire, water and earth, so also the jiva is not touched by the gunas thrust upon him by Time.

37. *From his path.* D. From the path of those that have realised the Supreme Being. (The other reading) with a full sense how beings act under the control of Providence.

38. D. Further from the earth I learnt to do always everything for the benefit of the good viz the preceptor, the gods and other righteous lives and to dedicate my prosperity solely to other creatures and this one should well learn from it.

39. *The tongue etc.* D. And man may not be spoiled through dissipation.

40. *A yogin.* D. A jiva that has practised yoga.

41. *Their qualites.* D. Birth, misery and other conditions belonging to the body.

42. *As self etc.* D. As the Antaryamin of all and also as pervading every atom and encompassing the whole Universe— and this truth must be seen through a consistent interpretation of all the Vedas.

43. V. & D. omit "The things...such as."

44. Naturally pure, smooth and soft and comforting is a hallowed spot; so is the sage among men. He is a friend of holy waters, i. e., he, like unto holy waters, purifies others by mere sight and touch and by the uttrances of his name.

45. Full of brilliant force, lustrous by virtue of Tapas, unperturbed, not inclined to earn food, the sage, like fire, consumes anything and everything, but nothing that is impure.

46. Somewhere (in the midst of worldly men) he remains unnoticed: somewhere (among devout men) he allows himself to be distinctly known, so that those that seek after (true wisdom) the highest blessings may worship him; he eats what (pious) donors offer, burning down their demerit of the past and future.

47. The pervading Atman enters this Universe of various things, high and low, created by his own Maya, and appears to be like every one of those things, just as fire does in different kinds of fuel.

48. The various states beginning with birth and ending with death, belong only to the body, not to Atman, just as the appearance and disappearance are caused by Time of unmanifest force only to the digits of the moon (rays), but not to the moon.

49. By Time rushing on like torrents are brought about the origin and destruction of beings, but these states, though eternal, do not affect Atman, just as only the flames, and not the principle of fire, have a beginning and an end.

50. He receives the objects through the senses or rejects them, according to the time: but he is not attached to them, just as the sun draws, or sends down, water only with his rays and he is not himself affected thereby.

44. *Like Ganga and other holy waters.* D. The sage is pure, smooth and soft and comforting to men.

45. D. The sage must be formidable like fire with flames and brilliant like it, irresistible, free from the inclination to find food, inaccessible, devoted in mind to Paramatman such a sage does not become sinful whatever he may by chance consume, even as fire is not polluted by whatever it burns.

46. *Blessings.* V. Blessings of Swarga as well as Moksha.

47. *High and low.* V. Animate and inanimate.

High and low. D. Subtle and gross.

Note. The lesson learnt from Agni is that the jiva remains obscured, while the Lord has entered to direct him.

49. D. Only the bodies of jivas are subject every moment to birth and death under the force of Time like unto torrents. and those states are not perceived being subtle, just as flames are seen and not the subtle principle of fire.

51. In the essential form, Atman is not perceived as different, (but only when reflected in phenomenal things); Atman is perceived as different like a thing subject to conditions, for instance, the sun, by men of gross understanding.

52. Strong attachments or intimate association should never be formed with anything: he who does it will reap only grief, like the pigeon of poor sense.

53. In a certain forest, on a certain tree, a pigeon built a nest and with his mate lived there for some years.

54. With their hearts bound fast with love, the pair led the married life, heart knit to heart, eye to eye and body to body.

55. They were both together in bed, in seat, in rambles, in rest, in conversation, in sports, at meals, and in everything; and free of anxiety they went about in the woods.

56. As she gave him satisfaction and enlisted his sympathy, whatever she desired, he obtained for her at any cost, for he had no control over his senses.

57. When the season came, she conceived for the first time and in the very presence of her mate in the nest she laid eggs.

58 & 59. Through inconceivable powers of Hari they were fledged in due time with all limbs well-formed and with their tender body covered with down: the parent birds, in paternal affection and delight, nourished their young ones and were very happy to hear them sweetly cry and lisp.

60. With their feathers very soft to the touch and their sweet cries and charming activities and at their coming forth to meet them, the parents were greatly rejoiced.

61. With their hearts knit in mutual affection and deluded through Vishnu's Maya the parent-birds of poor sense brought up their young ones (with care).

51. V. By those who regard the gross body to be Atman; the pure Atman present in various bodies is regarded as possessing the attribute of difference which is not his; and similarly each individual Atman is differently regarded as lean, stout and so on; just as the sun is differently perceived in the different reflecting mediums, so also is Paramatman present in various bodies as if different according to those several mediums.

D. By dull-witted men under the force of misapprehensions brought on by their mind and the senses Paramatman present in jiva's body is percieved to be like the jiva attached to the gross body (that is, to be subject to pleasure and pain like the jiva) just as the image of the sun in water is mistaken to be dull, trembling and so on by those who have no correct idea of the true sun.

62. On one occasion the pair went out in search of prey for them: all about the forest they wandered a long while in quest of food.

63. A certain hunter going into the forest by chance, caught sight of them, spread the nest and caught them moving about near their nest.

64. The Kapotha and the Kapothi, always anxious to nourish their children, had gone out and having got some nourishment returned to their nest with it.

65. Kapothi saw her young ones caught in the net, and screaming in great anxiety, flew to them that were screaming.

66. Bound by affection the bewildered mother, through the Lord's Maya, was also caught in the meshes, as she was only watching her young ones in the net and forgot herself.

67. The poor Kapotha seeing his own young ones dearer to him than his own self and also his companion equal to him caught in the net, wailed in great grief.

68. Ah! what calamity has befallen me of little merit and little sense, not contented and not accomplished of any purpose: my house of threefold purpose is gone.

69. Agreeable and useful, my companion that looked upon me as a deity, leaves me to the empty house and with her good children goes to heaven.

70. Such as I am, why should I think of living on, in bereavement and in miseries, in the empty house, helpless, wife and children dead?

71. Seeing them entangled in the net and so struggling in the jaws of death the Kapotha also threw himself into the meshes.

72. The cruel hunter, having also obtained that pigeon who was the Lord of the house, and, accomplished of his purpose, returned home with the young Kapothas and Kapothi.

73. Thus the family man of poor sense who with a heart not yet withdrawn from worldly objects, finds delight only in the married life, like that bird, and nourishes his family, does with all his relations come to grief.

74. That individual who falls upon human life which is the open gate for Mukti, but who like the bird becomes attached to the householder's life is spoken of and considered (by the wise) as one that has fallen from the eminence to which he had attained.

ADHYAYA 8.

What the Avadhuta learnt from the nine preceptors, Ajagara and others.

1. The Brahmana said:—The pleasure like pain of the senses, O king, creatures invested with a body may find in Swarga or Naraka: therefore the wise man should not seek after it.

2. Imitating the Ajagara (boa-constructor) one should make no effort, but only swallow the mouthful that is by chance brought to him, delicious or distasteful, much or little.

3. If no food reaches him, he should lie quiet (even) for a long time without any food and without any exertion to get it; for he ought, like the huge serpent, to subsist (only) on what Providence brings him.

4. Possessed of a body full of energy, strength and spirit, but free from all physical activity he should lie down, but not sleep and he should not proceed to do anything, though he has sound organs.

5. He should be a silent contemplatist like a sea of still waters, clear and deep, inscrutable, inviolable, indefinable (by time and space) and not liable to be perturbed.

6. Whether he has or has not all the desired things, the sage, devoted to Narayana, ought not to swell (with joy) or to be depressed in disappointment, just as the sea does not whether rivers do or do not, flow into it.

2. D. *Omit Delicious or distateful.*

4. *But not sleep.* V. But never forget to work intellectually for the realisation of truth.

D. *Note.* What is said here is applicable to one who has perfect attainment in the practice of Yoga and is thereby able to maintain the body in contemplating the Lord's excellent attributes.

D. Begin "supporting a body etc.

5. *Inscrutable.* D. One whose mind finds satisfaction in knowing of the unlimited Lord (the sea of endless expanse).

7. On seeing a woman, the god's Maya (the deluding power), he who has no control over his senses, falls allured by her behaviour and feelings, into the blinding darkness, as a moth falls into fire.

8. The fool who with his mind allured by women, gold ornaments, cloths and other things instituted by Maya regards them as things intended for his enjoyment, loses his correct vision and perishes like a moth.

9. A sage ought to take food only in small qualities just enough to keep the body alive and without becoming troublesome to the house-holders, he should follow the course of the bee (he should live by alms of food [and he should leave the house.]

10. From sastras, great or small in extent, the intelligent man should extract the essence (the spirit of devotion L) from all, just as the bee does from flowers.

11. He should not earn his food (to keep in store) for the evening or for the morrow, have no vessels other than his hands and stomach, and ought not to lay by like the bee.

12. In taking alms he should not accept it in order to lay by for the evening or for the morrow: if he does so, he perishes like bees, together with the store.

13. The sage, leading an ascetic life, should not touch even with his foot a youthful woman, even if it be a wooden doll; if he should, he would get himself fettered like the elephant brought in contact with a she-elephant.

14. A wise person ought never to approach a (another's) woman, for she is his death: he might be killed by the stronger, like a weak elephant by other elephants.

15. What wealth is stored up by misers at great pains is neither given nor enjoyed by them, but another enjoys it; and *that* still another like the honey-gatherer who knows where it is and goes to collect it.

16. Like the honey-gatherer, the ascetic first enjoys those comforts which, with his hard earned wealth and means, the householder seeks to find (So the ascetic needs not himself labour for their sake V).

17. Abiding in the woods, the ascetic should not listen to vul-

15. D. Omit "enjoys...still another".

gar music, and this he should learn from the deer which, deluded by the hunter's music, gets ensnared.

18. Finding delight in vulgar objects such as dance, instrumental music or songs of women, he would become (blind and insensible like) a toy in their hands, just as the sage Rishyasringa born of the deer did.

19. Stupefied with the charms of taste, creatures through the irresistibly erring tongue [ignorant of the truth D] lose their sense and go to ruin like the fish attracted by baits.

20. Thoughtful men soon subdue their senses by fasting, except the sense of taste, which grows stronger in the famished creature.

21. Though he has subdued all the other senses he cannot said to have conquered them so long as he has not conquered the sense of taste: for everything is conquered when taste is conquered.

22. There was formerly in the city of Videhas, a public woman called Pingala: from her I learnt something; do thou know that, O Prince.

23. One day, expecting some paramour to be brought to (meet her at) the appointed place, that public woman waited in time outside the entrance, exhibiting her graces in the best style.

24. As she saw persons that passed by the way, O great king, she imagined them to be rich people coming in quest of her and bringing her fees, for she wanted money.

25. As they went past her, she who made a living by (daily) engagements, indulged (at every turn) in thinking that some other wealthy man would go and richly pay her.

26. With this inordinate desire she waited sleepless at the door, going in and out; and it was past midnight.

27. Her tongue parched up, her heart drooping, through her longing for money, she felt extreme disgust which, arising out of (was the knife to cut off) her anxiety, tended to her real happiness.

28. Listen as I tell you to what she in her utter disappointment sang: "The spirit of indifference to worldly objects is like unto a sword in the hands of a man to cut off the cords of desire."

29. For no person that feels no disgust would like to be rid of

23. D. One day she who accepts a partner for a fee waited etc.

the bodily ties, just as no man without insight into the truth, could rid himself of the notions of 'I' and 'Mine.'

30. & 31. Pingala said:— "Lo: How deluded am I for want of control over my (mind and) heart and how foolish I am to seek after the fulfilment of my desire at the hands of a paramour that exists nowhere; for I abandon the eternal lover who is close by, capable of giving real delight and bestowing wealth on me, and in my ignorance I resort to a worthless creature who cannot grant my desire, but who brings only grief, fear and endless misery and delusion!

32. " Alas: my own self (mind) has been to no purpose put to affliction by this keeping a house of appointment (by this trade, of living on fees), a most reproachful trade, since I fondly desired to find wealth and pleasure by selling myself to a mortal addicted to women, yet miserly and pitiable.

33. " Who other than myself would betake to this house which is built of bones that are like unto the beams and rafters resting on posts, which covered with skin, hair and nails, furnished with nine openings for discharging filth and filled with dung and urine?

34. " In the whole city of Videhas I am indeed the only one foolish soul, a bad woman, seeking an object of desire other than Achyuta who bestows self-realisation.

35. " It is He who to all beings is the friend, most beloved one, the Lord and Self: having purchased Him by offering my own self as the price, like Rama (Lakshmi) I shall find pleasure with Him.

36. Be they the desired objects or men or the gods that can bring pleasure; all have a biginning and an end, and are outstripped by Time; what delight could they confer on a wife?

37. Certainly the Almighty Lord Vishnu has been pleased with me for some good act (unknown to me); therefore this renunciation, the way of happiness, has been engendered in me possessed with a bad desire.

35. D. Him who is the friend and most beloved of all, the Supreme Lord and the director within all — having purchased Him etc.

D. *Note*. This Pingala cannot be regarded as a common woman but she is to be understood as one of the Apsaras women; otherwise such a turn of mind cannot be expected in her.

38. If I had been poor of merit, (If the Lord had not been propitious unto me poor of merit, V) such disappointments as lead to renunciation would not have arisen, which enables a person to abandon all attachments and attain happiness.

39. Having received with my head (with humble devotion) the kindness done by the Lord, I shun all the bad desires engendered in vulgar associations and resort to that Supreme Lord for shelter.

40. Contented, full of faith (and) living on what chance brings me, I shall be at ease (find delight) with this most delightful Lord, Paramatman.

41. "Who else could save the Atman (jiva) that has fallen in the deep well of samsara, with eyes blinded by the objects and is grasped by the serpent of Time?

42. "When digusted with everything else, Atman is the protector of Atman and one should carefully note this truth that this world is in the jaws of the serpent of Time."

43. The Brahmana said:— Having arrived at this conclusion, cut off the bad desire of thirsting after a paramour and with a serene mind she took her seat on the cot.

44. To be possessed with desires is indeed most painful; to get free from them is the happiest state: accordingly Pingala, rid of her desire for a paramour, enjoyed peaceful sleep.

ADHYAYA 9.

What the Avadhuta learnt from the seven preceptors, Kurara and others.

1. The Brahmana said:—The source of affliction is indeed the acquisition of whatever men desire most; *that* man attains unlimited happiness who knows this truth and does not think of any acquisition.

2. The stronger birds that had no flesh pounced upon a Kura-

38. D. May I not be again so unfortunate as to fall into these miseries that bring about this disgust (1) whereby one is able to get rid of the bondage of Samsara and attain to Brahman of absolute blissfulness (2) that bring about a disgust under which he denounces all devotion and paves his way to hell of absolute and endless pain and misery.

39. *The kindness.* D. The sense of disgust and renunciation caused through disappointments.

ra that had a piece of flesh in its mouth, but the Kurara dropped it and became happy.

3. I feel neither honour nor dishonour: I do not think of the house, wife or children; sporting in Atman and delighted in Atman I go about here like a child. (*Atman*-Paramatman V. D.)

4. Only two are free from anxieties and immersed in the highest bliss—he who is a dull child without discretion and he who has transcended the influence of gunas, (realised the Supreme Being beyond the influence of gunas.)

5. In a certain place a girl herself had to attend to the comforts of those that visited the house to choose her for a bride when her relations had gone out to some other place.

6. When, O king, for their entertainment she singly pounded the paddy, the Sankhas (shells) loudly jingled on her hand.

7. The sensible girl thought it was awkward and, very much ashamed of it (poverty D), broke them one by one, leaving only two on each hand. [The girl of fit age for marriage D.]

8. Even those two caused noise, as she pounded; and so one of the two she broke again and no sound was then produced from the remaining one.

9. And this lesson I learnt from her, O slayer of foes, as I went through different places to know the true nature of the world.

10. "Where many dwell together there would be quarrel: even between two, there would be occasion for debate or talk; therefore one should go about singly like the (single) bangle (on the hand) of the girl."

11. Having controlled the breaths and practised firmness in seat he should (like an archer taking his aim) centre the mind on but one thing (Paramatman); he should be on the alert to keep the mind steady by means of renunciation and constant application.

12. Firmly settled on That One the mind slowly shakes off the dust of Karma and by the developed Satva gets free from Rajas and Tamas and in the absence of the fuel of gunas (and their products) it subsides, i.e., becomes one with the object of contemplation (becomes solely absorbed in the contemplation of one object V.)

12. D. That mind (the physical organ called mind) which when finaly settled on That One slowly shakes off the dust of karma and also the qualities of Rajas and Tamas by virtue of the growing Satva ceases to exist like fire on the exhaustion of fuel.

13. Then having his mind entirely absorbed into Atman, he does not see anything else, inside or outside, just as an archer, all his attention being absorbed in taking the aim with his shaft, did not see the king that passed by his side.

14. Therefore the wise man should go about singly, have no house, should never be careless (of his purpose), *should resort to a cave*, remain unnoticed in his observances and be sparing in his words.

15. To a man of *uncertain life* (mortal frame) the efforts for a house are not only fruitless, (but) fraught with endless miseries; for the serpent inhabits the house constructed by another and gets on with ease.

16. [In His destroying aspect] through His power called Time at the end of Kalpa the one (absolute and) Supreme Lord Narayana destroys this Universe previously created by His own Maya [at His will and remains by Himself D.]

17. & 18. He was the only one without a second, self-supported and the one support of all, the Satva and other powers being equalised (neutralised) by His own force in the form of Time. He the First Person, the Ruler of Pradhana and Purusha, far superior to all the great existences, He remains the absolute and unconditioned one called Kevala or the Single Being, one mass of pure consciousness and blissfulness.

19. And by His own unassisted power He agitates His Maya

13. *Note.* In this verse is described the state of perfect concentration and contemplation of the Deity with the mental faculty which forms part and parcel of the intelligent nature.

14. D. Here he states the lessons learnt from the serpent, viz , to go about singly to be attached to no abode and to embark on no course of karma that leads to misery.

Rest in a cave. D. Should be in a state of uninterrupted contemplation of the Supreme Lord present in the cave of his own heart.

Be...words. D. Be satisfied with the least comforts that may become available.

17. *Without a second.* D. This means that there exists no other absolute Being than Himself; but does not mean there is no second existence at all; for other existences depending upon Him are necessarily implied by such attributes as the one support of all.

18. *Note.* D. By virtue of His own direct realization of everything, He, as Antaryamin of Time, which bears indications appropriate to several activities, viz., creation and the like,—He withdraws the three gunas which act as His powers and neutralises them. The direct Ruler of Brahma and Saraswati, the first person or the cause of all the other causes, great and small, remains quiet for a time which is known as Pralayakala.

Kevala D. One who has no equal or superior.

19. Unconditioned by a physical vesture, manifesting Himself at His own will through Time, He agitates the Prakriti ever under

of three gunas and first creates Sutra (Mahat-tatva).

20. They say that Sutra is the manifestation of the three gunas, capable of creating the Universe of multifarious aspects: for in it the Universe is woven warp and woof and with it (in the form of Vayu) the jiva gets into samsara, i. e. goes from birth to birth.

21. Just as the spider evolves through its mouth the web from its bowels (lit. heart) and, having sported with it, again swallows it; so does the Supreme Lord (in respect of this Universe).

22. On whatever object the jiva centres his contemplative mind in its entirety through love, hatred or fear, he attains that form.

23. The insect put by the wasp into its nest contemplates it and thereby attains to a form like that of the wasp, without

His command and through Prakriti creates Prana called Sutra, as well as the four-faced Brahma.

20. V. They say that Mahat-Tatva is a manifestation of three gunas bringing forth the whole series of Tattvas or principles as the one chief cause of all phenomenal existences; hence the Universe is said to be woven warp and woof into it, and with the linga sareera or subtle body produced by it the jiva goes through endless series of lives.

V. *Note.* Iswara having been said to be all support and the jiva being one of his attributes as well as the unintelligent Prakriti the modification must be understood as taking place in relation to the whole mass or Visishta of the Lord, Jiva and Prakriti.

D. They say that Maya is that out of which the three gunas are evolved and creation of every thing proceeds; and it is into this Maya or Prakriti the whole Universe is woven and by that Prakriti, i. e., being invested with Prakriti the Jiva gets into the course of mundane life.

21. V. *Note.* In the Visishtadvaita system the first cause is a composite thing or a compound which as a whole becomes modified into all the various phenomenal things taken individually or all phenomena taken collectively is a composite thing or compound in a gross form consisting of the same three principles Iswara, Chit and Achit. Now it must be seen that Iswara also is to be regarded as a material cause subject to modification and this view does not become inconsistent with the eternal and unchangeable nature of the Supreme Being, for being necessarily present in the other two in every state and as controlling the changes in them both, Iswara is indirectly the material cause and directly the efficient cause as the controller. In the present verse the latter aspect is indicated by the spider's act of unfolding the web and by the latter half of the verse the whole Universe is to be viewed as materials with which the Lord sports.

D. Just as the spider evolves through its mouth mucus which is transformed into its web...having freely sported etc.

22. V. On whatever object the Jiva sets his mind with conviction and keeps it unperturbed through love etc., he attains to a form similar to that of the object.

D. The Jiva attains a form similar to that of the object characterised by the same qualities as he contemplates it with whether through feelings of love, hatred or fear, i. e., he attains to a lovely form when he contemplates the object through love, or a hateful or miserable form if he contemplates it with the feelings of hatred and so on.

23. V. The insect imprisoned by the wasp in its rest constantly thinks of it with fear and thereby becomes like unto the wasp without losing its original form.

completely losing its original body (i. e., its own body is changed in form).

24. (Thus from these preceptors, this is the wisdom I gained; listen to what wisdom I gained by observing my own self (body), as I explain to thee, O king,

25. My body is a preceptor to me, as it is the cause of renunciation and discrimination, being subject to birth and death and the bed of ever-growing affliction: for as I investigate into it and through it clearly understand the fundamental principles, I come to the conclusion that it belongs to others (kites, vultures, etc); so I go about without any attachment to it.

26. The body for the comforts of which a person nourishes his wife and children, acquires wealth, cattle, servants, houses, and many relations and makes them all grow and amasses riches with great difficulty—that body, like unto a tree, produces a seed of another body for him, and itself perishes at the end.

Another construction.. He who is invested with a body and who, for the sake of its welfare, nourishes his wife and children, gets money, cattle, servants, houses and relations and extends that sphere and who subjecting himself to great troubles, hoards up wealth, is like unto a tree and at the end perishes, leaving behind a seed of karma for the future body.

27. The tongue drags him to one side; thirst to another and the organ of generation to some other; so do the touch and stomach and the ear in some other directions; the sense of smell in some

D. *Note.* The illustration should be taken to support the view that the contemplation with the feelings of love and devotion is the way to the attainment of blessed similarity; for though there is at the beginning the feeling of hatred the insect gradually begins to cherish feelings of love and gratitude on account of the care and nourishment it receives from the wasp; hatred is almost lost and then it becomes like it.

25. *Being subject...to it.* D. Because it bears (i. e., is the abode of) the Almighty Lord who is perfect embodiment of energy and intelligence as well as of perfect eternal and unlimited conscious blissfulness and because it is the means helpful in making enquiries and acquiring a correct knowledge of the fundamental principles; still having conclusively known that it belongs to others (parents, kites, vultures and so on) I go about etc.

26. D. He who cherishing a vegetable life like a tree nourishes his wife, children, wealth, cattle, servants, relations and maintains a house in order to gratify them by undertaking extensive activities and neglects the most beloved Lord — he gets his mind confined miserably to his own body, produces a seed for his own future bodies and comes to grief.

other, the fickle eye to something else, and every other physical organ in a different direction of activity—thus like many co-wives the senses and organs tear up the lord of the house.

28. By means of Aja (Prakriti) and His own spiritual powers God (Brahman) [through His body called the four-faced V.] created various kinds of bodies, i. e., various species of beings, trees, reptiles, beasts, birds, musquitoes, fish and so on: but his heart not satisfied with those several creations, he made the human body endowed with intellect for realising Parabrahman and was rejoiced at it.

29. And having at the end of many lives obtained this rare gift of a human body capable of serving high purposes, though transient, the wise person should soon endeavour, before it falls a prey to death, to attain to the highest good: on the other hand, the ordinary objects of senses may be had indeed everywhere (in every life).

30. Having thus developed renunciation and the light of true wisdom in myself, I go about this earth, free from all attachments and from Ahankara.

31. Indeed the knowledge derived from one preceptor cannot be very firm and sufficiently full; for this Brahman is indeed without a second and it is variously sung by Rishis.

32. The Lord said— Having thus answered the question the Brahmin of deep wisdom asked leave of Yadu, was bowed to and prayed to by the king; thereupon the delighted sage went his way.

33. Having listened to the Avadhuta's exposition our very remote ancestor rid himself of all attachments and attained to a state of mind with which he regarded all things to be equal.

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27. *Physical organ.* D, The unseen force developed by previous karma.

28. *He made etc.* V. He created human being with an intellectual faculty capable of realising the Supreme Being by means of contemplating in a definite form following the Yogic practices.

ADHYAYA 10.

Sri Krishna explains to Uddhava how the Jiva falls into Samsara.

1. The Lord said:— Attentive to the righteous duties taught by Me, and depending on Myself, a man should, without cherishing desires, observe the course of conduct laid down for the Varna, Asrama and the particular race.

2. With a mind thereby purified he should, contemplating the Truth, see carefully how the efforts prove a failure on the part of those who are given to seeking after worldly objects, regarding them as real.

3. The notion of differences in things is caused by the gunas and it refers to no reality, just as the vision of objects which a sleeping man has and the creatures of the mind of one indulging in fancies do not refer to anything real.

4. One ought to follow the Nivritta karma and full of devotion to Me, desist from Pravritta karma and, having entered upon the enquiry into truth, one ought not to regard very highly the rule enjoining (sacrificial) action.

1. *Without...desire.* V. & D. Without any thought of the consequences or fruits.

2. *Contemplating the truth.* V. By realising through reasoning the true nature of the Supreme Being as well as his own self.

Prove a failure. V. Land him in misery finally.

Contemplating the truth. D. With the conclusive knowledge how the things become the means of attaining to the highest purpose.

3. V. Just as...fancies are fruitless as presenting the different things desirable and undesirable and not constituting the main purpose of man; so also the notion of difference in relation to Atman as the god, man; as colour, sound, so on is meaningless.

D. Just as the dream visions apprehended as real things of the wakeful state as well as the mental creatures of one indulging in fancy are quite different from realities and consequently fruitless or unreal, so also the notion of identity is baseless, since it is an apprehension of the faculties of the physical mind, but not of the essential faculties of Atman.

4. *Full of...me.* V. Knowing that I am the supreme purpose.

Enquiry into etc. V. Enquiry into Parabrahman should not highly regard the rules enjoying Kamyakarma and its consequences.

D. *Note.* That course of duty which is done with a true understanding of Paramatman and other things without the desires for any other object is Nivritta.

This every one ought to do. Every other course of Karma should be abandoned on them all. He who is bent upon enquiry into Brahman clearly sees that all the Vedas do not lay down Karma and he has to devote his attention to such karma as purifies the mind and other organs and promotes the development of wisdom; hence the Vedic rules enjoining any other course of Karma do not deserve his attention.

5. He who is devoted to Me should always practise Yamas and sometimes Niyamas also and wait upon a preceptor of serene mind completely devoted to Me (who realises Me as self).

6. He should be free from pride, envy, jealousy, attachments, capable of hard and skilful work, of firm good disposition, free from impatience, intent upon knowing the truth, and should not find fault with any or waste his words on anything.

7. He should be indifferent to wife and children, house and lands, kith and kin, substance and the like and equally read his own purpose in every one of them.

8. Atman is distinct from the body, gross as well as subtle, is the witness and self-luminous one, just as the burning fire is different from the wood it burns and light is different from what is illumined.

9. To go out of existence or to come into existence, to be small or great, to be in different forms,—these qualities (states) produced by fuel, the fire in it assumes: so does the distinct Atman assume the qualities of the body.

10. This body of the Purusha produced by the gunas consti-

5. *Yamas.* V. The expedients by which the external senses are controlled.

Niyamas. V. Habits of cleanliness and the like which should be attended to as far as possible.

As self. V. As the Supreme Being.

D. Yamas and Niyamas will be enumerated later on.

Sometimes Niyamas. D. Niyamas which should be attended to at the particular times as laid in the rules.

Who realise etc. D. Who is capable of contemplating Me without interruption.

6. *Free from pride.* V. sincere.

Of...disposition. D. Should have unswerving faith in the faultless Sastra.

7. *And read etc.* V. Should have but a general idea of them all as beings like himself, even as he would regard his own wealth as common to all of them.

Be indifferent. V. Have no special attachment.

And read etc. D. And see what purpose he has to achieve is also the purpose of them all, i. e., they and himself both have to achieve the same purpose.

8. *Self-luminous.* V. Both self-luminous and self-conscious.

Note. D. That Paramatman and Jiva are distinct from each other as well as from the body and other products of the non-intelligent matter is illustrated in this verse.

D. The jiva as well as Paramatman is distinct, the witness of all and the self-luminous.

9. V. In this verse Atman is used for jiva.

D. As a result of nescience or ignorance (Avidya), Paramatman is identified with jiva and like jiva Paramatman also is considered as subject to the different states, viz., birth, death etc., which properly belong to the body and which jiva through abhimana mistakes to be his own.

The verse No. 9 states the view of the ignorant.

tutes the samsara, which is the result of misapprehension: therefore the knowledge of Atman is the means to cut off that samsara of misapprehensions.

11. Therefore he should realise the supreme and absolute Self in his own self and gradually get rid of the sense 'that (the phenomenal word) is real.'

12. The preceptor is the main (lower) piece of wood and the pupil the upper piece; teaching is the process of connecting them; and knowledge is the connection which brings happiness.

13. Highly capable, skilful and purified is that intellect which shakes off the *maya* produced by the gunas and burns out the gunas and this phenomenon constituted of them ultimately vanishes itself, like Agni (fire) when the fuel is exhausted.

10. *Knowledge of Atman.* V. Knowledge of Paramatman.

Which is misapprehention. D. Which accrues to the person whose mind is obscured by Avidya.

11. V. Therefore by means of enquiry into the purport of the Upanishads he should realise Paramatman who is present in the jiva as the Antaryamin to be absolutely pure and also as one Visishta to whom the jiva is an inseperable attribute like a body.

Phenomenal world. V. Includes the body and its belongings.

D. By due enquiry he should realise as present in his own self the true nature of Paramatman, Sree Narayana, who is never touched by misery or any evil effect due to the base physical body, who is distinct from every other thing, he should get rid of the wrong notions that the jiva is a thing possessed of any capability and that the jiva is one with Paramatman by carefully studying and learning the graded difference of powers among all the dependent jivas from Brahma downwards.

12. *The churning rod.* V. Which connects them is the act of teaching and fire that is produced is the knowledge.

D. *Note.* In this verse the character of the knowledge gained from the preceptor is described. That knowledge is the fire to burn out the weeds of wrong notion that the jiva is Brahman.

13. The pure understanding imparted by the skilful pupil shatters the maya or Samsara caused by the three gunas; it also burns out the body and its belongings effected by the gunas as well as those gunas; (merit and demerit) and also this understanding which is a means in the form of contemplation ceases to be in Mukti.

D. Vishnu who puts an end to the samsara of happiness and misery is conveyed by the term *Visarada.*

D. The absolutely pure and clear understanding and the direct vision of such Vishnu shatters down the sheath which screens off the jiva's own nature from himself and withdraws what interrupts his seeing the Lord, puts an end to the qualities such as unworthy desires and the miserable states caused by Prakriti, this being a function of the physical mind ceases to be when the physical constitution is destroyed; then the jiva directly realises his own self, the Lord and everything else by virtue of his own essential intelligent nature.

14. & 15. Or if thou believe in the separateness and the permanency of those who, limited by the surrounding world, Time and Sastra (Law), do Karma and suffer the consequent pleasure and pain, then (do thou know) the mind falls into the forms of various objects and finds itself different, just as the form of every one of the objects is produced by Nature and is different (from that object).

16. Similarly, O beloved one, by virtue of their relation to the body and by the force of the divisions of Time all creatures are repeatedly subject to the different states of birth, death etc.,

17. Even here no one is perceived to be a free agent in what he does or suffers, (pleasure or pain). And what high purpose would

14. V. If thou thinkest that those that do Kamya Karma and are liable to enjoy its effect, pleasure and pain, as well as the place and time of that experience, the Veda that intimates the means threeof and the jiva liable to suffer are different and also eternal things.

15. Indeed the destruction of all things depends upon the condition that they are produced (whereas place, time, Veda and jiva are eternal, because they are not produced); though the eternal character of Time, place, etc , is not disputed, difference and objects are non-eternal; for the jivas are produced with difference; according as they are invested with the celestial, human, or other body in which satva and other qualities dominate; cousequently the mind of the jivas differs according to the investing body.

14. & 15. D. If thou thinkest that those who know the world (place), the time and the Veda and enjoy happiness or misery or a mixture of both, according as they do righteous or unrighteous karma, are different from one another and yet they are eternal and that therefore there is no difficulty in realising the difference and that the identity of the jiva and the Paramatman is against reasoning, do thou then understand that this distinction between all jivas is natural and that according to the difference in nature they are severally invested with bodies, and the character of their knowledge also differs by nature.

Note. Some jivas of the first order who may be regarded as eternal and as having birth, in respect of their body may enjoy only happiness; similarly the other two classes are in a miserable or mixed state. That is to say, in the state of samsara, the eternal jivas are subject to non-eternal conditions which may be different and need not interfere in the eternal nature of the jivas.

16. V. Even though Pravritti karma be said to be the means of achieving man's purposes all creatures are subject to different states of birth, death etc., under the influence of Time and its divisions by coming in relation to several bodies.

D. Though the jivas by nature are eternal, still they are at different times invested with a physical body and in relation to it they are subject to different states of birth, death etc. Hence the jivas are spoken of as Non-eternal.

17. V. Though Pravritta karma might be the means of some purpose, still the lot of the jiva is misery, because he depends upon karma for the experience aud because it does the several acts under the influence of Rajas and Tamas and must necessarily enjoy the fruit thereof.

D. Further in this world of realities the jiva is seen to be a dependent or a limited being, both in respect of all the acts he does and the pleasure and the pain he expe-

then fall to the lot of one that has no self-control?

18. There is no happiness whatever to embodied creatures, even to those that are possessed of learning; and there is no misery for the foolish: but there is only Ahankara in vain (on the part of those that think they are happy on account of their skill in performing Vedic Karma).

19. If they know how happiness and misery come and go, even they do not know that way by which Mrityu (death) may be prevented from having power over them.

20. What is *that* thing or desired object that gives him happiness while Mrityu is by his side? For, nothing gives pleasure to one that is being conducted to the place of execution.

21. The promise of Sruti such as Swarga is as open to objection as anything within the range of the senses, being equally associated with envy, jealousy, destruction and decay (iniquity) and being an object of desire open to many hindrances and failure; it is fruitless like tillage.

22. Suppose Dharma is well performed, uninterrupted by obstructions; do thou listen to the character of the place he wins and attains by that merit also.

riences. Here the higher jivas appear to be under the control of those lower in grade and the latter occupy higher places. What purpose might then be achieved by one that is under the control of a jiva lower in grade? Thus it is clear that one can achieve the high purpose only when under the direction of a really superior jiva.

18. V. In so much as they are invested with a body, even the wise like Brahma, Rudra, and others have no happiness whatever, i. e., their experience is all mixed up with misery and futile is their Ahankara under the notion that they are able to do their duties correctly and therefore happy and indeed they are deluded so far.

D. Even the wise, so long as they have attachment to the body, find no happiness at all; much more true it is then that those, who are ignorant and full of ahankara, have nothing but misery to experience.

19. V. & D. Those men of learning and knowledge might know what brings happiness or misery; but they do not understand that way etc.

Note. D. So long as the attachment to the body is not cast off, the knowledge is of no avail.

20. *Nothing.* D. Anything offered at every step.

21. D. Though the attainment of desire through karma might be called happiness, still it is not such, because it is transient. For even Swarga is not permanent like a house or the like which is a product of our art: whereas mukti is an eternal attainment, because it is the result of wisdom and realisation of Paramatman. Those religious acts which are attempted for the sake of Swarga and the like are liable to numerous interruptions and of uncertain success as those of Agriculture.

Destruction. D. Violation of the rule or error.

Decay. D. Utter loss, even loss of life in the course of action,

23. Having worshipped the gods here with sacrifices the sacrificer goes to the region of Swarga: there he may, like a god, enjoy the celestial pleasures earned by himself.

24. In a brilliant mansion raised for his meritorious work, he is sung by the gandharvas and with a charming personality and dress, sports in the midst of celestial damsels (apsaras-women).

25. Going about with women in a vehicle that goes at will, adorned with many bells, and sporting in pleasure in the heavenly gardens, he does not perceive the impending fall.

26. He is in a joyful course of life in Swarga so long as his merit is not exhausted; his merit exhausted, he falls reluctantly, pushed down by Time, with his head downwards.

27. If a person finds delight in unrighteous ways and in association with the wicked, loses control over his senses and is possessed with passions of love and gain, with low ideas and niggardliness and covetousness and is addicted to women and becomes hurtful to creatures;

28. And if he kills animals in violation of Sastra, and propitiates ghosts and devils, he helplessly falls into hell and gradually into the terrible hell of darkness (i. e., an inanimate state).

29. Endowed with a body he does acts entailing painful consequences, and by the force of those acts he is again thrust into another body; what happiness could he, as a mortal, find in it?

30. The worlds and their rulers who are blessed with long life of a Kalpa, are subject to My fear: even Brahma whose life is as long as Dwiparardha is afraid of Me.

31. The senses and organs are the cause of various actions; one guna or gunas produce the senses and make them act; and the jiva, invested with those senses and other conditions enjoys the fruits of Karma (through Ahankara and attachment).

27. This verse describes the course of the asuras that fall from Swarga after enjoying it as the result of sacrifices performed with the help of priests devoted to Vishnu.

31. V. The gunas of Prakriti create actions, i. e., the body through the tendencies, naturally led by the disposition of the Atman; and the body which is the modification of the guna is the cause of activities following the direction of the gunas; and the jiva under the influence of the gunas of Prakriti eats the fruit of the karma produced by the body which he has to direct.

Satva and other gunas. D. Are the source of activities but it is the jiva an intelligent being under the sway of those gunas that can enjoy the fruit of those activities.

32. The differences projected on Atman are as many as there are modifications of gunas combined in unequal proportions and only so long as there is this difference in relation to Atman, Atman seems to be in different states.

33. Only so long as this dependent state continues there is fear from an Iswara. Therefore those who take to this course of karma are deluded and destined to be in grief.

34. Time, Atman, Sastra, the world, Nature and Dharma-in these many terms they speak of Me, when the gunas are mixed in different proportions.

35. Uddhava said:— How is it that Atman is not bound by the qualities of the body though he is in them? What is the truth, whether he is not bound by the gunas or is bound by them, O Lord?

36. In what condition would he be, with whom or with what would he be found sporting, and by what characteristics may he be found out, whether he would enjoy the things or throw them away or be lying down or sitting up or be going on?

37. This, O Achyuta, this point explain to Me, O foremost one among those that know the questions, my notion is that he

32. & 33. Verse 32 and the first half of 33 recapitulate the theory of identity and the latter half condemns it.

D. *The fourth line.* Therefore those who adopt this belief do suffer miseries in the dark hell.

V. *Latter half of* 33. Those who contemplate the body to be the Atman are confounded in misery.

34. V. Time, the body and the agent who does good or bad acts, the means, or the Shastra, nature or the properties of various things or the various names by which I am spoken of during creation since they are all under My Power.

D. The gods, and other good souls say that in the state of Mukti I am contemplated by jivas under the different names, Time etc.

35. V. Though placed in a body so as to enjoy the objects and to do acts under the influence of the gunas, how is it that the jiva is not obscured by the gunas? What then etc.

D. Pray tell me whether Paramatman naturally unlimited by physical bodies, though present in them is bound or not by the objects; or if bound how could it be?

36. *He*—he who has gained wisdom.

The question may also be, "What he should do, eat etc".

D. If subject to bondage, how could he act, sport, be known, eat etc?

37. *The questions.* V. Answers to the questions.

My notion is Nityamukta is one and Nityabadha is another. That is, my difficulty is how the jiva in bondage could get free or how the eternally blessed could become subjected to bondage. (2) My confusion is about how Nityamukta could be Nityabadha.

who is Nityamukta is one with him who is eternally in bondage.

ADHYAYA 11.

Who is considered to be in bondage and who to have attained final beatitude? Who are the righteous and what is devotion?

1. The Lord said:-- With reference to gunas, not with reference to the essential nature I am said to be one in bondage and one that is released from it: the guna has its source in Maya; therefore no bondage or release for Me.

2. Grief, stupor, happiness, misery and the condition of a body are the work of Maya. Just as dream is only a misapprehension of self, so is samsara too; it is not real.

3. O Uddhava, know thou that knowledge and ignorance are My powers (at play) that bring about the bondage and release to those that are invested with a body and both these states are eternal and instituted by My Maya.

D. This is a question that proceeds on the supposition that there is but one jiva and not many as ordinarily supposed with reference to different bodies. The possibility of this doubt or comfusion is clearly seen from the answer given later on.

1. V. The statement that I am bound or released is not true in respect of My essential nature, but it refers to My association with the gunas and My being separate from and unaffected by, them. The gunas and karma have their source in Prakriti which is under My control and therefore there is no bondage or release for Me.

D. The well-known statement that an individual is in bondage (samsara) or he is released (Mukta) refers only to the jiva who is invested with the three gunas of Prakriti under My control, whereas I am the controller of Prakriti and the gunas and therefore neither one in bondage nor one released.

2. Grief and other states of the jiva are instituted by Prakriti under My control. Like the dream world with which the jiva is related, the Samsara or the worldly life also is not an essential state of the jiva, i. e., the embodied life or bondage is a state to be sooner or later terminated like a dream. Both are real but they are not eternal.

D. Just as the feelings of sorrow, stupidity etc., are experienced on account of a dream vision, but through the ignorance that it is a dream, so are the similar states and feelings due to the ignorance of his own essential nature while in Samsara. However samsara or those states are not indestructible, for they do not form the part and parcel of the jiva's essence.

3. *Knowledge.* V. My worship and contemplation.

Ignorance. V. Want of correct understanding of My nature as well as his own.

Are My powers etc. V. Are like My body completely under My control and they are instituted by My own will.

My powers. D. Are like My images or representations instituted by Prakriti under My control.

Eternal. D. Existing from eternity.

4. One as Atman is, it is only in relation to Jiva, My amsa, (in so far he is a reflection) the eternal bondage exists through Avidya and through Vidya or knowledge the other state, i. e., release comes about, O highly intelligent one.

5. I tell thee of the distinction between the one in bondage and the one that is released, though the two in opposite conditions are seen to meet in one individual.

6. These are two birds of kindred nature and companions and by chance have their abode in the same tree: one of them eats the insipid food, the other, though without food, is perfect in strength.

7. He who does not eat insipid food (the fruit of karma) knows himself as well as the other; but not he who eats the fruits of Pippala tree and has been in bondage through eternity: the other full of *Vidya* is eternally blessed.

4. V. The eternal bondage only relates to the jiva who is important in comparison with the body and distinct from it, who is My body and inseparable attribute like an element in a compound.

Note. V. Though bondage exists from eternity it is terminable by correct knowledge of realisation of Lord.

Note. D. The jiva and Paramatman are two distinct entities. Only the jiva completely under Paramatman's control is subject to bondage and release and hence the question in the beginning is not reasonable.

5. *Between the one...released.* V. & D. Between the jiva subject to bondage and Paramatman who is eternally blessed and never subject to bondage who are both in one and the same body, though they are of opposite character. The jiva undergoes experiences and is ignorant, dependent and of limited power while the other has nothing to experience, is omniscient, independent and absolute and omnipotent and so on.

6. V. In a body are present both the jiva and Paramatman like unto two birds having two excellent wings, having similar good qualities related to each other as the benefitted and benefactor; In that tree their nest is the heart, the former eats the fruit of the tree i. e., the objects of sense, the latter Paramatman does not subsist on anything, is still unlimited in strength.

Note. V. The wings of the jiva are righteous merit and demerit. The two wings of the Supreme Being are absolute destitution of defects and the embodiment of absolute destitution of defects and the embodiment of absolute excellence.

D. Both jiva and the lord are Suparnas. The Lord being the protector and perfect Being and the jiva well protected. Both alike as intelligent Beings. Both are in the same tree of the body according to the will of the Lord Himself who guides the jiva in working out his destiny and therefore they are friends. The jiva eats the fruit of his karma. The Lord has no fruit of karma to eat and is only in the eternal realisation of blissful nature. His strength is not due to what he might subsist on; the Lord who does not eat the fruit of karma is Omniscient, knows Himself as well as the other; whereas the jiva does not and cannot without His Grace. The jiva is blind under nescience, does not realise the Lord.

Note. D. In the light of many authorities, for instance (Brahma Sutras—) the Lord cannot be said to be without any enjoyment. Only He has no enjoyment of what is bad or evil. On the other hand He must be admitted to be enjoying everything excellent.

8. He who has Vidya or correct understanding is not conditioned by body, though he is in the body like a man that has risen from dreams. But he who has a wrong notion is conditioned by a body even in the absence of it like one in the dreaming state.

9. When the objects of sense are apprehended by the senses and the gunas, by gunas, the wise man does not think that he does anything and he remains without any change.

10. The unwise man placed in this body under the control of Providence and under the force of karma produced by the senses remains in bondage with the notions, 'I do', 'I am the doer'.

11. & 12. He who thus understands the relation and feels renunciation and feels no longing for bed, seat, wandering, ablutions, sights, touch, smell, food, hearing and the like is really a man of wisdom: he is not subject to bondage: he only allows the senses to be fed by the objects: though he is placed in Prakriti, still he is untouched by it, like the sky, the sun and the air.

8. *Note.* Risen out of dreams the person ceases to regard the body in the dreaming state as his own or self, but while dreaming he regards it as such, so the former is taken to illustrate a jiva who has no attachment to the body under the latter the ignorant man having attachment to the body.

D. The omniscient Lord, though present in the body is not one conditioned by it, for He has no attachment. He is not liable to the experience of miseries and other evils even as one who has risen from dreams does not experince the painful states due to the body in dreaming state, whereas the jiva of wrong notions full of attachments though distinct from the body is like one dreaming, liable to experience pain and pleasure and the like.

9. V. He is a man of wisdom who remains without any change, i. e.. joy or sorrow though the senses evolved out of Prakriti are bringing about the experience of objects.

9. When the jivas who are dependent existences by means of the senses and organs which are aiso under the control of the Lord, He remains without any attachment to the body or anything else, for He is Omniscient.

10. V. On account of karma or activity brought about by the gunas of Prakriti i. e., the senses and the organs the jiva is in this body which is the result of previous karma without understanding his being bound to the body or himself, i. e., mistaking the body for his own self. Hence under the notion etc.

D. The jiva destitute of wisdom and placed in this body under the control of the Supreme Being thinks to be the agent of actions in which he ought to see his dependence on the Lord and therefore he is bound fast to this body.

11. *Seat.* V. Pervasion.

13. *Turns...difference.* V. Ceases to think of differences as a god, man and so on in respect of self.

11 to 13. Having thus understood that the bondage is due to the notion of being an independent agent and master, He who renounces all the objects realises that Hari alone is the Supreme and independent Ruler, does not become subject to bondage though he might accept the objects for the bare maintenance of the body and acquiring righteous merit. Having got rid of all doubts by means of directly seeing the Lord and that

13. With a clear preception made very keen by the absence of attachments he has his doubts cut off like one who has risen from the state of dreams and turns away from (the sense of) difference.

14. He whose breaths, the senses, mind and heart do their functions without thoughts of purpose, though in a body, remains unfettered by its qualities.

15. He is a wise man (free from bondage) who does not change either when his body is put to sufferings by other cruel beings or by chance and somewhere it is comforted with attentions.

16. The sage who equally regards everything and himself free from any good or bad quality, would not praise or censure those that do or say anything good or bad.

17. The sage would not do or utter or contemplate anything good or bad: but finding delight in his own Atman, he would go about continuing the same course of life like inert matter.

18. If he is deeply learned in the Vedic books and not deeply plunged in the knowledge of Para-Brahman, the labour of that man bears no fruit other than itself like that of the man who nourishes what is not a cow.

19. He who maintains a cow that has ceased to yield milk, a false wife, a body that is under another's control and a worthless and wicked son and has wealth which is not bestowed upon worthy recipients and speech in which My glory does not find expression is one that goes from misery to misery.

20. The wise man ought not to indulge in that barren speech which is not dedicated to the expression of My glorious and sacred work in relation to the creation, subsistence and destruction of the world or to My sportful Avataras which form My birth prayed for

through the grace of Hari and clear understanding enhanced in power by renunciation and having thereby lost all attachments, the wise man even while in the body rises above all misapprehension like one that has risen from dream.

16. *Free from...qualities.* D. Free from the so—called good qualities of a paltry character and completely free from all the evil qualities but possessed of all possible good qualities of high order.

17. *In his own Atman.* D. In Paramatman.

18. *What is not a cow.* V. A cow that has ceased to milk.

D. A cow that does not yield milk.

The labour of etc. D. The labour ends in consigning him to ignorance or the dark hell.

19. *A body......* D. A body that is sold away to another and cannot be useful to himself.

by the world.

21. Having thus by the force of enquiry cast off the mistake of seeing difference in Atman and having devoted a serene mind to Me, the Omnipresent Lord, he should completely withdraw himself from the world.

22. If thou art unable to firmly center thy mind in the Perfect Brahman, do all the duties then towards Me without qualifying them with any wishes.

23. Being full of intense faith, listening to the very auspicious stories of Mine that purify the worlds, singing constantly, remembering My deeds and Avataras and often imitating My activities;

24. Observing for My delight all the duties relating to Dharma, Kama, and wealth and depending upon Myself, one would obtain unswerving devotion towards Me, the eternal One, O Uddhava.

25. And he becomes My devout worshipper with the devotion developed in association with the righteous and it is he that surely attains to Myself as indicated by the good and great.

26. Uddhava said:— O most glorious Lord, who is considered a Sadhu by Thee and what is his description, O Lord? What devotion would prove fruitful towards Thee? And what devotion commands the esteem of the wise (like Narada)?

27. O Ruler of all persons, O witness of the world, O Lord of the Universe, may it please Thee to tell this to me who has fallen at Thy feet, full of affection for Thee, seeking after Thy shelter.

28. Thou art Brahman (the Perfect One), the highest Akasa, the Perfect Person higher than Prakriti; Thou hast appeared, O

21. *Atman.* V. In one's own self.

Having thus by means of enquiry into Truth rooted out mistaken notions, one should withdraw himself from Pravritti marga; i. e., the activities that would lead the jiva from life to life.

Note. D. The wrong notions are — (1) the jiva is the Lord, (2) All the jivas make one individual existence, (3) The Supreme Being is not one, but many, (4) The Supreme Being is absolutely powerless. (5) The gross world is no fact. These should be corrected in the light of wisdom.

25. *Attains to Myself.* D. Attains to Vaikunta or other place indicated by the righteous and wise men.

28. *The highest Akasa.* V. i. e., absolutely pure.

V. *Higher than Prakriti.* V. This attribute proves that the Supreme Being is an entity distinct from the jiva as well as the non-intelligent Prakriti.

Thou hast appeared. D. Thou hast of Thine own accord exhibited a beautiful personality which is quite distinct from Prakriti or its products.

Lord, in finite personality at Thine own will.

29. & 30. The Lord said:— He is merciful, does no harm to any creature, is forbearing, strong in truthfulness, of faultless mind, equal to all and helpful: his mind is not spoiled by desires: he has controlled his senses, is gentle, pious and penniless, physically inactive, moderate in food and drink, quiet in mind, firm, finds shelter under Me and remains contemplating.

31. He is always vigilant, unperturbed, full of fortitude, free from the six cravings, free from pride, respectful, able to teach, sincere, merciful and full of knowledge.

32. He is the best of Sadhus who, possessed of the above said qualities, clearly understands what the excellent points are and prefers My worship even to the righteous courses laid down by Myself.

33. Let them know or not who, what or what like I am: I consider them most devoted to Me who worship Me with their mind and heart not drawn to any one else.

34. To see, to touch, to honour My symbols and My votaries, to serve them, to praise Me, to expound and sing My qualities and actions with a humble mind;

35. Intense eagerness and faith in listening to My stories, to contemplate Me, to offer up to Me all profits, to offer one self to My service.

36. To tell accounts of My birth and work, to be rejoiced at My festivities, to conduct the festivities of My temples with songs, dances, music of instruments and puranic assemblies;

37. And to worship with flowers in processions in all the days

29. *Faultless.* V. Free from envy, hatred, etc.

30. *Desires.* V. passions.

Penniless. V. One who has no other purpose to seek after.

Worldly activities. V. And visible or invisible objects.

Penniless. D. Having acquired and put by nothing regarding which one could question him, i. e.

Inactive. D. i. e., Doing nothing that is prohibited.

Firm. D. i. e., in doing whatever pleases the Lord.

31. *Cravings.* V. hunger, thirst and the like.

Pride. V. Vanity.

Vigilant. D. In doing the duties enjoined upon him.

Unperturbed. D. One whose mind could not be comprehended.

Respectful. D. One capable of imparting true knowledge.

Able to teach. D. Able to do his duties.

Merciful. D. Compassionate and physically active in giving relief to sufferers.

of annual festivals, to remain consecrated according to Vedas and Tantras and to keep vows towards Me;

38. Enthusiasm in consecrating My images either with his own means or to endeavour to do so with others' help, in laying out gardens, parks, play-grounds, towns, and erecting shrines;

39. To do service in My house like a slave with sincerity, by sweeping and washing and sprinkling and decorating it with figures and drawings;

40. To be free from pride and hypocrisy, to be silent on what he does: even a light offered to Me should not be used for any private purpose.

41. Whatever is most desired in the world, whatever is intensely liked by one, all that should be offered to Me and that would tend to everylasting good.

42. Surya (the sun), Agni (fire), Brahma, cows, Vishnu's votaries, the sky, air, water, the earth, one's own (body) heart and all the creatures are the shrines for My worship, O good one.

43. In Surya worship Me with Vedic recitations, in fire worship Me with offerings, in an excellent brahmin by means of hospitality, in cows with grass and the like;

44. In a Vishnu's votary with the honour due to relations, in the sky and in the heart by firm contemplation, in Vayu with the thought that I am Mukhyaprana, in water with various articles including water and flowers and the like;

45. On the bare ground by the mysterious syllables of Mantras and in one's own self with all the comforts enjoyed, one should

39. *Prefers...course.* V. i. e, abandons those duties which he may according to traditional precepts.

And prefers etc. D. And resigns unto Me all the duties he does according to his Varna and Asrama which are laid down by My votaries.

33. Those who having by means of Sastras and precepts frequently and constantly endeavoured to know Me, My nature, My description, My unlimited character, My characteristics, worship and contemplate Me with undivided notion stand foremost among My devotees and the righteous.

35. *To offer one self etc.* D. To offer mentally one self to Lord's service.

39. *With figures.* D. With decorations, some most important and others of secondary importance.

41. *Good.* V. My appreciation.

44. *In Vayu etc. Mukhyaprana.* D. In Mukhyaprana that he is the foremost among the gods.

45. *As the same perfect etc.* V. Without entertaining feelings of hatred or love.

D. Existing without undergoing any change.

In one's own self. D. In one's own body or mind.

worship Me as Kshetragna in all beings and as the same Perfect one everywhere.

46. In these places of worship one should with a serene mind contemplate My form with sankha, chakra, gada and lotus, with four arms, and gentle and gracious in countenence.

47. He who with a clear mind worships Me thus by means of sacrifices, construction of tanks and other public works, would attain intense devotion to Me and My constant memory by service to the righteous.

48. Mostly there is no good way except through devotion and association with the righteous: for I am their chief support and resort.

49. O son of Yadus, because thou art My servant, friend and companion I shall next tell thee that art eagerly listening, of this great secret, though it is to be kept very carefully from others.

ADHYAYA 12.

The great virtue of association with the righteous and wise. When to do and when not to do the prescribed duties.

1. The Lord said:—Neither yoga nor sankhya nor righteousness nor the study of the Vedas nor tapas nor liberal gifts nor sacrifices nor the construction of wells and tanks nor dakshinas in fluence Me;

2. Neither the vows of self-denying habits nor yagna (worship of the gods) nor the mysterious mantras nor the sacred waters and holy places nor Niyamas nor yamas so gain Me over as does the association with the good, which puts an end to all attachments.

3 to 5. It is only by association with the wise and righteous that Diti's sons, Yatudhanas, many beasts and birds, Gandharvas and Apsaras women, Nagas, Siddhas, Charanas and Guhyakas, Vidyadharas and among men Vaisyas, Sudras, women and the out-

Note. D. It should be born in mind that the term Atma does not indicate the jiva but Hari alone.

1. *Yoga.* V. The course of duties prescribed for the Varnas and Asramas.

Yoga. D. intense contemplation.

Sankhya. V. Contemplation of Atman as distinct from Prakriti.

casts born with the natural disposition of Rajas and Tamas in the several Yugas, O sinless one, and many like Twashtri's son, Prahlada and others have attained to My place.

6. Such are Vrishaparvan, Bali, Bana, Maya, Vibhishana, Sugriva, Hanuman, Jambavan, the elephant, the kite Jatayu, Tuladhara, Dharmavyadha, Kubja and Gopa-women in Vraja, the wives of brahmin sacrificers and many others.

7. All these had not studied the Vedas, did not sit at the feet of great men of learning for the sake of knowledge, observed no vows and did no hard penance; but only through association with the righteous (with Me) they attained to Me.

8. Only by virtue of their devotion gopis, cows, trees, beasts, Nagas (serpents) and many others of dull-witted nature became accomplished and attained to Me without the least difficulty—

9. —To Me whom even a person making great endeavours could not reach by yoga or sankhya or gifts or vows or tapas or sacrificial duties, or by teaching the holy books, studying the Vedas or turning into a sanyasin.

10. When (I was taken by Akrura to Mathura with Rama), their hearts given to Me in the most intense devotion and full of very great anxiety about separation, they did not think of and look at any body else to find pleasure.

7. *Note*. V. & D. Their attainment is not without the means— the means being the association with the righteous, while they had no special merits of study and the like to be appreciated.

8. V. *Only...devotion*. By virtue of their making me the object of their most intense passion, love, hate or any other, devoloped by seeing touching, smelling My personality.

D. *Devotion* is the highest form of love engendered by a correct and full knowledge of the Lord's supreme and glorious nature— By the term *Kevalena* in the text every other course or relation such as hatred is absolutely excluded; for purest love and esteem form the only means of attaining to the Lord.

D. Begin *By faultless devotion Gopis etc.*

By the epithet *dull-witted* is meant that they had devotion even before direct realisation by means of their Shastraic knowledge of the Lord's glories, which is in itself a blessing.

10. *Note*. If vulgar pleasure had been sought after by gopis they would have found others to grant it; therefore they thought of only the absolute blessedness which only the Supreme Being can afford; hence ignorant as they might have been of His supreme nature they naturally felt the force of His nature and were drawn to it in intense devotion and purest love and they could not think of any mortal being as capable of giving them that blessed existence.

11. Those various nights which they spent like a moment with Me their most beloved one, while at Brindavana, became to them in My absence as heavy as ages.

12. Their heart and mind fastened on to Me in devotion they were not conscious of their own body or what was near or at a distance, just as sages are not while in deep meditation, or as rivers that have entered the sea-water are not distinguished by name and form.

13. Full of passion for Me, thinking Me their Lord and paramour, though they were not aware of My nature, those women, hundreds and thousands, attained to Me the Supreme Brahman, because they associated themselves with the good.

14. & 15. Therefore, O Uddhava, rising above the rules and counter-rules, the course of Pravritta karma and Nirvritta karma, what is yet to be studied or what is already studied, do seek after shelter from Me the Atman of all creatures, with absolute devotion and only thereby thou wilt be free from fear from all causes.

16. Uddhava said:— O Supreme Master of great yogins, I hear Thy words; yet the doubt in My mind is not gone: and so my mind wavers (in confusion).

12. D. *Were not...body.* forgot their own self and could not be conscious of what was etc.

Note. This verse makes it clear what is spoken of in terms of ordinary passion of love in the case of gopis is simply a phraseology appealing to common minds, whereas their devotion far exceeds all that could be described in human speech and it is a devotion which the presence of the most excellent naturally kindles and establishes; for the disappointed passion of the world is never a source of happiness here or elsewhere.

13. V. *Of my nature.* Of the essential self (either their own or the Lord's).

13. D. *Those women etc.* Those women came to believe Me to be the Supreme Person through their association with the good, and so they attain to Me.

14. V. *Atman.* Antaryamin and supreme Ruler.

14. & 15. Having turned away from the rules which enjoin various courses of activities and having resigned unto Me all activities whether Pravritta or Nivritta... studied do thou seek after shelter only from Me the one Lord of all creatures in whom absolute fearless state is found by means of realising Me as the Lord of all.

16. V. *The doubt etc.* But the doubt in my mind regarding Atman (myself) is not removed.

16. D. Udhava says My doubt now is due to Thy telling Me (verse 44 of the preceding Adhyaya) that Vayu or Mukhyaprana is the foremost among Thy devotees and subsequently praising at great length the gopis' devotion. Thus the doubt is whether Vayu stands first or the gopis in the rank of devotees and it is not clear from what I have been hearing.

17. The Lord said:— That self-evident Paramatman who gives life to all is manifest in the openings (called chakras) and having entered the cave called Adhara chakra along with the Sonant Prana and assumed the subtle form in the mind (called Pasyanti and Madhyama in Manipoora chakra and also having next shown Himself in the Visuddhi chakra) and having in the mouth taken the form of accents and vowel grades and articulate sounds, finally manifests Himself in the gross form (called Vaikhari) of Vedas and their branches.

18. Just as fire is in a subtle form in the sky as warmth, and in a piece of wood when churned with strength and with the help of Vayu is born as a spark and then blows into a big fire through offerings, so is My manifestation in the form of Speech (Vedic speech).

19. Thus the speech is My mánifestation; The function of the hand and that of the feet of the excretory organs, organs of smell, taste, sight, touch and hearing, the faculties of will, intel—

17. V. This jiva shines in the cavity of the heart being present there along with Prana and sound which indicate him and which he does not leave while the body endures; and that sound takes a subtle form to be perceived only by the mind and takes a grosser form as accents, vowels and consonants.

17. D. When even the gopis attain to Me it needs no saying that Vayu and others do and Vayu is the foremost one by all virtues and he is no other than Hiranyagarbha; hence his position is described in this verse.

Brahma called jiva, on account of being the supporter of life and the special abode of Hari of perfect and absolute bliss, the father of Rudra and other deities presiding over Ahankara and other principles, present in the cave of the heart along with Vishnu called Prana and Lakshmi in the form of Vedic sound and also present as the director in the mind of Rudra and others takes therefore a subtle atomic form as well as the grosser form of the Veda as accents, vowels and letters.

18. V. *So is my etc.* So this speech which is the function of the organ of speech, is My body, *i.e.*, it is under My control.

18. D. The purport of the previous verse is that Veda and other sounds are the media through which Vishnu, Lakshmi and Hiranyagarbha or Vayu manifest themselves. Far more than the latter two Vishnu is conveyed by the Vedic sound, for He is the supreme One.

Just as the hot fire befriended by wind (vayu) and churned out with force in the hollow of the wood is produced as a spark and then grows big with offerings (ghee) poured into it, so also is that Vedic speech a medium for manifesting Myself.

19. V. The special power of understanding in the form of Will, the delusion mistaking Anatman to be Atman and this Mahattatva the guiding principle of Ahankara and other modifications of the three gunas are also like unto My body i. e., they are all under My control.

D. The functions of the senses and organs and the faculties of the mind are named in the place of the organs themselves and they are also the media through which the

lect, perceptions and judgment, Sutra of Ahankara, the modifications of Rajas, Satva and Tamas:— all these are similarly My manifestations.

20. And this Iswara called Jiva unmanifest in the beginning and in course of time having allowed His powers to develop in the form of speech and other organs, (or having embraced as it were the power of Maya) appears to be in many forms: for He is the first to become the support of the three gunas and the cause of the lotus of this world, just as seeds having taken their place in the soil exhibit many forms.

21. It is in Atman this Universe is woven warp and woof like a cloth in the expanse of threads and this tree of samsara is a very old one without a beginning characterised by activities and it puts forth flowers (Karma) and fruits, i. e., enjoyments and Moksha.

22. It has two seeds, Punya and Papa, an hundred roots (innumerable tendencies), three stalks (three gunas), five main branches (Pancha-Bhutas), yielding five kinds of essence as sound, touch, etc, and eleven secondary branches, the ten senses and organs

Lord manifests Himself.

D. Sankalpa — Manas or the mind.

D. Vignana is Buddhi.

D. Abhimana is a particular function of the mind.

D. Sutra — Vayu.

D. The modifications — the egg of the Universe and other things.

D. The presiding deities also form the media.

20. V. Indeed this jiva, unmanifest i. e., atomic, subject to birth (and death) in Brahmanda evolved out of water, the product of three gunas, one by nature (essentilly unchangeable), eternal but by force of Time dissipated in respect of his spiritual power, appears to be many and different just as seeds sown in the soil appear different according to the difference in the character of the soil.

D. Next to Myself and Lakshmi, spoken of by all the Vedas, Brahma or Vayu is the first of all the jivas. He is called jiva, has three main attributes of wisdom, blissfulness and energy, is subtle; he is the one and first of all, creates the principles from Ahankara down to Prithivi, enters into them without his powers being impaired, shines in many forms for guiding his creations and this is evident to those that perceive the truth, just as rice and other seeds sown into the earth put forth very many sprouts.

21. V. This tree of samsara i. e., the body in which all this group of senses and organs and breaths is woven warp and woof like a cloth in threads is eternal like a flood, full of activities, and bears the flowers of Karma and the fruits of pleasure and pain.

D. Just as a special arrangement in the form of a lotus or the like is intimately dependent on cloth and yet seen distinct from it, so is this world dependent on Brahma and yet distinct from him. The tree of samsara or the world which bears the fruits of Swarga and Moksha is so intimately dependant on Brahma.

22. *Roots*. V. Like, dislike, fear and the like.

and the mind, a nest for the two birds Jiva and Paramatman; it has three barks, Vata, Pitta and Sleshma, it bears two fruits, pain and pleasure and it spreads as far as the Sun's sphere.

23. The kites frequenting the village (the jivas that are attached to domestic life) and full of desires eat of the one fruit, i. e., misery and those who live in the forest (ascetics) and are full of discrimination and hence called Hamsas, eat of the other fruit; he who through preceptors tries to know the one Paramatman to be full of Mayas and in various forms is the one that has understood the Vedas.

24. He who, having thus by means of worship of the preceptors and absolute devotion and full of wisdom cuts off with the keen-edged axe of knowledge and perfect vigilance the environments of the Jiva, attains to Atman and then casts off even the means thereof.

A nest. V. The heart.

Two fruits. V. Enjoyments and Moksha.

It spreads etc. V. It is placed in a basin of three kinds of heat, Adhyatmika, Adhibhautika and Adhidaivika.

D. Of this tree of the Universe the two causes Brahma and Saraswati, like water and earth, are not the seeds that vanish into the sprouts; the numerous acts are its roots; Rudra, Indra and Chandra presiding over Ahankara, Budhi and Manas are like three stalks. The birds are of two classes, those in the Pravritta course and those in the Nivritta course; and the wings of the birds are Punya and Papa; and they abide in this body or in the world. The three barks are the three gunas. The two fruits are the activities that lead to worldly life and those that lead to Moksha; and the tree has wholly its place in the vast expanse of Vishnu.

23. *He who tries etc.* V. He who understands through the grace of preceptors that tree of the Universe is a modification of Parkriti in various forms is the one etc.

D. Hamsas that reject the useless and accept the valuable milk of Sri Narayana's glories. He who understands the tree of the Universe as evolved out of Prakriti and completely under the control of the Almighty Lord is the one that understands the Lord.

24. V. By the worship of preceptors, in absolute devotion and by the keen-edged axe of knowledge, cut off the tree depending upon the jiva and through perfect vigilance attain to Atman and then set aside the weapon of worship.

D. Having cut off the physical mind with the keen-edged axe of the knowledge acquired by worshipping preceptors and highest devotion, set aside that weapon, then realise Paramatman by the light of thy essential nature and enjoy the state of Mukti.

ADHYAYA 13.

Satva increasing, knowledge arises. The story of the Hamsa.

The Lord said:— Satva, Rajas and Tamas are the three qualities of Prakriti, but not of Atman; therefore by Satva one should subdue the other two and Satva by Satva itself.

2. By means of the developed Satva man attains Dharma which indicates the way to My devotion (takes the form of devotion to Me): by the use of Satvika things (and association with Satvika persons) Satva develops and thence *dharma.*

3. Dharma of matchless power contributing to the development of Satva itself has the power to subdue Rajas and Tamas: when these two are subdued, the Adharma growing out of them soon ceases to be.

4. Sastra, water, issue, place, time, action, birth, contemplation, Mantras, purificatory ceremonies form the ten causes that promote the Satva guna.

5. Of these things whatever men of mature wisdom pronounce as Satva (to be acceptable) is Satvika and whatever they censure (prohibit) is Tamasa and whatever they are different to is Rajasa.

1. *Of Prakriti etc.* V. Of the mind, the product of Prakriti, but not of the jiva; therefore by Satva developed in strength one should etc.

Prakriti. D. The mind. *Atman* D. The Jiva. The mind is of three descriptions according as Satva, Rajas or Tamas predominates. By means of the mind of predominating Satva he should subdue the mind of Rajas and Tamas and by the force of knowledge and wisdom developed through Satva he should subdue the satvic mind.

2. V. Dharma or righteousness consisting in My devotion is derived from satva developed by Satvic worship, contemplation and pious habits of life whereby righteousness or dharma becomes still more developed.

Pure Satva. D. Gives rise to the spirit of righteousness which enhances satva again and this satva promotes righteous spirit. Thus through devotion and righteousness dominating his mind he acts righteously resigning everything to the Supreme Being.

3. *Dharma.......Itself.* V. Dharma developed by Satva subdues Rajas and Tamas. Therefore the development of Satva is of Supreme importance.

D. That Dharma subdues Rajas and Tamas and continues to be in the form of Supreme devotion.

4. D. *Shastra.* Sacrifice, place etc.,—these nine are brought about by the three gunas etc.

Note. D. The nine may be found differently in different individuals according as any one of the gunas dominates in them.

5 *Men...wisdom.* V. Men devoted to the Supreme Being.

D. Of these nine every one is Satvika, Rajasa or Tamasa as the wise view it and call it.

6. A man ought to use and associate with only Satvika things and persons for the devlopment of Satva; thence arises Dharma form which knowledge arises and grows till the direct realisation is attained and all the causes of mundane bondage are completely destroyed.

7. The fire produced by the concussion of bomboo stalks subsides after burning down that forest: similarly the body produced by the unequal proportions of gunas ceases to be, being capable of acting like that fire.

8. Uddhava said:— Mortals generally know the objects as the source of evil, O Krishna, how is it that they, like the dog, the ass and the goat (sheep) take to them (seek after enjoyment)?

9. The Lord said:—In the man wanting in discrimination the wrong notion with reference to the body as 'I' springs up in his heart: and by virtue of this notion the formidable Rajas invades the mind though it is produced out of Satva.

10. The mind possessed with Rajas becomes the ground for various thoughts and doubts; then arises in the man of such wrong notions an irresistible passion for the thing on whose excellent aspects the mind dwells.

6. *And all the causes etc.* V. Till at last the forgetting of all the worldly objects is ensured.

Latter half. D. Satva leads to Dharma, which promotes devotion and also leads to the attainment of knowledge; thence speech devoted to the expression of Lord's glories constant thinking of the same and the eschewing of what is opposed to the Lord's will.

7. *Similarly etc.* D. The knowledge acquired by the physical mind on the strength of the developed satva which stands aloof from Rajas and Tamas destroyed by itself, vanishes when the physical mind is destroyed by the force of that knowledge.

9. V. The wrong notion of "I" identifying himself with the body rises in the heart of the careless man. Thereupon the mind produced out of Satvica Ahankara goes on to entertain the passion of *Kama* or desire and that of *Krodha* or anger when his desire is interrupted.

D. When in the case of a careless man (wanting in devotion to the Lord) the wrong notion of being himself an independent agent becomes strong, *then* the formidable Rajas prevails and, desire growing, the mind is spoiled in very many ways.

10. *Sankalpa.* V. Thinking that bread, milk and other worthless things are worth enjoying. *Vikalpa* V. To set high value on flowers sandal, women and various other things attractive by their form.

D. In the mind modified by Rajas arises a thought variously distracted such as I shall do this in this manner and so on. Through such distracting thoughts a man of poisoned mind contemplates the sense objects, thereby giving rise to irresistible desire for certain things.

11. Overpowered by desires and with no control over his senses and organs he does acts which are sure to bring miseries and though he actually sees them, he is deluded by the force of Rajas.

12. Though his good sense is distracted by Rajas and Tamas, the man of knowledge, if careful in concentrating his mind, realises the evil and ceases to form attachments.

13. Having set the mind on Me, one should be on the alert to concentrate it slowly without any feeling of disappointment or disgust and having secured firmness in the seat one should control the breaths in due course of time.

14. Truly this is the extent of yoga taught by My disciples, Sanaka and others, that the mind is thereby withdrawn successfully from everything else and firmly concentrated on Me.

15 Uddhava said:—O Kesava, I wish to know the form which Thou hadst assumed at the time of teaching this yoga to Sanaka and others.

16. The Lord said:— Sanaka and others, the sons of Brahma, born of his mind, requested their father to tell them of the subtle and one unfailing course of yoga (the highest goal of yoga).

17. Sanaka and others said:— The mind goes to the objects and gets entangled there and the objects implant themselves in the mind as tendencies, O Lord. How, for one that seeks to get over them and attain Moksha, is it possible to make them abandon one another.

18. The Lord said:— Thus requested, the great god Brahma, the creator of beings, contemplated, but was not able to realise the root of the question, since his mind was taken up with his karma (duties).

11. D. Deluded by force of Rajas under the sway of desire and so having lost control over the senses he continues to do acts which he clearly sees as leading to miserable consequences; (2) under the sway of desire he loses control over the senses, sees women and other objects and deluded by the agitation of his energy, loses discretion and control over his own body, falls to doing acts that surely bear miseries.

12. *Concentrating.* V. Controlling.

D. *Mind etc.* D. Mind on the Lord, frequently realises etc.

13. *Without...disgust.* D. Without any inclination to give up the mental efforts.

16. *Yoga.* D. Knowledge or realisation of the Lord.

18. *Root of the question.* V. & D. Answer to the question.

Since his mind etc. D. Since his mind was set on Hari the Supreme Maker and he understood the Lord's will that he should not answer.

19. (Thereupon) bent on knowing the solution of the question he contemplated Me: then I presented Myself by his side in the form of a Hamsa.

20. On seeing Me, they came up, bowed at My feet: and with Brahma in their front asked Me, 'who art Thou?'

21. When asked by the sages eager to know the truth, do thou now hear from Me, O Uddhava, of what I then told them.

22. If there be no difference in (the category of) the real entity of Atman, how could such a question be put, O Brahmins, or what is the ground for Me to base my answer on?

23. Or when all the Bhutas, five in number, are really the same substance, your question, "who art Thou," is a mere matter of words without any sense.

24. Whatever is perceived by the mind, by speech, by sight, or by the other senses, is Myself and nothing else than Myself, -- so do you understand.

25. The objects invade the mind and it gets entangled in the objects, O sons; both these form the body of the Jiva who is Myself.

19. D. He contemplated Me from whom he was confident of obtaining the solution.

22. V. If the oneness, i. e., an existence independent of Myself, either of the intelligent or the non-intelligent being is supposed by you, a question like this regarding Me is not possible or admissible, or, what subject is there for Me who am to answer the question? For I am Myself the subject of all exposition.

D. If the real entity of Paramatman is but one according to your view, how could your question, 'who art thou?', or if the question relates to many, even then, how could your question bear any meaning? (for, when you mean '*many*', you could not speak of them in the singular).

23. D. When all the creatures are really and equally constituted of the same five Bhutas, your question, etc.

D. Among the creatures of five classes which are all subordinate to Hiranyagarbha all are in fact equal; no one of them being fit to be worshipped like him. Therefore with reference to Myself worshipped by Brahma and others, the question is meaningless.

24. *By the mind etc.* V. By the mind purified by Yoga etc.

The statement that I am everything is due to the relation of everything else to Myself as *body* and *soul*; and that does not mean that everything else is identical with Me: however everything perceived or every word refers only to Me and nothing else.

D. The question is meaningless, for I am not at all what is perceived by the mind and the other senses and whatever is distinctly made out to be other than Myself by proper investigation is certainly not Myself. Do you conclusively understand this.

25. When a body is dropped to invest the jiva of whom I am the Antaryamin, his mind gets entangled into the objects and the objects invade the mind and they both do not get disentangled.

D. No doubt the mind goes to the objects and the objects get into the mind, but both get burnt up in the case of the jiva who has settled his mind on Me.

26. The mind entangled in the objects by constantly resorting to them and the objects born of the mind—both these the Jiva who realises himself to be Myself should abandon.

27. Wakefulness, dreams and sleep are the three states of Buddhi instituted by Tamas and the Jiva who is distinct from those states is conclusively known to be their witness.

28. Because this bondage of Atman proceeds from Buddhi, and the mind projects on Atman the functions of the gunas, he should take his stand on Me in the Turya form (Vasudeva) and shake off that bondage and then it is possible to abandon those gunas or objects and their thoughts.

29. He who realises the bondage to be the work of Ahankara in relation to Atman and how it is unreal, may develop renunciation and taking his stand on Turya (Vasudeva) rid himself of the fear of samsara.

26. *Note.* V. The objects are said to be born of the mind, because they are grasped by it, or, they are vividly present in it as reminiscences and also because the objects acquire a dominating influence over the mind. When My essential nature is contemplated, they leave each other.

D. By constant use of the objects sought after, the mind is passing to them and they remain as reminiscences in the mind. The wise man ought to resign them both to Me, seeing that they exist and do their function under My direction. It is thus the physical mind and the objects should be made to leave the jiva unaffected.

27. D. Wakefulness, dreams and sleep are the three states which Prakriti institutes through the gunas: being only a witness of those states, the jiva is conclusively known to be distinct from them.

28. V. Because this bondage brings jiva into the sphere of the activities of the mind instituted by the gunas— Or, the bondage makes the mind regard the objects as enjoyable; therefore the mind of the jiva, who is a body of Paramatman unaffected by the three states, is able to eschew the states when it gets settled in Paramatman. When he gets over the states, he gets rid of both the objects and the mind.

D. Because this bondage of jiva is the work of Satva and other gunas, therefore the jiva who stands firmly devoted to Vasudeva unassailed by the three gunas can extricate himself from it, i. e., he breaks down the bondage on the strength of My grace secured by devoutly worshipping Me and directly seeing Me. Indeed the untying of the bondage means the 'getting rid of the physical mind dominated by the sense objects'.

29. V. Having seen that Ahankara which is the cause of bondage stands in the way of attaining Purushartha (Moksha) he should firmly devote himself to Vasudeva and thereby rid of the anxiety about that attainment.

Note. Ahankara identifies the body with the soul and causes the notion of jiva being an independent agent.

29. D. *Note.* This verse answers the view of the dull-witted that Ahankara is another cause of bondage. The answer being the same as in the previous verse. Ahankara is almost another expression for the gunas.

30. So long as the sense of man implying the existence of difference in things, does not disappear, despite all his powers of reasoning and attempts, he is really ignorant, sleeping while wakeful, just as he is wakeful in dreams (or sleep).

31. As all things other than Atman (self) have no real existence, the notion of difference instituted by them, the various courses pertaining to Varna, Asrama etc., and the purposes to be gained such as Swarga and the many acts of karma which are the causes of various fruits, are all unreal like things seen by one in a dream.

32. It is but one Atman who in the wakeful state enjoys through all his senses the objects external and transient and in dreams experiences objects similar to them in his mind, and, in sleep, withdraws himself from them all, because he realises himself as the one individual under all the three states and as the Lord of the senses.

30. V. *Nanartha Dhih.* The notion of difference as a god, a man and so on due to non-perception of the difference between the body and the intelligent Being.

30. D. So long as the misapprehension continues the jiva does not get rid of the bondage. The misapprehension is that the jiva is not different from Brahman and Brahman is divided into many, the jiva is an absolute agent and the like and this is really the *Nanartha Dhih.*

31. V. All the states external to jiva's essence are transient; therefore what difference is projected on the jiva by those states is unreal, impermanent; the ideas relating to them and their causes are also temporary as are the visions and objects of the dreamer.

31. D. All those that are separate from Paramatman, viz. Brahma, Rudra etc, are incapable; then what is it that makes any body identify them with Paramatman? It is certainly the wrong notion, not based upon any authority or correct perception. Neither statements nor the circumstances that are supposed to give that idea are worthless, i. e., just as the notions of dream objects identifying as objects of the external world are baseless and cannot prove the supposition.

32. *Note.* V. The jiva essentially of intelligent nature is one individual and not different under every state. This idea is said to be useful for the pure jiva in contemplating that he is Brahmatmaka, i. e., a body of Parabrahman.

Note. D. Here is shown how arises the mistake that jiva and Brahman are one so that it may be corrected.

Hari who present in the right eye makes the jiva see various transient things in the wakeful state, who as Taijasa, suspends all the senses and shows to the jiva in the mind objects like unto those of the wakeful state and who as Pragna suspends even that mind in the state of sleep, that Hari is but One; and all this is seen in Sruti and Smriti, for Hari, the Supreme Lord alone, can be spoken of as the Ruler of the senses in the strict sense.

When the work of the Lord is regarded as that of the jiva through ignorance, then arises the misapprehension that jiva is Para-Brahman. So the correction of it is laid down in the preceding verse.

33. Having thus investigated and arrived at the conviction that the three states of the mind are produced by the gunas and through My Maya they are attributed to Me and having cut off Ahankara, the source of all doubts, by reasoning and by the precepts of the great and by the sharp sword of wisdom, he should contemplate Me present in the heart.

34. He should see that the world is a matter of misapprehension, only a display of the mind, only a seeming existence, transient, inconstant like the circle described by a fire-brand, that one Consciousness appears as many and that the dreamy difference instituted by the gunas in three ways is but Maya.

35. Therefore having drawn away the eye from the visible and having eschewed all thirsts, he should remain quiet immersed in the bliss of self-realisation; if sometimes this still appears to be, that apprehension does not imply the reality of the appearance: for what is once abandoned as unreal cannot become

33. *Through My Maya.* V. Through My will which proceeds as befitting the karma of each.

The gunas. V. i. e, implanted in the mind.

Attributed to Me. V. Because I am the material cause of all the intelligent and non-intelligent creatures and through them they are attributed to Me.

The precepts. V The laws worked out in the Brahma Sutras and the Upanishads.—all engendering renunciation.

Of the mind. D. Of the jiva, the thinking agent.

My Maya. D. My will.

They are...to Me. D. And those states are supported by Me.

The Ahankara...doubts. D. All the doubt rooted in the mind.

34. *Is but Maya.* V. The various states instituted by the gunas are produced like dreams by My prakriti or will as I am omnipotent.

D. One should clearly see that it is misapprehension that Paramatman becomes different under different states, it is the wrong working of the mind, it vanishes in the light of guru's precepts, it is quite unstable having no real basis like the circle described by the fire-brand and that it is also misapprehension that the controller of each creature is different whereas the one individual Paramatman, the unlimited consciousness, seems to be in many forms in the view of the ignorant like a dream vision depending upon the mental record and all this is due to the wrong perception caused by the three gunas and sinful acts and other conditions instituted by them.

35. V. Now he should withdraw his thought from all the objects, be rid of all thirst, be inactive and silent, realising self in undivided contemplation. If sometimes, i. e., when not in meditation, the world once abandoned as unreal should seem to exist, it would not be powerful to cause the same misapprehension and disturb his concentration, and should continue the contemplation till the fall of the body.

D. Therefore he should give up all thirsts, do away with the wrong notion and, avoiding all other activity, be immersed in the bliss of self-realisation and keep himself from all prohibited activities. If he should find the illusion he had rid himself of to be continuing in ignorant people, that can-

an object of misapprehension, though its memory may continue till the fall of the body.

36. A man who has thus gained wisdom and realised his essential nature ceases to see the transient body as motionless or as moving or fallen like one blinded with intoxication, and does not see whether by chance his cloth remains on, or falls from, his person.

37. Even the body evidently under the control of Providence is with its life looking to the time when Karma, the cause of it, might become exhausted: the individual who is perfect in yogic concentration, unconscious of everything else, and has realised the truth, does not again resort to the world which is like unto dream visions.

38. O sages, this secret and essential truth of the Sankhya and Yoga courses has been explained to you and know Me to be Yagna come to explain Dharma to you.

39. O excellent brahmins, I am the one goal of yoga, sankhya, (virtue, theoretical and practical), of prowess, of splendour, of power, of fame, and of self-control.

40. All excellent qualities abide in Me who am destitute of the Prakrita qualities and wanting in nothing, and all those qualities which are not the modifications of Satva, Rajas etc., viz.,

not sway him, for the light of his knowledge would not leave him unless and until he were thrown into *Andhantamas*.

36. D. The man perfect in wisdom and capable of perfect concentration ceases to be conscious of the body, whether it is in the sitting or the standing posture and does not care for it as it comes and goes according to Karma and the will of the Lord, just as a drunken man does not care to see that his clothes are on his person or they fall off.

37. *Providence*. D. Sri Hari who sets the jiva's Adrishta aworking. The body continues to be such so long as the vital breaths maintain it and that, too, till that Adrishta has worked itself out. The existence of the body does not affect him who is immersed in perfect contemplation, just as dream objects do not, him who is awake.

38. How to contemplate one's own self as Brahmatmaka, i. e., as the body of Brahman with the knowledge of the three-fold division of the fundamental principles.

Yoga. V. the contemplation of the Lord.

39. *One resort*. V. One Teacher.

Virtue. V. To be kind to others.

Ritam. V. Righteous acts.

Tejas. V. The power to attract the external senses.

Sri. V. To be rich in renunciation and the like.

self-control. V. The control of mind.

Yoga etc. D. Duties of worship, true knowledge, truthfulness, the Veda that teaches what is good to all creatures, strength or the glory due to divine grace, wealth and self-control.

40. *The latter half*. D. Brahma and other jivas of dependent existence who possess the

equality, non-attachment etc., find place in Me, the friend and beloved Atman.

41. Thus Sanaka and other sages had their doubt cleared up by Me, worshipped Me in intense devotion and sang hymns of praise.

42. Devoutly worshipped by them and praised by the great Rishis, Brahma witnessing, I returned to My abode.

ADHYAYA 14.

Bhakti is shown to be the most efficacious means of salvation. The method of contemplation described.

1. Uddhava said:— O Krishna, those versed in the Vedas speak of many courses of attaining to Moksha. Is every one of them important in its turn or only some one of them?

2. Thou hast taught, O Lord, the disinterested devotion, when all attachments are eshewed, as the means by which the mind will settle itself in Thee.

3. The Lord said:— In process of time the speech known as Veda was lost, at the time of deluge: it was first taught by Me to Brahma, and therein is taught the dharma (the righteous course) of devoting the mind to Me.

4. And that speech was imparted by Brahma to his first son Manu and from Manu Bhrigu and other great Brahma Rishis, seven in number, learnt it.

5. & 6. From those fathers, their sons, the gods, Danavas, Guhyakas, men, Siddhas, Gandharvas, Vidyadharas and Charanas, Kimdevas (secondary gods), Kinnaras, Nagas, Rakshasas, Kim-

virtues of regarding everything equal and of eschewing attachments and the like resort to Me and worship Me, perfect in every excellence, untouched by the gunas of Prakriti, the disinterested friend and the most beloved object.

1. *Many causes.* D. Many good courses.

2. V. The second verse is intended to question whether devotion is more efficacious or any one of the courses expounded by the Vedic teachers.

D. Thou hast taught devotion as the means, because it does not depend upon any other course. Then what is the use or value of the courses taught by the Vedic teachers?

3. *The Dharma...mind.* V. The Dharma which is essentially Myself.

4. D. *His first son.* setting aside Rudra, Indra and Kumara.

purushas and others also learnt it. But the natural tendencies of these are many and different, having their source in Rajas, Satva and Tamas.

7. It is by virtue of these natural tendencies the creatures as well as their thoughts differ. According to their nature, severally flow out different and curious expressions from them all.

8. Thus according to difference in nature the thoughts and ideas of men differ from generation to generation; and there are also others who hold heretic views and have no faith in the Vedas.

9. O bull among men, with their minds deluded by Thy Maya, different persons represent the highest purpose variously according to their Karma and taste.

10. Some represent the purpose to be Dharma, others glory, pleasure, truthfulness, self-control or serenity of mind: others again, their own wealth or the lordly power or liberality or enjoyment, while in this life: some others, sacrifice, tapas, gifts, self-denying vows, Niyamas and Yamas.

11. All these attain only to the regions having a beginning and an end and instituted by Karma and entailing misery at the end, full of Tamas, of little pleasure and pervaded with grief and anxiety.

12. But, O worthy one, to him that devotes to Me his mind free from attachment to all other things and expecting nothing from them, the reward is the blissfulness to be enjoyed with Me, his Atman: and how could that happiness be the lot of those that have set their heart on worldly objects?

13. To one that has nothing to own of the world and has control over the senses and serenity of mind, and regards all equally

10. & 11. Represent the purpose. V. Represent the means of obtaining the highest purpose or happiness.

Tamas. V. Delusion.

10. *Liberality or enjoyment.* D. To get rid of Abhimana or attachment or to subsist on air, i. e., to keep fasting.

11. *Full of Tamas.* D. Full of darkness.

12. *With Me.* V. As My gift.

D. What happiness is derived from Me by him who has renounced everything else and given his mind to Me, perfect in every excellence,—how is it possible for men who have given themselves to worldly objects to attain that happiness (which is My essential attribute)?

13. The jiva so devoted finds happiness even here. Every attribute is by itself a source

with a heart finding perfect delight in Me alone, all the directions are full of happiness.

14. He who has resigned his mind to Me, does not seek after the position of Brahma or that of Indra, or an emperor's throne or lordship over Patala, or the attainment of yoga powers or even Moksha from which there is no returning; for he desires nothing but Myself.

15. Neither Brahma nor Sankara nor Sankarshana, nor (the goddess) Sri nor My own self is so very dear to Me as thou art.

16. On the sage who desires nothing, is perfectly tranquil, hates none, equally regards everything, and contemplates Me alone, I attend that I may purify the world with the dust of My feet (at his instance).

17. Those great souls whose mind is not touched by passions and who are absolutely free from sin and devote their heart to Me, with a serene mind, full of kindness to all living beings, do attain to that unmixed blissful state which belongs to Me, but not others.

18. Though troubled by objects, My devotee who has yet no control over his senses, is not mostly overpowered by them as he is strong in his powerful and growing devotion.

19. Just as fire growing into a flame turns all fuel into ashes, so the devotion to Me, O Uddhava, burns out all sin.

20. Neither yoga, nor Sankhya, nor righteous duties, nor the study of the Vedas, nor tapas, nor liberal gifts, propitiate Me so

of happiness and it is absolutely ensured when all the attributes are present in the individual.

14. D. One devoted to Me regards Me as the store of one's happiness.

15. Brahma and others are beloved of the Lord, not because of their relation to Him, but because they are also devoted to Him.

D. The praise here bestowed on Uddhava is only intended to place Uddhava in the first rank among the Yadavas. The love to him is to be compared to the love shown to a beggar on some occasion, which excludes for that moment all other objects of affection.

16. *The worlds.* V. Whatever the sage sees or touches.

Purify the worlds. D. Purify the sage and everything before him.

17. *Who...sin.* V. Who have nothing but Myself to be desired.

But not others. V. And they do not regard even Moksha equal to that.

D. For Brahma and other jivas of wisdom whose mind is not...beings, and who do not seek after the objects of sense are convinced that essential blissfulness not dependent on other objects, is to be derived only from Me.

18. *By...his.* D. By his worthy course of devotion.

20. *Note.* D, All righteous duties do not,

well as the well-developed and unswerving devotion to Me.

21. I am won only through undivided Bhakti and faith: I am the beloved Atman of the righteous: devotion to Me purifies even such outcasts as eat of dog's flesh and saves them from births.

22. Virtue enhanced by truthfulness and mercy, or knowledge with tapas does not entirely purify one who is desitute of devotion to Me.

23. Hair not standing on end, heart not melting, tears of joy not trickling down and devotion not so developed, how could one's mind get purified?

24. The person intensely devoted to Me whose tongue falters and heart melts and who often weeps and sometimes laughs and without shyness sings loudly (My names) and dances of his own accord, purifies the world.

25. Just as gold blown in the fire becomes rid of its dross and attains to its genuine character, so does Atman by means of devotion to Me shake off the tendencies of Karma and resort to Me.

26. The more his heart gets purified by listening to My hallowed stories and by the repetition of My names the better able he is to discern the subtle essence of things like the eye cleansed with unguents and having thereby enhanced power.

27. The mind that dwells on objects gets entangled in them and the mind that contemplates Me merges into Me alone.

28. Therefore, give up the thoughts of the unreal and worthless things like the fancies of a dream and firmly settle on Me thy

in the absence of devotion, lead to seeing Me directly.

21. *Such births.* V. Such out-casts as eat of flesh...even from the impurity of birth.

Atman. D. The Lord that bestows every blessing on them.

Bhakti...faith. D. And pure Bhakti.

And saves...births. D. Soon after it (devotion) is born.

23. *Devotion...developed.* D. Under the force of devotion.

24. *Note.* The purport is:- If a man of intense devotion purifies others, that devotion is itself most powerful in purifying the jiva.

25. *Resorts to Me.*.V. Realises his own self.

Atman. D. The jiva of good nature.

Resorts to Me. D. Attains a direct vision of My most auspicious and Supreme self.

26. *Subtle essence.* V. The subtle princ iple i. e., the principle in its essential and eternal state.

Note. The jiva is subtler, than Prakriti and Paramatman subtler than the jiva.

Subtle essence. D. The underlying principle which is subtle.

27. *Mind.* D. The very spiritual essence of the jiva.

mind purified by thy services to Me.

29. Do thou control thy mind, get thyself far far away from association with women and with those that are addicted to them: sit down in a secure, hallowed and lovely place and contemplate Me, shaking off lethargy.

30. For the person who observes this instruction no such distress or obstructions arise through association with others as do through association with women or with those addicted to them.

31. Uddhava said:— O Lord of lotus-eyes, mayest Thou be pleased to tell me, in what manner, in what form and as what an aspirant after Moksha should contemplate Thee.

32. & 33. The Lord said:— Seated on a level ground, with his body erect, in a comfortable posture, placing the two hands on his lap, and fixing the eyes on the tip of his nose, he should cleanse the passages of the vital breath (Prana) by means of the processes known as Puraka, Rechaka and Kumbhaka or in the reverse order, and should gradually and slowly practise this course keeping the senses under control.

34. And there he should by Prana push upwards the sacred sound which is uninterrupted like a lotus fibre, through the heart and make it ring like a bell and again add to it the nasal vowel.

35. & 36. Thus he should exercise the breath along with Pranava ten times at each of the three parts of a day and within a month he will attain control over his breath: he should think the heart which is within the body like a lotus bud with its stalk upwards and itself turned downwards, is reversed i. e., the bud is turned upwards and open, having eight petals and a pericarp.

28. *Purified...to Me.* D. Filled with My presence and thereby made efficacious.

29. *Association with women etc.* D. Association with those that cherish the wrong idea of identifying themselves with the Lord and their associates, as also those that are addicted to women.

Secure. D. Auspicious.

30. D. Here also women stand for those that have the wrong idea of identifying themselves with the Lord and their associates.

34. V. He should contemplate the sacred syllable ringing in the heart with its uninterrupted sound having the ring of a bell and continuous like lotus fibre and then meditate on it as rising from the heart urged by Prana (the vital breath) and again as placed in the heart sounding in the highest pitch.

D. In the heart Prana is uttering the sacred syllable which sounds like a ringing bell most fascinating to the ear. It is uninterrupted like lotus fibre and being urged by the strength of Prana; it should be uttered with the help of Prana and kept on distinctly in the heart on the support of Prana.

37. On the pericarp he should contemplate Surya, Soma and Agni, as placed one over the other: in due order, and within that Agni he should contemplate My form, most auspicious for contemplation.

39. With Makarakundalas adorning symmetrical ears, clad in cloth of gold, blue like the cloud, bearing the splendid Sri Vatsa mark,

38. My form—symmetrical, gracious, gentle, with four long arms, graceful and charming neck, beautiful cheeks and bright smiles,

40.—Adorned with Sankha, Chakra, Gada, Padma, and Vanamala, with feet charming with nupuras and surrounded with the effulgence of Kaustubha,

41. With a brilliant crown, bracelets, zones, Angadas, beautiful in every limb, captivating to the heart, with looks adding grace to the fine countenance, ready to show favour, very tender and delicate in all limbs (all over the person),—one should contemplate the form of this description keeping the mind steady.

42. Having with a strong mind withdrawn the senses from their objects and with the help of the charioteer Buddhi (judgment) one should direct that mind but to one object, Myself.

43. Having collected the mind that takes in the whole personality he should focus it on one member, should not think of other members and constantly contemplate only the smiling face.

44. Then he should lead on the mind that has gained steadiness in respect of face and set it on the sky, i. e., on the form which is the cause of all and having left it and taken his stand on Me, the pure Brahman, he should cease to think of relation as the thinker and the thought.

43. *Note.* When one's mental power is weak the contemplation of one member is laid down.

44. V. The mind that has established itself (on that one member) should then be steadily devoted to the whole divine personality of excellence. In the next step even that intense concentration should be given up by him who is feasting on the realisation of Myself.

D. He should set on the complete personality of the Lord the mind that has established itself in realising the face. When he has his mind thus completely immersed in Me, he may stop the effort to concentrate the mind, for it is by itself in Him and he would not then naturally think of anything else.

45. He who has thus attained perfect concentration of mind sees himself in Me, the Antaryamin and also sees Me in himself like light united to light.

46. The yogin who concentrates the mind in such rigid course of contemplation will soon attain to serenity though previously liable to misapprehension in respect of substance, understanding and action.

ADHYAYA 15.

Description of the eighteen powers such as Anima attained by means of yoga.

1. The Lord said:—Many powers wait on the yogin who controls his senses and breath and concentrates his mind on Me.

2. Uddhava said:—By what concentration and in what manner, what power is attained and what is the power to be attained, O Achyuta, how many are the powers, please tell me, for Thou conferest powers on yogins.

3. The Lord said:—Eighteen are the powers declared by those who are thoroughly successful in the yoga of concentration and of them eight are perfect in Me: (they are in some degree less even in those that have attained My similarity) and the remaining ten are the result of the highly developed Satva guna.

45. V. He who is thus perfect in concentration sees himself the pure jiva in Me the Antaryamin and the supporter of everything from within and also sees Me in himself etc.

D. He who is so perfect in concentration sees Me the Lord in his own body distinct from himself and realises himself like a small light intimately dependent upon Myself the All-pervading and the all-supporting light.

46. *In respect of substance etc.* V. Produced by the five Bhutas, the five senses, and the five organs, (2) In the mind under the sway of the gunas, Tamas, Satva and Rajas.

D. The mind of the yogin who etc., will soon get destroyed — the mind which was full of misapprehensions in respect of the body, the senses and organs.

3. *Are perfect in Me.* V. Are chiefly useful in attaining to Me.

The remaining ten etc. V. The other ten are only useful for enjoying the objects of the world, i. e., for continuing in Samsara.

The Yoga of concentration. D. In the case of persons who have attained the light of direct vision, concentration is useful in visualising many other Avataras of the Lord as they desire, and mere concentration in the absence of that light is of no use.

Are...in Me. D. Are to be found in Me in perfection.

The remaining etc. D. These eight are the source of all other powers which are of a secondary character.

4. To be the minutest, biggest and lightest thing are the three powers relating to the bodily form, to act with the senses of all beings in association with their presiding deites, to be able to enjoy all the things spoken of in Sastras as well as those of the visible world; the ruling power, i. e., to set one's sakti, i.e., energy in other beings (Maya in the case of Iswara and its lesser forms in others) aworking.

5. The power of self-control is to be free from the desire for sensuous enjoyments, and the eighth is to find any pleasure that is wished for; and these eight powers, O gentle one, are considered to be natural and essential.

6 to 8. To be free from changes of this body, to hear sounds and to see things at a distance, to take the body quickly where the mind goes, to assume any desired form, to enter another's body, to cast off the body at will, to have a vision of the gods sporting with Apsaras women, to have things accomplished as intended, to command unopposed, to know things of the three times, to be not affected by heat or cold, to read others' mind, to neutralise the force of fire, Sun, water, poison and the like and to suffer no defeat.

9. These have been typically mentioned as the results of yogic concentration. Now know from Me what attainment can be attained by a particular course of concentration, to what extent or in what manner.

10. One should concentrate the mind on Me present in the subtle Bhutas, considering Me to be of that subtle form; he who thus contemplates Me in the subtle form of that principle attains the power of Anima.

4. & 5. *Ta be able...world.* V. To have far better insight than ordinary mortals into the things spoken of in the shastras and those of the world.

To act with the senses etc. D. To perceive the things through others' senses.

To be able...world. D. To have perfect and direct perception of the things heard of or seen.

To find...for. D. To have anything i. e., wished for.

6. (1) To be free from hunger thirst and the like.

6. to 8. *Note.* D. The eighteen enumerated in these verses flow out of the eight mentioned in verses 4 & 5. It is possible to see that these eighteen are included in those eight.

10. *He who thus...etc.* D. He who thus contemplates Me, attains the power of Animea; also he who contemplates Me in the subtle form of sound and other properties and, at the same time, omnipotent and omnipresent, attains that power.

11. Similarly (by) concentrating the mind on Me, the Paramatman present in the Mahat-Tattva contemplating Me to be of that shape and dimension and also in each of the Bhutas, he attains the power of Mahiman (the vastness of that principle).

12. Having settled his mind on Me pervading the atoms of Bhutas and contemplating Me to be as subtle as the subtlest division of time, the Yogin attains the power of Laghiman.

13. Absolutely concentrating the mind on Me as present in the Vaikarika Ahankara and thinking Me as the Antaryamin of all the senses, the yogin who has given his mind to Me, attains the power of Prapti.

14. The Yogin who keeps the mind fixed on Me present in the Sutra, that is, the Mahattatva, obtains Prakasya of the highest degree from Me in the Mahattatva which is born of Avyakta.

15. He who concentrates the mind on Vishnu, the Ruler of the three gunas, as the Antaryamin of Time, attains the power of Isitva (all-ruling power) and the power to direct the body and the Jiva.

11. D. Having concentrated the mind and contemplating Me, the all-pervading Param atman as present in the hugest thing having the same dimensions, the Yogi attains the power of *Mahiman* i. e., he attains that vast form which may surpass that of the Bhutas severally according to his wish.

12. *To be as...as.* V. To be present in and to be as etc.

D. Contemplatsng Me pervading the subtlest parts of time and subtler than the subtlest parts of the Bhutas the Yogin attains etc.

13. *And thinking etc.* V. The yogin who... to Me attains the power of acting through the senses of all creatures, viz., the power of Prapti.

As present. D. As pervading.

Prapti. D. To see or percieve the objects employing the senses of other creatures as his senses.

14. *From Me etc.* V. From Me of whom Mahat-Tatva is contemplated as an adjunct.

Note. V. In the verse 11 presence in Mahat-Tatva is taken from a physical point of view and in this verse its special properties as being connected with everything like a thread and the like are contemplated as the cause of a different power.

Sutra. D. Mukhya Prana pervading Mahat-Tatva.

From Me etc. D. From Me who am the creator of even Avyakta, subjecting it to conditions..

Prakasya. D. Which is to be obtained through the grace of Prana, Bharati and Myself and which consists in the Supreme power of understanding all the Vedas and other things.

15. *The Ruler...gunas.* V. The author of creation, substance and destruction.

On Vishnu...gunas. D. On Vishnu the Supreme Ruler.

16. The Yogin who keeps his mind on Me, Narayana, known as Turya and particularly denoted by the term Bhagavat and practises My righteous duties, would attain the power of Vasita.

17. He who keeps his clear mind fixed on Me, Perfect Brahman untouched by the gunas, attains highest bliss, when all desire ends.

18. He who keeps his mind fixed on Me pervading Dharma and absolutely pure, the Lord of Swetadwipa, becomes white (pure) and gets free from the six waves, i. e., six changes that affect the body.

19. Maintaining mentally the Nada in Me as Prana in the form of Akasa, the conscious Jiva in that state hears the utterances of all beings (the utterances that find expression in Akasa).

20. He who unites the eye with the Sun and the Sun with the eye and contemplates Me there with his concentrated mind, gains a subtle power of vision to see the whole universe.

21. When the mind is merged in Me and the body is made

16. *Known as Turya.* V. Present in pure jiva not subject to the three states.

Vasita. V: i. e., To be untouched by any thing or unattached to anything though present in all.

Denoted by the term Bhagavat. D. Perfect in all the six attributes *Gnana, Ananda,* etc.

17. *By gunas.* V. Gunas that are fit to be eschewed.

Brahman. V. The embodiment of all excellent qualities which are all perfect and unlimited.

When etc. D. i. e., in that state of blissfulness the desire for everything else ceases to be.

Note. D. In the course of contemplation spoken of in this verse one should clearly realise both the attributes of being untouched by the gunas and of being perfect.

18. V. *Pervading Dharma.* The support of Dharma.

Six waves. V. Hunger, thirst etc.

18. D. *Pervading Dharma.* The giver of the fruits suitable to the righteous acts done.

Becomes white. becomes absolutely free from miseries.

free......six waves. D. By this expression is conveyed absence of misery.

19. V. Contemplating the voice, of Prana in Me abiding in Prana and absolutely pure like Akasa. Having realised it in the state of concentration the yogin hears the utterances of even those beings that are at a distance.

19. D. Having clearly borne in mind that the sound proceeds from Me abiding in Prana who pervades the Akasa, the jiva who has no attachment to the body is able to hear the utterances of all the creatures that are in Akasa.

20. V. *The Universe.* Even things at a distance.

D. *Note.* Here is described the practice necessary for seeing things at great distances.

21. V. When the mind and the vital Prana or Vayu are contemplated as being one with Me, by the virtue of that contemplation his body would be where the mind is

one with Vayu, wherever the mind goes, there Atman is present by the virtue of contemplating Me.

22. The Yogin, who makes his mind the material cause and would choose to take any form, would attain that form and the Yoga of contemplating his mind on Me there is the source of his strength.

23. When he wants to enter into another's body the Siddha should contemplate himself as present in that body: then the Prana leaves his body and enters into it, in aerial form like a bee.

24. Having blocked the rectum with his heels he should push up the Prana gradually to the heart, chest, neck and crown of head; forcing it upwards through the Brahmanadi to the destination, viz, Brahma, he may cast off the body.

25. When desirous of sporting in the celestial gardens, he should contemplate the pure satva forming My personality: then celestial damsels of satva activities wait on Him with aerial cars.

26. The yogin who concentrates his mind on Me who am of true will and is devoted to Me, would obtain and enjoy whatever he may think of at the given time and in the manner he chooses to have it.

27. He who has attained to the state of Myself, the supreme

D. When the mind is contemplated to be in the subtle principle of mind along with Vayu and also the body with Vayu, the body goes where the mind goes through the power acquired by contemplating Me present in the mind.

22. *Makes cause.* V. Setting his mind on Me.

D. Gets the steadiness of mind.

That form etc. D. That form by the virtue of contemplating Me as the Antaryamin of the creatures having the intended form.

23. *Then etc.* V. Then he with the Prana, i. e., the Indriyas and Mukhya Prana assumes a form like the wind and leaves his body and enters into another's even as the bee does into different flowers.

D. The Yogin should contemplate his own self and the Paramatman in himself as present in another body the Lord of unlimited bliss, hence called Prana and the one who can transfer things from place to place, being the Antaryamin of Vayu seems to have the body of this yogin, takes the yogi and exhibits him in the other body.

24. *Note.* D. In this process the yogin should contemplate Vishnu in the six points known as chakras and passing out the Brahmanadi, cast off the body.

25. *Latter half.* V. & D. Then celestial damsels riding in their aerial cars wait upon him who is of such Satva activities.

D. *Contemplate...personality.* D. Contemplate the pure Satva as resting on Me.

26. *Note.* D. The yogin obtains the object of his wish by contemplating in the Lord the same attributes as are the cause of the objects.

27. V. & D. He who has thoroughly prac-

and absolute Ruler, would not get defeated of any purpose and his command will be as good as My command.

28. The Yogin whose satva is purified by devotion to Me and who is thoroughly versed in concentration has a direct understanding of what belongs to the past, the present or the future and of the hour of birth and death (of all creatures).

29. Do not affect Fire and other agents the body seasoned with yoga of the yogin whose mind has found rest in concentration towards Me, just as water does not affect the acquatic creatures.

30. He who contemplates My various powerful forms adorned with Srivatsa and weapons and with Dwaja, Umbrella, and chouries or fans would never suffer defeat.

31. On the sage who contemplates Me with concentration in the aforesaid manner all the attainments defined above wait in their entirety.

32. What is that attainment (there is no attainment at all) hard to gain for the sage who has controlled his senses, his body, his breath and mind and who continues firm in concentrating his mind on Me?

33. But in the case of one who practises the best course of yoga of devotion to Me and obtains My grace, these attainments are, they say, mere obstacles and waste of time.

34. Through concentration on Me My devotee naturally

tised in devotion the contemplation of Myself as the Supreme Ruler and the Supreme master and Lord would not have his commands at any place or time defeated.

28. *Of the hour etc.* D. Of the creation and destruction of creatures.

29. *Seasoned with yoga.* D. Saturated as it were with contemplation of Myself having unlimited and absolute powers by which the powers of fire and other things are neutralised and by which the whole world is delighted and so on.

Whose mind...towards Me. D. Whose mind is solely and constantly devoted to such contemplation of Myself.

Affect etc. D. Affect the body of the aquatic creatures.

30. *Forms.* V. Avataras as well as the foremost types of creation through which the Lord's omnipotent powers are exhibited and which are controlled by Him.

Forms. D. Avataras exhibiting various powers.

31. *Who contemplates.* D. Who has directly realised the principles and again when he chooses to have some power or siddhi contemplates Me in the manner laid down for it the attainments wished for, one and all, wait etc.

32. *Controlled his breath.* D. Who has earned grace of Mukhya Prana.

33. *Obtains My grace.* V. i. e., would directly attain to Me.

D. *The best course of Yoga.* D. That course of contemplation which would bring him Mukti.

attains all those powers that are said to result from birth, plants, tapas and mantras: therefore one ought not to resort to the course of yoga in other ways.

35. I am the cause, I am the Lord and the powerful master of all these powers of Yoga (Moksha) and Sankhya (knowledge leading to it) and Dharma expounded by those versed in the Vedas.

36. I am the Atman of all creatures invested with a body: I am within and without them, not enclosed by anything, just as the five Bhutas are within and without, the creatures and also exist separately.

ADHYAYA 16.

Hari's glorious presence in various objects of creation.

1. Uddhava said:—Thou art directly the Supreme Brahman, without a beginning or an end, unobscured by anything and Thou art the cause of protection, subsistance, destruction and creation of all beings.

2. Those that know the true sense of the Vedas, contemplate Thee, O Almighty Lord, in the true form and as *the* Truth in all beings, great and small, (though) not perceived by those that have not controlled their mind, or have had no training.

3. May Thou be pleased to tell me of the several points in respect of which the great Rishis realise perfect attainments by contemplating Thee in devotion in the several beings.

34. *Therefore one etc.* V. Therefore one cannot attain to the result of the Yoga of devotion to Me by any other means.

D. *Therefore etc.* For it is only that some one attains to the result of Yoga by virtue of birth and other things. Therefore all should endeavour to practise Yoga in order to attain to the desired result.

35. *Expounded etc.* D. And the Vedanta.

36. *Atma.* V. Antaratman —Antaryamin.

Atman. D. The most beloved Lord as well as the indweller and director.

1. *Protection.* D. activity.

2. *As the truth.* V. In the true form as connected with the several beings etc.

As the truth. D. As the one realising the essential and absoulte blissfulness.

3. *In the several beings.* V. And as possessed of forms exhibiting the several glorious powers.

D. *To tell me etc.* V. & D. To give me precepts about the several beings or objects in which Thou art to be contemplated and also about the method and manner by which the great Rishis worship Thee and realise the attainments.

4. Thou, the creator of beings and their Antaryamin, actest and dwellest in them concealed from their view: deluded by Thee they do not see Thee that seest them.

5. Pray tell me of those glorious forms which are manifested by Thyself severally on the earth, in the heavens, in the nether world or in the cardinal points, O Lord of unlimited glories; I bow to Thy lotus-like feet which are the source of all holy waters.

6. The Lord said:— Similarly I was put this question (I was asked about this), O best of those that can make enquiries, by Arjuna who was about to fight with the enemies on the field of Kurukshetra.

7. Believing that the slaying of kith and kin for the sake of the kingdom was reproachful and unrighteous, and thinking, "I am the killer, he is killed by me," Arjuna with the sense of an ordinary man desisted from fighting.

8. Then that tiger among men was made to understand the matter by the force of My reasoning; and he spoke to Me in the same way on the battle-field as thou hast now done.

9. O Uddhava, I am the Atman, friend and the Supreme Ruler of all beings; I am Myself all the beings and I am their Maker, protector and destroyer.

10. I am the motion of those that move, I am Kala of those that bring things under their influence; I am the property, quality, (equipoised state) of all the gunas and the essential and natural in a thing having properties.

11. I am the first thing produced of those that are endowed

4. *Beings.* V. Human beings.

5. *Instituted.* V. Rendered excellent.

Instituted by Thyself. D. Conclusively known to be Thy manifestations and worshipped and contemplated by the great.

Tell me of those. D. That are excellent in the several classes on account of being infused with Thy glorious presence which Brahma and other gods cannot comprehend.

9. *I am...beings.* V. Being the self as the soul of all: I am ultimately conveyed by all the words.

Atman. D, Perfect in every excellence.

Friend. D. Disinterested well-wisher.

And I am. D. For I am.

10. *The notion...more.* D. The knowledge of those that understand, i. e., I am ever present with the wise.

Bring...influence. D. Destroy, i. e., I preside over Time.

D. Of all the excellent attributes I am the attribute of being eternally in blissful state. I am the inborn excellent quality in one of good qualities.

11. *I am the first....* V. I am the first product of the gunas, viz., the Mahattatva, the Sutra. I am the greatness among the great.

with, or constituted of, gunas. I am the Mahattatva of all that have dimensions (that are big) and of all the subtle things, I am Jiva the subtle and of all that are invincible I am the mind.

12. Of the Vedas I am Hiranyagarbha (the teacher); of mantras I am Pranava consisting of three members; of all the letters I am Akara; of all the metres I am the Gayatri.

13. Of all the gods I am Indra; of Vasus I am Agni (sacrificial fire); of Adityas (suns) I am Vishnu and of Rudras I am Neelalohita.

14. Of the brahmin sages I am Bhrigu; of the royal sages I am Manu; of celestial sages I am Narada; and of cows I am Kamadhenu.

15. Of all the great *siddhas* I am Kapila; of birds I am Suparna (Garuda); of all progenitors I am Daksha; and of Pitris I am Aryaman.

16. Know me, O Uddhava, to be Prahlada, the great ruler of asuras among daityas, to be Soma of the stars and plants and herbs and Kubera of Yakshas and Rakshasas.

17. Know me to be Iravata among the great elephants; and of aquatic creatures know Me to be their Lord Varuna; of those that give heat and light know Me to be Surya, the sun; and to be the king among men.

18. Know Me to be Uchaisravas of horses and Gold among minerals; Yama of those that punish and Vasuki of all serpents.

19. I am Ananta of all the great Nagas; I am the king of beasts of all those that have horns and tusks; I am the fourth asrama of all asramas and the first caste of castes, O sinless one.

20. I am Ganga of all the holy streams and the sea of all the reservoirs of water (collections of water); the bow of all weapons, the destroyer of Tripuras among the wielders of bow.

21. I am Meru of all the abodes and Himalaya of all the deep

Note. V. Here and in all other cases where other things are spoken of as identical with Para Brahman are to be taken as being completely under His control, so, for instance, the jiva, the subtle character of jiva are under the direction of the Lord.

Sutra: D. The first thing, Vayu.

Note. D. Vayu also presides over the guna, i. e., the fitness for attaining to auspicious or good results and reach the happy goal.

12. *Of the Vedas.* D. The gods.

Of all the meters. D. Of all the Vedas I am the one import.

19. *Note.* D. In the case of the celestials the Gruhastasrama and Sanyasasrama both are possible to be practised by one and the same individual.

and inaccessible; the Asvatha of trees, I am Yava (barley) of all the plants that yield food.

22. I am Vasishta of all purohitas, (priests) and Bhrihaspati of all those that are firmly devoted to the sense of the Vedas, I am Skanda of all the leaders of armies and the worshipful Brahma of all those that put people in the righteous path.

23. Of all sacrificial acts I am Brahma-Yagna (the daily study of the Vedas); of all the vows I am the vow of harmlessness; I am the pure Vayu, Agni, Arka the sun, water and Vak (speech); of all things that are pure I am the purity.

24. Of all courses of yogic practice, I am the power of withdrawing the mind from all objects; I am the counsel of those that seek to conquer; of all the scientific courses of correct understanding I am that science by which the distinction between Atman and Anatman is realised: and I am the doubt of those that debate on the theory of perception.

25. Of women I am Satarupa and of men I am Swayambhuva Manu; of sages I am Narayana: of bramhacharins (bachelars) I am Kumara (Sanatkumara) (or a special avatara of Vishnu).

26. And of all virtuous duties I am the promise of protection against fear: and of all causes of security I am the silent thought; (contemplation); of all that are secret I am the kind word and silence; and of the pairs I am the Prajapati (Brahma).

27. Of those that are regular I am Samvatsara (the year) and of the seasons I am the Vasanta (spring); of months I am Margaseersha; of stars I am the Abhijit.

22 *That are...the Vedas.* V. This attribute should also be supplied after Purohitas.

All Purohitas. D. All Purohitas among human beings.

That...path. D. That are in the first rank of the worshipful.

23. *Latter half.* V. Of all the things that purify I take the purifier's place in Vayu, Agni, etc.

I am the pure Vayu etc. D. I am the controller of Vayu, etc.

24. *The power of...objects.* V. The power of concentration.

D. I am the knowledge of true principles, of all the expedients for the attainment of good or happiness.

D. I am the one who is firm in defending the difference between Paramatman and other things of those...perception.

25. *Sanyasa.* V. To relinquish the motive for the fruit or reward. Narayana is my Avatara in the form of a Rishi.

26. *The silent thought.* V. The realisation of the pure self (of Paramatman).

27. D. Abhijit is the fourth part of Uttarashadha.

D. Of all the divisions of Time I am Samvatsara.

28. Of the ages I am Kritayuga, and of the wise and brave I am Devala and Asita, of Vyasas I am Dwaipayana, of men of wisdom I am Sukra possessed of self-control.

29. Of the many Avataras of the Almightly Lord I am Vasudeva and of the devotees of the Lord I am thyself, of Kimpurusha people I am Hanuman, of Vidyadharas I am Sudarsana.

30. Of precious stones I am the ruby, I am the lotus bud of those that are of winning form, I am *kusa* of the many varieties of Darbha, I am cow's milk and ghee of many kinds of offerings to be thrown into the fire.

31. Of those that work hard, I am the wealth, of the gamblers I am the one that defrauds and I am forbearance of those who forbear and the *satva* of those that have satva.

32. I am Firmness and resistance in the strong and the action, do thou know, of Satvatas; of the nine forms worshipped by Satvatas I am the first and the most important manifestation.

33. & 34. Of Gandharvas I am Visvavasu and of Apsaras Purvachitti and of mountains I am the firmness; of the earth I am the smell in abstract; I am the rasa of water; the most brilliant lustre of the sun, the moon and the stars; and I am the sound of the sky.

35. I am Bali among those who are kind unto brahmins and of warriors I am Arjuna; of beings I am their sustenance (subsistance), origin and destruction.

36. Gait, speech, the throwing out, receiving, and pleasurable feeling and touch, taste, hearing and smelling—all these I am; I am indeed the sense of all the senses and organs.

37. The modification, the intelligent being, the subtle material

28. *Vyasas.* D. Those that classify the the Vedas.

Of wisdom. D. Of eloquence.

29. *Of the many...Lord.* V. & D. Of those that are possessed of six attributes, Gnana, Aiswarya etc., in perfection.

Note. D. The votaries are to be noted in this order, Bhima, Draupadi, Balarama, Arjuna, and then Uddhava.

30. D. *Of...form.* D. Of all buds.

32. *Nine forms.* V. Kalki being left out, Matsya and other nine forms are taken.

The action of Satvatas. V. & D. The active work of the Lord's votaries.

Nine forms. D. Sri and other nine forms that are worshipped in the very beginning.

D. *The Nine forms* of Hari are Narayana Para Brahma, Vasudeva, Sankarshana, Pradyumna, Anirudha, Narasimha, Varaha and Paranjyoti.

37. *Param.* V. I am also the essential form of the released soul.

cause, Rajas, Satva and Tamas— I am all the principles that are numbered, the knowledge and the conclusive understanding of the truth.

38. Nothing exists without My presence in every aspect as Easwara, Jiva, the qualities, the products of the qualities just as a thing cannot be without its property.

39. The reckoning of the particles of dust is made by Me in the long course of time, but My powers and glories displayed in creating the Universe or Universes in millions are indeed beyond reckoning, i. e., infinite.

40. Wherever majesty, fortune, prosperity, celebrity, wealth, modesty, liberality, charming appearance, fortune, prowess, forbearance or the subtle understanding dominates, there My amsa exists, know thou.

41. The various powers have been briefly indicated to thee and they are all mere fancies of the mind, so far as they are expressed in words.

42. Control speech, control the mind, control the breath and the senses, control thy self by self, thou wilt not again be liable to return to the path of samsara.

42. He who by the strength of reason does not control his speech and mind, his vows, his tapas and gifts leak out as water does from an unburnt pot.

D. I am all the principles i. e., I am the ruler of all the principles and I am distinct from them.

The conclusive etc. D. i. e., the means of the conclusive understanding.

38. *Jiva...of the qualities.* V. All these are pervaded and directed by Me.

Jiva...qualities. D. My powers of supporting every life and My attributes of perfect and unlimited excellence, Myself being the intelligent Antaryamin and director of all.

39. *By Me...time.* D. By Me, the omniscient and the director and controller of all qualities and properties.

The Lord in His Omniscience knows even the infinite as infinite.

40. *Liberality.* D. To abstain from prohibited courses.

Charming appearances. D. Fitness to attain only auspicious results.

41. *Mere fancies of the mind etc.* V. Directly produced by My will and they are all conveyed by the vedic speech.

D. All the objects of thought in the mind and they do not denote in full sense the powers as resting in others, i. e., all the powers in others are due to My presence and they only in a secondary sense belong to others.

42. D. Since all speech conveys Me in its true and perfect sense, do not think of other objects, centre thy speech, mind etc., on Me alone, direct all thy activities towards Me and by every endeavour make Paramatman thy object and control thyself by recognising Thyself as under the control of the Lord and by so doing thou wilt not return to Samsara.

44. Therefore with devotion to Me one should try to control the faculty of speech and the mind; then he attains to the final goal.

ADHYAYA 17.

The duties of the Brahmacharin and the house-holder.

1 & 2. Uddhava said:—Thou hast already described the *dharma* or the righteous course called Bhakti or devotion (as beneficial) to all human beings that observe the rules laid down for the different Varnas and Asramas; O Lord of lotus-like eyes, may Thou be pleased to tell me in detail of the Dharma peculiar to each, by practising which men may develop devotion to Thee.

3 & 4. O long armed one, the righteous course of the highest character Thou formerly taughtest to Brahma in the form of a Hamsa, O Madhava, is not perhaps remembered in the mortal world as it was taught long ago, O slayer of foes.

5. Other than Thyself there is none to teach, to practise and to maintain Dharma on earth, and even in the court of Brahma where all the deities presiding over the disciplines are personally present.

6. When, O Lord, being Thyself the Teacher, the observer and the protector, Thou leavest the surface of the earth, O Madhusudana, who will expound (who is there to teach) the lost Dharma?

7. Thou knowest all the dharmas. Pray explain to me, O Lord, to us the dharma that leads to Thy devotion, how and for whom it is laid down.

1. *Dwipadamapi*. D. Even the bi-footed. By this expression is conveyed that even men who do not come within the pale of Varnas and Asramas may develop devotion to Paramatman.

2. *Of the Dharma etc.* V. How the Dharma peculiar to each should be practised so that men may etc.

3. *Of the highest character.* V. The highest and the happiest.

D. O Madhava, of mighty arms the highest dharma which Thou formerly taughtest to Thy devotees and Brahmins is now mostly forgotten through lapse of time in this mortal world.

4. *Add at the end.* V. Though it was explained in full at that time.

[Therefore, O Lord knowing all dharma, may Thou be pleased to lay down for each how the dharma constituting devotion to Thee, should be practised.]

8. Sri Suka said:— Thus requested by the foremost of His servants, the Almighty Lord Hari was very much pleased to describe the eternal duties tending to the welfare of mortals.

9. The Lord said:— Directly related to Dharma is thy question which would pave the way to Moksha for men that observe Varna and Asrama duties; listen to My exposition of the same.

10. In the beginning, in the Kritayuga, the caste of men was known as Hamsa: people had by nature all their objects accomplished: therefore they called it Kritayuga (the time that makes every thing ready for men).

11. The sacred syllable forms the Veda in the beginning and Dharma is Myself present to their mind as a bull (having four feet): firm in tapas and free from all sin they contemplate Me as Hamsa (the purest.)

12. In the beginning of Treta, O blessed one, through My breath (prana) and heart, the three-fold Veda or knowledge became revealed, out of which I became the sacrifice of three main characteristics.

13. Brahmins, Kshatriyas, Vaisyas and Sudras are respectively born of the mouth, the arms, thighs and feet of the Virat-purusha, with the several characteristics of their righteous conduct and life.

11. *Note*. V. The worshippers get free from all sin and are called Hamsas, because they contemplate the Lord as purest i. e., as Hamsa.

D. In the age of Krita there was but one Veda which was wholly the praise of the Lord and I am the subject of all that Veda having the most blessed form as spoken of in the Mantra.

Chatvari Sringa etc. D. And those pure jivas firm in Tapas worship Me and get rid of all their sin.

12. *Of the three...characteristics*. V. In three forms in relation to *Hota, Adhvaryu* and *Udgatar* or as conducted according to the mantras of three Vedas.

Note. V. The Vedas, the sacrificial activity and everything being under My control I am spoken of as one with them.

Through etc. D. Out of Prana, *i.e.*, Brahma superior to Saraswati, most beloved of Me, the three-fold knowledge or the three Vedas became revealed through the mouth of Brahmins who always resort to the three Vedas.

13. *Of the Virat Purusha*. D. From the Virat Purusha i. e., the Lord who is Antaryamin of Brahma.

14. The house-holder's order had its origin from My lower limbs, Brahmacharya or celibacy from My heart, the life in the forest from My chest and the ascetic life from My crown.

15. The natural characteristics of the Varnas and Asramas (castes and orders) depend upon the place of birth (the member out of which each caste is evolved), those born of the lower member showing activities of the lower order and those born of the higher showing those of the higher order.

16. Sama (the withdrawing of the mind from all worldly things and settling it on the Lord), control of the senses, meditation, cleanliness, contentment, patience, forbearance, straightforwardness, devotion to Me, compassion and truthfulness are the characteristics of the Brahmin class.

17. Majesty, strength, fortitude, heroism, endurance, liberality, exertion, firmness, devotion to the brahmin class and ruling power—these are the characteristics of the Kshatriya.

18. Faith, a strong disposition to give, absence of hypocrisy (honesty), service to the brahmin, to be ever on the lookout for collecting wealth—these are the characteristics of the Vaisya.

19. Service without any deceitful ideas to the twice-born, to the cows and to the gods; to be contented with what is thereby gained—these are the characteristics of the Sudra.

20. Absence of piety, lying, stealing, want of faith, quarrelsomeness without cause, violent passion of love and anger and inordinate thirst—these form the nature of those that are beyond the pale of the four castes.

21. Harmlessness, truthfulness, absence of the tendency to steal, to be free from the passions of desire, anger and covetousness, activity in the direction of what is agreeable and good to beings,

14. *From My lower limbs.* V. From My body *i. e*, Chaturmukha in whom I abide.

14. *The life in the forest.* D. *i.e.* of the Vanaprastha order.

15. *Note.* D. Certainly no difference in the nature of the Lord's limbs but the distinction between those born of different limbs is explained with reference to the Lord's limbs for the sake of those that have poor understanding.

20. The faults enumerated in this verse may be viewed in relation to the physical life and also the metaphysical life or the mental attitude. Whatever is opposed to the true nature of the supreme Being and the Jiva's relation to Him may be spoken of in terms of these faults.

21. *Harmlessness.* D. To refrain from hurting or offending other beings by thought, word or deed.

form the course of Dharma common to all castes.

22. Having had the regular course of purificatory rites and the second birth of initiation, the twice-born man should dwell in the house of his preceptor with control over his senses, and study the Vedas when called upon to do so.

23 & 24. He should wear a zone of sacred grass, dear skin and have a staff, a string of beads, the sacred thread, a jar of water, matted hair; he should not wash his teeth and clothes and avoid coloured seats and hold the sacred grass in his hand; he should observe silence while bathing, eating, throwing offerings into the fire and repeating the mantras; he should not pare his nails or cut his hair in the arm-pits and private parts.

25. He should observe rigid celibacy and not allow his seed to escape; if it escapes he should at once perform ablutions and repeat Gayatri, controlling his breath.

26. He should be pious, calm in mind and wait upon and worship fire, the sun, his preceptor, cows, wise brahmins, elderly men and the gods and both morning and evening silently repeat the mantras.

27. He should regard the Acharya as Myself and believe him to be such and should never disregard him; he should not read defects in the preceptor taking him to be a mortal; for the preceptor is the abode of all the gods.

28. Morning and evening he should bring his alms and offer it to the preceptor and whatever else he may have and, with control over himself, he should make use of what is permitted by the preceptor.

29. Doing service to the Acharya he should always wait on him like a servant when he goes about, beds, sits, or stands, and with his hands folded remain at no great distance.

30. Conducting himself thus, he should live in the preceptor's house without comforts and maintain his vow uninterrupted till the course of learning is finished.

31. If the brahmacharin wishes to attain the Maharloka and the Brahmaloka he should observe rigid celibacy and for the

22. *When......so.* V. Observing the vows due to his celibate life.

22. *When......so.* D. With control over his tongue *i. e.*, silently.

sake of his studies should completely resign his body to the service of the preceptor.

32. The sinless brahmacharin free from thoughts of other things should contemplate Me as the most Supreme in fire, in his preceptor, in his own self, in all beings; thereby he will attain the brilliant virtue of the brahmacharin.

33. He who is not a *grihastha* should first avoid seeing, touching, conversing or joking with women and the like and also seeing other animals in sexual intercourse.

34 & 35. To cleanse the body, to sip water (Achamana), to bathe, to offer prayers morning and evening, to be straightforward, to go to holy places and waters, to repeat mantras silently, to avoid the untouchable and the things prohibited in eating, or prohibited to be talked to, O delight of the race, devotion to Me present in all beings, control over the mind, on the tongue and on the body — this Niyama (rule of discipline) is common to all Asramas.

36. Thus the brahmin who observes rigid celibacy shines like fire, becomes My devotee and by his austere life burns up all the evil tendencies of karma and attains absolute purity.

37. If after having properly made investigations into the Sastra he desires to enter upon the next stage of life, (house-holder's life), he should offer his dakshina to his preceptor and with his approval he should have his bath, i.e., perform the rite of concluding the Brahmacharya Asrama.

38. Next he may enter the house or the forest, or become an ascetic if he belongs to the brahmin class. One should pass from one Asrama to another and without embracing any asrama he cannot be My devotee (one should not give up the asramas altogether unless he were devoted to Me).

39. If he is for the householder's life he should marry a worthy wife free from defects of birth, habits and qualities, one younger in age than himself and belonging to the same caste in the due order.

40. To perform sacrifices, to study the Veda and to distribute charitable gifts are duties common to all the twice-born; to accept gifts, to teach the Vedas, to be a priest in the sacrifice are duties only of brahmins.

41. He who thinks that to accept gifts would deprive him of his tapas, spiritual power and glory, should try to live by the other two, viz., teaching and acting as a priest: and he who sees any objection to even those two, should make his living by gleaning the grains of corn that lie scattered in the fields.

42. This body of the brahmin is indeed not intended for enjoying trifling objects of desire; but it is intended for privations and tapas while here and for infinite blissfulness in the other world.

43. He who is contented with what he gets by gleaning and follows the purest and highest course of dharma, devoting his mind to Me, without attachment to other things, though continuing in the householder's life, surely attains to Moskha.

44. Just as a vessel saves a man drowning in the sea, I soon protect from calamities those who lift up the brahmin devoted to Me and fallen into difficulty.

45. Full of wisdom and courage the king should like a father rescue his subjects from calamities and also himself by his own efforts, just as a king-elephant saves other elephants as well as himself.

46. A king who does his duty in this manner shakes off all his evil and goes to Indra in a celestial vehicle brilliant like the sun and enjoys delights in his company.

47. In adversity a brahmin may try to get over it by taking to the Vaisya's trade by selling only the permitted articles, or, when overwhelmed with misfortunes he may live by the sword, but never live the life of a dog (by serving the low).

48. A kshatriya too, when over taken by misfortune, may live by the Vaisya's pursuits (agriculture) or by making hunting his pursuit or by going about like a brahmin, but never by serving the low.

49. And the Vaisya may adopt the Sudra's course and a Sudra the pursuit of making mats and the like (practised by mixed races). But when out of difficulty, one should not think of obtaining one's living by the condemned courses or pursuits.

50. He should according to his means daily worship the gods, Rishis, Pitris and other beings who are My forms, [with the study of Vedas, Svadha and Svaha offerings, presents, food and the like].

49. *Mats.* V. Mats and spinning.

50. *He should etc.* D. The Grihastha who has studied the Vedas and choosing to continue to be a grihastha should daily worship etc.

Omit *the study of Vedas.*

51. With the wealth that is obtained by chance or by the performances of his pure duties and without putting his servants to trouble he should perform sacrifices (only in the just course.)

52. He should form no attachments to family life and though in family life, he should not be careless of devoting himself to God: the wise man should see that the unseen attainments of swarga and the like are as transient as those of the visible world.

53. The association with sons, wives, well-wishers and other relations is like the association with travellers. In realtion to every life in the physical body they pass away as dreams following sleep do.

54. Having thus thoroughly perceived the truth, free from attachments, living in the house like a guest, he should not be bound by the house and shun the notions of I and Mine.

55. Having with devotion worshipped Me alone by means of all the religious duties laid down for the householder, he may remain in the house, or enter the forest, or, if possessed *of issue*, he may become a sanyasin.

56. He whose mind is strongly attached to the house, who is anxious about his children and wealth, full of passion for women, is a man of poor sense, full of delusion and he must continue in bondage with the notions of I and Mine.

57. "Alas! My aged parents, my wife and young children, and their children are without a protector other than myself: how could they, helpless and afflicted, live on?"

58. Having a heart thus going astray through attachment to the house, the foolish man, not satisfied and only contemplating them (those environments), falls into blinding darkness when he dies.

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51. Omit. D. *Only in the just course.*

53. *They pass away etc.* D. They return as dreams accompany sleep.

54. D. Having thus thoroughly investigated and understood the truth he should set his mind on Me, live in the house like a guest and keep himself unfettered and rid of the notions of "My", "Mine" "and I."

55. *Of Issue.* D. Of knowledge.

57. *And their children.* D. And my chaste daughter.

ADHYAYA 18.

The duties of the Vanaprastha and the sanyasin.

1. The Lord said:—He who desires to retire into the forest may entrust his wife to his son, or dwell with her in tranquility spending in the forest the third part of his life.

2. He should subsist on the hallowed roots and fruits of the forest and clothe himself with barks, grass, leaves or skin.

3. He should allow his hair, nails, and beard to grow, not wash off the dirt that settles on his body, should not cleanse the teeth, and should bathe thrice a day and lie on bare ground.

4. In summer he should expose his body to the heat of five fires; in the rainy season he should subject himself to the severities of rain; and in winter he should remain immersed in water up to the neck; and living thus he should perform tapas.

5. He may eat what is dressed on fire, what ripens by time, or what is pounded in the mortar or on the rocks, or in the mortar of his own teeth.

6. He should himself get (then and there) all the means of his living, having a true insight into the place, time and strength and should not use what is got and stored up at some other time by another, i. e., previously brought to him out of time.

7. The Vanaprastha should offer oblations fixed for the particular occasions with food and Purodasa prepared out of wild products; but he should not worship Me with animal sacrifice mentioned in the Sruti.

8. Agnihotra, Darsa, Purnamasa and Chaturmasya sacrifices are prescribed equally for the Vanaprastha by the Vedic teachers.

9. With his body reduced to a skeleton by the tapas so performed the sage propitiates Me and attains to Me through Maharloka and other stages.

3. *Should not...teeth.* D. Should not run or give himself to rubbing.

5. *In the mortar...teeth.* D. In the mortar made of elephant tusks.

6. *Place...strength.* V. Strength or force of time and place.

6. *What is already etc.* D. What is earned by another.

8. *By the teachers.* V. By the Vedic texts. D. By those that are versed in Kalpasastra.

9. *Through etc.* D. Passing through the region of Rishis.

10. Who is more foolish than that person who would for the fulfilment of some poor desire waste such great tapas performed with enormous difficulty and calculated to lead him to Moksha?

11. When, shaking with old age he is incapable of observing his duties, he may withdraw his (sacred) fires into himself and setting his mind on Me, offer himself into the fire.

12. When he surely feels renunciation towards the bodies (and worlds), resulting from karma, which are as bad as hell, he should withdraw his sacrificial fire into himself and become a sanyasin.

13. Having worshipped Me according to precepts, given everything to the priest and withdrawn the fire into himself, he should become a sanyasin without longing for anything.

14. In the way of a wise brahmin trying to become a sanyasin the gods would, in the form (through the agency) of his wife and others, put obstacles, thinking indeed that he is trying to outstrip them in attaining to Parabrahman.

15. If the sage ascetic would at all have any clothing he should only have a piece to cover his shame (and if any thing more, another piece to cover that piece), when he is not in any critical plight, he should have no utensils or things except a staff and a jar, out of the things which he relinquishes at the time of taking order.

16. He should take every step examining the ground with his eyes, drink water purified (strained) with cloth, utter words which are pure by truthfulness and do that which the mind sanctions as pure (or right).

17. He, who does not, by silence, suspension of worldly activity and control of worldly activities, give up breaths, subdue his tongue, body and mind, does not, O dear one, for the matter of his bamboo staff, become a sanyasin.

12. *Karma...hell.* D. Dharma or righteousness, which are as bad as experiences in hell.

13. *Into himself.* D. Into his Antaryamin, the Lord.

15. V. The followers of this system quote texts from Smritis to the effect that the ascetic should have a tuft of hair on his head and a jar too, which make the three characteristics in addition to the coloured cloth he wears. He also continues to have his sacred thread.

D. The three, *i. e*, the three-fold control of the tongue by keeping silence; of the body by eschewing desires and by ceasing to do what is prohibited and of the mind by means of controlling the breath.

18. Avoiding those who are reproachful, alms may be taken from all the four Varnas by going to seven houses which are not already appointed and he should be contented with what he gets.

19. He should go to some reservoir of water outside the town, make Achamana, purify the alms, and silently divide it (among the gods and others) and eat all that remains.

20. Alone he should travel on this earth, form no associations, control the senses and the mind, see Brahman to be one and the same everywhere, and find recreation and delight in Atman.

21. Let the sage resort to a lonely and secure abode, have his mind purified by devotion to Me and contemplate Atman to be one and one with Me.

22. In the light of proved knowledge he should perceive the nature of his bondage and release, that bondage consists in the distraction of the senses and release in the control over them.

23. Therefore the sage should control the troop of six enemies by the force of devotion to Me and continue the course of contemplation, having renounced the trifling objects of desire and thereby gained great peacefulness in himself.

19. *Eat all that remains. Note.* V. & D. By this it is intended that he should not get a large quantity by way of alms. On the other hand he should only get such a small quantity as may after all distribution be consumed by him completely.

20. *Latter half. Find recreation and delight in Atman.* V. Find recreation in his own self, delight in Paramatman and should see that everything is related to Atman or Brahman like a body.

D. *And see etc.* D. The sage having control over his mind, finds sport in Paramatman and derives his delight from him and sees that Brahman is equally unlimited everywhere.

21. *One.* V. To be an embodiment of nothing but gnana.

D. The contemplatist should ever remember and realise Paramatman as the Supreme Being and also Matsya and other Avataras as identical with Him and as always being associated with Lakshmi and as always individually one and identical with Antaryamin according to the Vedic statements, but he should know Him to be different from the jiva and contemplate Me as the one Supreme Being established by the Vedic authority.

22. *Nature.* V. Cause.

Knowledge. V. i. e., of the three principles in true light.

Should perceive etc. D. Should perceive that bondage and release of the Jiva are controlled by Paramatman, Hari and that Hari causes the bondage, i. e., distracts the senses or releases the jiva, i. e., enables him to concentrate his mind upon Himself, Paramatman.

23. *The troop...enemies.* V. & D. The six senses including the mind.

Note. D. The physical organs are also included in the six senses.

Having gained etc. D. In prospect of the coming and everlasting happiness of experiencing the happy state, when it is withdrawn from the trifling objects of desire.

24. Going about the earth to visit holy places, rivers, mountains, forests and hermitages, he may for the sake of alms just enter cities, villages, hamlets, or caravansaries.

25. He should constantly go in for alms in the hermitages of Vanaprasthas, for his mind is purified by the food they have gleaned and he soon attains light rid of delusion.

26. He should not regard this (i.e., sweet food and other things) as real; for the objects of gross vision do perish; therefore with a heart free from attachments he should give up all activity to earn any of them here or there.

27. Having realised, by force of reason, that this universe, the mind, speech and breath seeming to exist in Atman is all Maya, the self-centred sage should in serenity of mind renounce it and should not again think of it.

28. One, full of wisdom and renunciation, or one who, desirous of nothing, is My devotee; he ought to eschew those orders of life which attract other's attention by outward marks and go about abiding no rule that governs them and seem to be one that does not come under the purview of Vedic rules.

29. The man of wisdom should be playful like a child and skilled in everything, should behave like a simpleton, and knowing everything he should talk like a mad man; though following the

25. *Rid of delusion.* D. Unassailed by wrong notions.

26. *As real.* D. As Para Brahman.

Give up etc. D. Cease to undertake the performance of gross Karma.

27. V. Having understood that this living body constituted of the mind and the other senses, the tongue and other organs, the breath and the five Bhutas, is a modification of Prakriti, he who clearly investigates and perceives his own self and Paramatman should renounce all attachment to that body and cease to think again of it.

D. This further explains the same idea as in 26. Having conclusively understood by proper reasoning that this perceptible world constituted of the mind, speech and breath and resting on the support of the omnipresent Hari is all futile and having abandoned it, as no means to happiness, should devote himself to Vishnu, as the Supreme Ruler, that confers Moksha on the jiva and endeavour to forget that futile world.

28. V. Wisdom consists in thinking himself (jiva) to be something like a limb of Paramatman or His body and to be completely under His control.

Vedic rules. V. Both the prohibitive and the prescriptive rules.

D. The life of the ascetic of perfect wisdom is indicated here.

One perfect in wisdom. D. Having attained the highest measure of knowledge to which he is eligible etc.

Of nothing. D. Such as finding pupils and followers etc.

Go about. D. i.e., in the forest unnoticed and unrecognised by other people, doing duty only under natural inclination but not from the fear of rules.

Vedic course he should behave like an animal.

30. He should not take delight in explaining the Vedas relating to sacrificial duties: he should not be an unbeliever in the Vedas; nor should he be one depending upon (syllogistic) reasoning and he should not take up any particular side or theory in worthless discussions.

31. He should not be afraid of other men (bad men); nor should he frighten them: he should forbear harsh words and should not disgrace anyone: for the sake of the body he should not like a brute be at enmity with any.

32. For, the Supreme Atman is but one present in all beings and in one's own self, like the moon in the several vessels full of water and all beings have but one Atman as their cause.

33. Possessed of fortitude he should not grow despondent if he does not find food at any time or anywhere; and he should not be rejoiced at finding it: for both these are in the hands of Providence (My hands).

34. He may go (or work) to find food; for it is proper to support life: by supporting life he is able to investigate into the truth and by knowing it he gets release.

35. He should eat the food, rich or poor, which by chance he gets; so also he may accept clothes or a bed as chance may bring him.

36. The wise man may, as I, the Supreme Ruler, sportfully do, practise the habits of cleanliness, achamana, ablutions, not with a sense of compulsion under rules: as also the other observances laid down in the rules.

30. *In explaining.* D. In disputing the Vedic authority and thoughts or differing from them, i. e., in interpreting the Vedas in a different way on the strength of his own logic; he should not be a Pakhanda, i.e., one who is fervently attached to Pasupatha and other non-vedic systems, or Haituka, i. e., the follower of Kanada, Akshapada and their systems and he ought not to take up any other side for the sake of exhibiting his feats in dry logic.

32. *Like the moon.* D. Like the moon in the sky and also in the several vessels.

D. Still there is a difference to be borne in mind between Paramatman and Akasa. Paramatman pervades and rules everything and is the one Ruler whereas Akasa physically pervades the beings in space.

34. *To find food.* D. Only to that extent as is necessary for barely supporting life.

36. V. & D. The wise man does duties by virtue of his essential tendencies, but not under the compulsion of rules.

37. For he has not the idea of difference which ends on My realisation: till the fall of the body he may sometime have its perception; (but) thereafter he attains to a state of equality with Me.

38. He who has become disgusted with the objects of desire that necessarily land him in miseries and who has controlled the mind but has not yet made enquiries about the duties towards Me should betake himself to a sage for his preceptor.

39. He should with faith and without any hesitation or envy, devoutly and sincerely do service to the *Guru* till he realises Me to be the *Guru*.

40. But the ascetic who has not controlled the six enemies of love, anger, etc., and who is guided by the violent senses and who is destitute of wisdom and renunciation is one that makes his living by his three marks.

41. That violater of dharma ignores the gods and Me, the Atman present in his own self; for his dirty sin is not yet washed off; so he falls from this as well as the other world.

42. The most important duty of an ascetic is to withdraw the mind from the world and to refrain from being harmful to others: of a Vanaprastha, tapas and knowledge; of a householder, to maintain beings and worship by means of sacrifices; and of the brahmin, (brahmacharin) especially, service at the feet of the preceptor.

43. Celibacy, tapas, cleanliness, piety, contentment, kindness

37. *The idea of difference.* V. i. e., the idea of something existing independent of Brahman.

Attains to etc. V. Is joined to Me.

37. D. The wise man makes no difference between duties as laid down in Smriti or Sruti; by natural inclination he does them; so he is wise: He does not generally feel any inclination to do anything prohibited, though, till the Prarabdha karma continues and the body does not fall, he may sometimes have a passing tendency to do what is prohibited, which tendency is mostly rendered powerless on seeing Me; for finally through My grace he is restored to purely spiritual and blissful state separated from Prakrita body.

38. *And who has...mind.* V. And who has the clear understanding that objects of desire ultimately lead to misery. Or, (another meaning) who has a persuasion that a guru must be sought.

Envy. V. That is, attributing defects to the guru as a mortal man.

Note. D. It is intended that if necessary he should be under the direction of a guru till he attains mukti.

39. *Sincerely.* D. By this is indicated that the Guru should be waited upon, even after the light of wisdom has dawned on him.

42. *Tapas.* V. Self-denial as laid in the sastras.

Knowledge. D. Meditation.

Of the Brahmin. D. Of the Brahmachari.

to beings are virtues even of the householder who lives with his wife only in the sanctioned manner and My worship is the virtue common to all.

44. Thus he who constantly worships Me practising the duties laid down for him and does not give his mind to any other and who thinks of Me in all beings, attains firm devotion to Me.

45. O Uddhava, by such unswerving devotion a person attains to Me, Brahman, the Supreme Ruler of all the worlds, the cause of birth and destruction of all.

46. He who has his mind and *satva* cleansed by the performance of his own righteous duties and has fully realised My nature, attains *jnana* and *Vijnana* and in a short time reaches Me.

47. This is the righteous course of conduct of those that are in the pale of Varna and Asrama system: and that course united to devotion to Me becomes the best means of attaining Moksha.

48. O good one, to thee I have described this which thou requested Me to do, so as to show the way by which a devotee in the righteous course appointed for him, would attain to Me, the highest.

ADHYAYA 19.

Gnana, Vignana, Yama and Niyama described.

1. The Lord said:—He who is possessed of perfect learning and conviction and true insight into Atman, without depending on dry logic, should know this world of differences to be the result of mere Maya and finally resign to Me that knowledge also.

43. *The house-holder etc.* D. A house-holder who has, to begin with, a perception of three principles.

44. *Another.* V. Some other god or some other purpose.

And in a short time. D. And renunciation and then reaches Me.

47. V. This righteous course of conduct is laid down for those etc.

Note. D. Every duty becomes efficacious only when devotion is cherished.

1. *Learning etc.* V. Sastraic learning or knowledge gained by hearing, and serene mind.

Dry logic. V. Logic that goes against the Sastra.

The mere...Maya. V. The modification of Prakriti under My control.

D. He who has gained correct knowledge by studying the Vedanta sastra is capable of correct reasoning and has the conviction that Hari is his Supreme Lord, gains a direct vision of Myself and having clearly seen the Universe to be the creation brought about by My will out of Prakriti should offer unto Me all that knowledge as My gracious gift.

2. And to a man of wisdom I am alone beloved: I am alone admitted as his purpose and the means thereto, I am his Swarga as well as Moksha: therefore no purpose other than Myself is dear to him.

3. Those that have completely gained *jnana* and *vijnana* know My feet to be the highest goal; so the wise man is most beloved of Me: for he holds Me up with his knowledge.

4. Tapas, holy places and holy waters, repetition of mantras, charitable gifts, many other purifying acts and circumstances do add no grace to that attainment which is wrought by a ray of wisdom.

5. Therefore, O Uddhava, know thyself so as to have realisation and, possessed of jnana and vijnana, worship Me with a devout heart.

6. By means of jnana and vijnana sacrifices, sages have worshipped Me, Atman and the Lord of all sacrifices, in their own self (heart) and have attained perfect wisdom.

7. O Uddhava, the three-fold modification that appears to be in thee is merely Maya, for it occurs in the middle: but it does not exist in the beginning or at the end: when birth and other states

2. *His purpose.* D. The source of His purpose, viz., eternal bliss.

The means. D. The means of knowledge and wisdom.

3. *Gnana.* V. Knowledge of self as distinct from Prakriti and of the body as constituted only of Prakriti.

Vijnana. V. The knowledge that Paramatman is the final goal as well as the means.

Know etc. D. Reach me, the highest goal.

4. *Do not etc.* V. Cannot lead to that attainment etc.

Do not etc. D. Cannot so well lead to the purity which is etc.

5. Therefore, O Uddhava, do thou with a clear conviction know Me as thy Antaryamin leading thee to the goal as well as the guide etc.

Know thyself etc. D. Know the Supreme Atman with a clear understanding and possessed of etc.

6. *Perfect wisdom.* V. Moksha.

Have attained etc. D. Have attained to Me from whom the Moksha of blissfulness is obtained.

7. The three-fold change (birth, death, etc.) which besets thee invested with a body in Samsara is no fact before coming into the body or after leaving it. The changes, viz., birth, death, etc, belong only to the body and how could they affect thee? What character of the body is admissible in the beginning and at the end is also admissible in the beginning and at the end and in the intermediate stage and nothing more, i. e, it is not Atman who is subject to no changes.

Note. D. Though jiva is essentially free from birth and other states his body is subject to them, whereas the Lord has no physical body at all. Therefore Mukti means the jiva's attainment to the Lord after he casts off his body.

affect this modification (universe of body and the like), what could affect thee that art only the ground (for the mistake)? In the case of an illusory object, what really exists in the beginning and at the end is what exists in the middle also (unaffected by the changes).

8. Uddhava said:— O Lord of the Universe, O Lord who art in the form of the Universe, may Thou be pleased to explain to me how the ancient, (traditional) pure and conclusive knowledge, together with renunciation and vijnana, may be fully had, as well as the method of devotion to Thee, which is (secret and) sought after by the great (Brahma and others)!

9. In the fearful path of Samsara, O Lord, to me harassed by the three-fold afflictions and subjected to severe trial, O Lord, I do not see any shelter other than the umbrella of Thy feet that shower nectar (viz.,) the blissful *Moksha*. V.

10. O most glorious Lord, lift me up thirsting after trifling pleasures and fallen into this abyss, bitten by the serpent of time and graciously sprinkle me with Thy soothing words of salvation.

11. The Lord said:— Formerly on this point king Yudhishtira, Ajatasatru, asked Bhishma, the foremost one of those versed in the lore of dharmas, when we were all listening to it.

12. When the war described in the Bharata was over, Yudhishtira, confused on account of the death of friends and relations, heard the exposition of various points of dharma and lastly he enquired of Bhishma about the courses of dharma leading to Moksha.

13. I shall tell you of these which I heard from the lips of Bhishma and which are pregnant with high precepts on renunciation, *vijnana*, faith, sincerity and devotion.

14. That is true vijnana, I conclude, by which one could see

7. *Translate.* The states of birth, death and destruction to which thou art subject are produced by Maya i. e., they do not belong to the jiva. They are simply transfered from the body to the jiva by the force of ignorance. They beset him in the middle but not in the beginning or at the end. These belonging to the body could not affect thy spiritual nature and they exist only in relation to the temporary and dependent world though they do not, either during Pralaya or in the state of Mukti.

8. *Knowledge.* D. Correct knowledge.

14. *Sreedhara.* 9. V. Prakriti, Purusha, Mahat, Ahankara, Sabda, Sparsa, Rupa, Rasa and Gandha.

V. *The eleven Indriyas. Five* Bhutas, the three gunas (Satva, Rajas and Tamas).

V. 9. *Sabda...Gandha* and the four functions of the physical organs.

in all beings the nine, eleven, five and three principles and also the one Paramatman in them all.

15. Now vijnana is only this — that he does not now see the many principles (the plurality of principles) to be real as he did in the preceding stage, or how the many is pervaded by the One, (that is, he should remain conscious of the One Supreme Cause, Brahman, and of nothing else). He should realise that the states of origin, subsistence and destruction relate only to the things that are constituted of the three gunas.

16. What is connected with (enters into) every created thing as it is evolved from another, in the beginning, at the end as well as in the middle, and again what in the process of involution remains unabsorbed is the only one real Existence or Being.

17. The Veda, the senses, the tradition and inference, are the four instruments of knowledge; in the light of these four authorities

Also the one. V. That is jivatman. The singular is used to denote the class; therefore it means every jivatman.

V. One jiva must always be thought of as existing in each body along with Paramatman.

14. D. 9. The five Bhutas, Buddhi, Ahankara, Chitta and Mulaprakriti. The five are—Sabda, Sparsa etc.

D. My conclusion is that true knowledge consists in perceiving the one Ruler and Lord in all creatures and principles.

15. V. Vijnana is the knowledge that 'I' am quite distinct from Prakriti and Purusha as the means as well as the goal: for he should realise etc.

D. The knowldge spoken of in the preceding passage, when added to the perception of the Lord to the extent for which he is eligible, becomes Vijnana; for Vijnana is exactly not the aforesaid jnana, as it includes the direct realisation of the Supreme Ruler of all the principles, i. e., one should have the special perception called his own Bimba jnana. That Lord is not one of the 28 principles, but He is the Supreme Being from whom any one of those principles may derive power to sustain, create or destroy us as well as the bodies produced by the three gunas.

16. V. The gnana or true knowledge is that which refers to the fact that the essential nature Atman is the one real existence as it passes from one body into another without any change and is also left remaining at the end.

D. What principle exists as the omniscient one before or after creation and also in the middle and enters into the created world at the time of its destruction and also remains at the end as absolutely eternal is the one independent existence and it is Hari.

17. *In the light of etc.* V. The wise man loses attachment to the fruits of karma whose nature is distinctly known in the light of Sruti, perception etc., for he sees there is no end to the series of fruits borne by Karma, since they are not equal but changeable and perishable.

D. The authorities in support of preceding statement are the Vedas, senses, etc. Having thereby obtained a conclusive knowledge of the principles and their rulers the wise man ceases to entertain the wrong notion that jiva is an independent existenec and also realises that those authorities properly

the phenomenal plurality does not find support: so the wise man renounces it.

18. Since the sacrificial acts are also subject to change, as being an effect and all places including that of the four-faced Brahma are worthless, the wise man must see that the invisible world i. e., swarga transient like the visible.

19. O sinless one, the course of devotion has been already described to thee that art delighted with it: I shall again (now) tell thee of the most efficacious way to it.

20. Sincere solicitude to listen to My nectar-like stories, the constant singing of Me, a steady application to My worship, to sing hymns in praise of Me:

21 to 23. Enthusiasm in doing service to Me and bowing to Me with all the eight parts of the body, great attention to worshipping My devotee, to think that I am present in all beings, every movement of every limb taking place only in doing acts dedicated to Me: to sing only My qualities, to resign the mind to Me, to shun all desires, and for My sake to eschew money that does not point to My devotion, to aband on enjoyments and comforts and to perform sacrificial acts, gifts, oblations, repetition of mantras and the vow and tapas dedicated to Me.

24. Those men, O Uddhava, who possess the aforesaid virtues and resign their self unto Me, develop devotion towards Me. What other purpose yet remains for them to secure?

25. When the mind full of Satva and thoroughly serene is resigned unto Me, the man naturally gains merit of righteousness, wisdom and renunciation and attains to the state of Iswara.

understood and used clearly prove the independence and supremacy of any other to be untenable.

18. *The sacrificial acts.* V. & D. The fruits or results borne by sacrificial acts or Karma.

20. *Nectar-like.* D. Which save the jiva from old age and death.

Steady application. D. The determination not to abandon this observance of attention to this even in the worst calamity.

22. *In every moment...to Me.* D. To dance in the presence of My votaries who have Me for their one object.

23. *For My sake.* D. For the sake of pleasing Me, or in order to gain My grace.

24. *Self.* V. Self and all others belonging to self.

25. *And attains etc.* D. And attains spiritual greatness, i. e., Anima and other powers.

26. The mind that is set on anything different from Myself (on phenomenal objects) runs astray with the senses; then it becomes very impure with Rajas attached to bad things (Tamasa) and thus it becomes perverse (unrighteous, vicious etc.)

27. Whatever promotes devotion to Me is *dharma*; and to realise the oneness of Atman is gnana or wisdom; to be without attachment to the three gunas and their products is renunciation and the state of Iswara is to possess Anima and other powers.

28. Uddhava said:—"O slayer of enemies, how many are the Yamas laid down as such? Niyamas, how many? What is Sama? What is Dama, O Krishna, what is forbearance, or fortitude, O Lord"?

29. What is gift? what is tapas? what is heroism, truthfulness, correct understanding? What is liberality? What is [what is food that gives satisfaction, what is cleanliness, O Janardana] wealth or sacrificial act? what is *yagna* and what is *dakshina*?

30. What is the good strength of man, O glorious One, what is fortune or gain, O Kesava? What is the highest form of modesty, what Sri, what happiness and what misery?

31. Who is a scholar (Pandita); who is a fool, what is the way and 'what is the wrong way', 'what is swarga', 'what is Naraka,' who is a relation and what is a house?

32. Who is rich and who poor, who is helpless? And who is Iswara, O Lord of the righteous? May Thou be pleased to explain to me these points of enquiry as well as the contrary ideas.

33. to 35. The Lord said:—To refrain from harming others, to be truthful, not to appropriate others' wealth even in thought, to be free from attachments, to avoid company, to shrink from evil courses, not to be storing or collecting wealth, belief in Dharma, celibacy, silence, firmness, forbearance (patience), fear (of god) cleanliness of body and purity of heart, to repeat the mantras, tapas, to pour oblations into the sacred fire, enthusiasm in being righteous, hospitality, worshipping Me, pilgrimages to holy places and waters, working for the benefit of others, contentment, service

26. V. Add *towards the objects after the senses.*

Perverse. D. The course of misery.

27. *Atman.* V. & D. Paramatman, i. e., the Supreme Being who rules all the jivas.

to the Acharya or preceptor—these are Yamas and Niyamas, respectively twelve in number, useful to both the Nivritta and Pravritta courses of men; when practised, these virtues yield all that they desire.

36. *Sama* is to devoutly settle the mind on Me, *dama* is the control of the senses, *forbearance* is to put up quietly with afflictions, *fortitude* is complete control of the senses of taste and touch (sexual passion).

37. To refrain from harming other creatures is the highest *gift (charity)*; to abandon desires is admitted to be *Tapas*; control over natural tendencies is *heroism* and *truthfulness* is to think of Brahman.

38. *Rita* is, the wise say, speech, both sweet and truthful; absence of attachment to the course of karma is *cleanliness* and to be rid of the notions of 'I' and 'Mine' is *tyaga* (liberality).

39. The desired wealth of men is *righteousness*; *yagna* is Myself, the most glorious One; *dakshina* is precept leading to wisdom, *Pranayama* or control of breath is the greatest strength.

40. Fortune is the state of Iswara having the six attributes; the highest gain or profit is devotion to Me: learning is erasure of difference in Me; *Hree* is shrinking from prohibited action.

41. Absence of desire and other good qualities are the ornament, happiness is to be insensible to pain and pleasure: Misery is the craving for the pleasure to be derived from the fulfilment of desires. He is Pandita who has a true knowledge of bondage and Moksha (release).

37. *To think of Brahman.* V. To realise Brahman as the abiding soul of everything without any difference.

D. To see everything as it is in the true light.

Harming. D. Punishing other creatures in violation of the Sastras.

Control...tendencies. V. Not to be overcome with hunger, thirst etc.

D. Control of one's own mind.

38. *Absence of attachment etc.* D. i. e., to think, "I am not the independent agent or doer".

39. *Yagna.* D. The most worshipful one by means of all sacrifices.

Precept. D. Imparting of knowledge.

40. V. *Bhaga* is My Lordly nature.

D. Fortune consists in contemplating Me to be the omnipotent Supreme Being.

Learning. V. Is to be rid of the difference as god or man, not merely of the notion of it.

D. Consists in realising how Hari the Supreme Being is entirely different from everything else.

41. *Happiness...pleasure.* D. Happiness is the blissful state in Moksha when all cause of misery is destroyed.

42. The fool is he who thinks that the body and its belongings are Atman. The way is, it is said, that which directs one towards Me. The wrong way is distraction of the mind; *swarga* is the predominence of Satva.

43. Hell is the predominence of Tamas: the relation is the preceptor, i. e., Myself, O friend. The house is the human body; the rich man is he who is full of excellent qualitres (virtue).

44. He is poor who is discontented: he is helpless who has not controlled his senses: he is Iswara who is not attached to the gunas: and one attached to the gunas is the slave.

45. O Uddhava, these questions of thine are all clearly explained. What need is there for any more lengthy description? Here is the one standard of judging what is good or bad, to wit, to think of the excellent points and of defects is bad, whereas not to think of them both is good.

ADHYAYA 20.

Karma yoga and other subjects.

1. Uddhava said:—'To do and not to do' are both the Rule (Veda) laid down by Thyself, the supreme Ruler, O Supreme Lord, and it has, O Lord of lotus-like eyes, reference to good and bad consequences.

42. *Of the mind.* V. Of the mind under the influence of objects.

The way...Me. The way is the Veda that declares Me.

43. *Tamas.* D. Ignorance, hell.

Excellent qualities. Devotion, wisdom and the like.

44. *Is discontented.* D. Has no disgust for the enjoyment of worldly objects.

Gunas. The objects that gratify the senses.

45. *To think af etc.* V. To regard the experiences of pleasure and the means leading to them as good and to regard the experiences of pain and their means as bad; this two-fold view is bad and to be rid of that view is the excellent virtue.

D. If without taking into consideration what meets or does not, with the approbation of the Lord one should think it to be good to do what is laid down in the texts or to think it bad to do what is prohibited, that is really bad and it is an excellent virtue not to hold that view.

The purport is, "It is a virtue to do what is pleasing to Hari and it is a vice to do what is against the will of the Lord."

Thus it is not easy to have a correct idea or knowledge of what is virtue and what not.

1. V. *Note.* Here 'to do' and 'not to do' must be taken to mean the character of thing or duties enjoined or prohibited. Further these rules imply the distinctions of Varna and Asrama and their duties.

D. *Reference to the good etc.* Have respect to the goodness or badness of the actions. The duty required to be done leads to good, that which is prohibited leads to bad consequences or punishment.

2. The Veda proceeds having regard also to the distinction of Varna and Asrama and to birth by the regular or the irregular (cross) relations formed between men and women and to substance, place, age and time as well as to the heavenly abode or hell.

3. The knowledge of distinction as good and bad set aside, how could Thy word (command) 'to do' or 'not to do', lead men to the highest blessings (Moksha)?

4. The Veda, Thy word, is the *one* excellent eye for the Pitris, the gods and men to see what the unseen purpose (Moksha or Swarga) is and what the means and the end are.

5. The idea of distinction as good and bad is derived from Thine own command in the form of Vedas, but not by one's fancy; if that distinction should be denied by the same Veda, thence arises a bewilderment (in my mind).

6. The Lord said:— In order to lead them to final happiness, three ways have been taught by Me (and they are) Gnana (wisdom), Karma (action), and Bhakti (devotion) and nowhere is to be found any other way.

2. V. Substance is considered as the required material and means, place and time as the main ground. Age is the qualification of the agent as having become a father. Heaven and hell as the final fruits of action,

D. *Substance* is the well-gotten wealth, *Place*, a holy place like the Kurukshetra;

Age. D. The stage of life.

Time. D. The season of the year.

3. *Lead men etc.* V. Lead men to an understanding of the highest blessings.

D. *Note.* Without a clear perception of the distinction between what is good and what is bad, it is would be impossible even to deny their distinction. Then it would be still more difficult to understand the vedic words describing the distinction as right and wrong which is the course of doing what is enjoined or prohibited.

4. *To see etc.* V. In the matter of knowing what the highest purpose (Moksha) is as also what Swarga or Yajna or its means is, which are all matters beyond sense perception and syllogistic reasoning.

D. Thy Veda is the one eye and it is a divine eye for the Pitris, gods as well as men to know the attributes of the Supreme Being, what is to be worked towards and what the means may be, (i. e., happiness or any other thing, and Karma (duty) and the like which are all not in the range of sense-perception.

5. *By one's fancy* V. By my or anybody's individual opinion.

D. *The idea...bad:* necessarily exists by nature, since the Veda is the best and infallible authority; now I feel bewildered when it is denied under a rule itself.

Or if in Thy opinion, the distinction does not necessarily exist in nature, and the denial too thereof cannot stand as a rule, there is cause for the bewiderment. Therefore the purport of the Veda should not be superficially taken to be merely the doing of some prescribed duties and the eschewing of the prohibited" course. On the other hand the distinction rests on the deeper ground, viz., the Lord's will-what is or is not acceptable to Him.

6. *Nowhere.* V. In no part of the Veda or Vedic literature.

7. In the case of ascetics who are in this world disgusted with the course of actions, gnana yoga brings the desired end; but in the case of those who thirst after the fulfilment of their desires, not being disgusted with the course of actions, karmoyoga is the way to attainment.

8. If any one by some fortunate circumstance conceives a faith in My stories, actions etc., and at the same time is neither disgusted with nor intensely attached to the course of karma, to that person the course of Bhakti (devotion) brings the desired attainment, viz., the light of wisdom.

9. One should continue to do the actions laid down in the Veda till one perceives them to be loathsome or till intense faith is born in one's mind in respect of My stories, as also a solicitude to listen to them, to tell them etc.,

10. He who, following the dharmas of his own Varna and Asrama, worships Me with sacrifices without any wish for transient objects, O Uddhava, does not go to Swarga or Naraka, provided he does no prohibited act.

11. He who, while in this world or body, practises the duties of his own Varna and Asrama, observes piety and does nothing wrong or prohibited, attains pure knowledge and developes devotion

7. *Note.* D. Gnana yoga is mainly followed by Sanaka and others; Bhakti yoga by the gods and the Karma yoga by human beings.

8. *Neither disgusted etc.* V. *Note.* It is not meant here that the particular jiva has yearning for the fruits of his action, but the idea is, he has only the reminiscences of tendencies of Karma acquired in a previous life without any longing for the results; on the other hand he feels no great attachment, since he has a clear conviction of the evil aspects of those fruits.

D. Those eligible for the Bhakti yoga are characterised here and they are the gods. By the Lord's will they are by nature full of faith in listening to My stories, actions etc; their aversion to Samsara is eternal, but not born in the middle for a time and as enjoying an eternal happy state they have no attachment to the worldly objects even of a temporary character; hence Bhakti yoga is perfect in them and bears them the highest attainment.

9. *Note.* D. Even those that have mainly to follow the course of gnana or bhakti should, before that gnana or bhakti properly dawns upon them, perform the righteous duties as these are useful for cleansing the mind and engendering gnana and bhakti. This is meant for those jivas who are first born as mortal men and have to work for the attainment of their celestial state. This verse may also be taken as fully sketching the course of the Karma yogin.

10. *Provided he.* D. Provided the gnana yogin etc.

11. *Or...devotion.* V. By this is indicated that devotion may directly and soon develope in some cases, even when knowledge is not quite ripe.

to Me through God's will.

12. Those in swarga are eager to be in this world (human life), as also those that are in hell, because this life is useful for developing knowledge and devotion, whereas those two regions or the bodies with which the residents of Swarga and Naraka are endowed are not useful for that purpose.

13. A man of true insight should not long for Swarga just as he would not long for hell; he should not long for this body; for through attachment to it he goes astray.

14. Though he knows that this body is a means to that attainment, still he should carefully see that it is after all a mortal body (and should before death endeavour after his good).

15. The bird that is not fondly attached to his own abode, i. e., the tree in which it builds its nest (the body) and sees it being cut by these men cruel like Yama, becomes happy by abandoning the nest and the tree.

16. The man, who observes and understands that life is being cut short by every day and every night, should shudder with fear, be rid of all attachments, realise the Paramatman, give up all activity and thereby attain perfect freedom from Prakriti.

17. That man is truly killing himself who would not try to cross the sea of samsara when he has this human body, a sea-worthy boat, the source of all fruits, most efficacious for every purpose, easily fallen to his lot but not easy to secure (like unto a sea-worthy boat), the guru being its pilot and Me, the favourable wind pushing it on.

Note. D. He who does his duties without a wish for the results attains pure knowledge and devotion; for he has given up the wish for Swarga and other direct fruits of Karma.

14. D. He who thus understands the character of the body should carefully etc.

15. D. The bird (the jiva who goes to the objects through the senses) full of renunciation and having all the favourable circumstances for gaining wisdom leaves the body which is being reduced by the parts of time goes to heaven, the abode of perfect happiness just as a bird that sees the tree on which it lives being cut with axes and other instuments leaves the nest and betakes itself to a secure abode elsewhere.

16. *Paramatman.* V. Paramatman as distinct from Prakriti and Purusha.

Note. D. The jiva leaves the Samsara and goes to Paramatman, i. e., Mukti just as the bird leaves the falling tree and goes to another for safety.

Give up all activity. D. Conclusively know the course of Hari's work.

17. *Fruits.* V. Sin.

Try to cross. D. i. e., by developing devotion to the Lord.

Truly killing himself. D. Is like unto an arrow that has lost all the impetus to move it on and doomed to fall (into hell).

18. When the man has lost all inclination to the active karma course laid down in the Veda and is full of renunciation, he should control his senses by yoga, i. e., by constant exercise in turning his self towards Atman and keep the mind in a state of concentration.

19. If, in the course of exercise in concentration, the mind should begin to waver and could not be soon steadied (towards the Lord), the man should be on his alert to satisfy it in a manner and bring it (gradually) under his control.

20. He who has controlled the breath and the senses should not at all allow the mind to go its own way, but, with his reason strengthened by Satva, bring it under his control.

21. This withdrawing of the mind from all other things is considered to be the highest yoga just like the attempt of one who is constantly on the lookout to secure to himself the knowledge of the courses to which an unmanageable horse is naturally inclined.

22. With a clear knowledge of the ultimate principles he should contemplate the evolution and involution, in the order of creation and in the reverse order, of all the things till the mind should attain serenity.

23. When the man feels disgust towards worldly things and renunciation and is also able to ruminate on what the preceptor has taught him, his mind becomes rid of its evil disposition by the virtue of the repeated exercise in contemplation.

18. *The active Karma course.* V. i. e., Kamya karma.

D. The man who has developed intensest devotion and love to the Lord and has thereby secured perfect control over his senses should, as soon as he is disgusted with the course of Karma, repeatedly make efforts and secure the concentration of mind.

19. *To waver.* V. To stray towards sense objects.

To satisfy...manner. D. To adopt favourable courses.

20. *To go...way.* D. To get into the wrong way, i. e., get back to worldly objects.

21. D. This is established to be the supreme expedient and it is called the control of the mind; he should control the mind, intent upon becoming My beloved votary, for he who seeks after delighting Me gets thorough control over his senses.

22. *Contemplate...evolution.* D. Contemplate as depending upon Hari.

23. *To ruminate...sought him.* V. To find the favourable course or to realise the principles of Sankhya theory.

Evil disposition. (Sr.) Attachment to the body and the like.

V. The longing for the objects of the senses.

D. The dirt of passions.

Is also...him. D. Has known Paramatman as distinguished from the dependent beings known as *Anatman*.

In contemplation. D. In contemplation of Hari.

24. By means of Yama and other practices of yoga, by a correct and thorough examination of the two categories and the knowledge gained thereby, or, by means of contemplating and worshipping My representations (images), the mind should be made to think of the only worthy thing Paramatman: it should not resort to any other.

25. If a yogin should err and do a reproachful act, he should burn that sin in the yogic way, but never otherwise.

26. The earnest attention to the course to which each is eligible is said to be Virtue (Right): [the opposite course is the fault and this is the conclusive in relation to both.] By making this distinction between Virtue (good) and the fault a restriction is placed on acts that are by nature impure and that too, for the purpose of enabling him to cut off attachments.

27. When having faith in My stories he loses all inclination to the active Vedic duties, he understands that all desires are miseries, though he is not able to shake them off.

28. Then the man full of faith and unshaken conviction should worship Me with delight: though experiencing those desires and objects he should condemn them as leading to misery.

24. *By correct...thereby.* V. By means of the knowledge gained by a thorough enquiry into the ultimate principles.

D. By a proper study of the Vedanta Sastra.

Images. D. Include the Lord's devotees of perfect wisdom.

To any other. D. To any other course of contemplation, i. e., yoga.

25. *The Yogic way.* D. The force of contemplation.

26. *Acts.* V. Include place, time, substance, agent and mantras —Acts leading to fulfilment of desires.

Attachments. V. Associations that lead to sin.

Translation. D. By laying down this distinction as right and wrong in respect of acts which are by nature impure, a rule is made with a view to make people avoid sinful courses.

Note. This rule is simply like coating a bitter drug with sugar, by way of enabling the individual to turn away from sinful ways.

27. V. As soon as faith is begotten he should worship Me, with a feeling of disgust for Kamya Karma. Though he sees desires to be sources of miseries, he is not able to give them up.

27. & 28. D. *Note.* Here the characteristic condition of a Bhakti yogin (the gods) is pointed in conclusion. Though, under the force of Prarabdha karma, he cannot altogether shun the objects, he cherishes strong faith in accounts that glorify Me and a disinclination for all gross activities and clearly sees how the objects lead only to misery. Therefore he should continue to worship Me, therein finding his delight with perfect faith and strong conviction, enjoying objects which are of no contrary nature and condemning the prohibited desires.

29. O sage, of the sage who constantly worships Me by means of Bhaktiyoga taught to him, all the desires rooted in the heart vanish, because Myself is present in his heart (when I shine upon his mind).

30. Of him who worships Me as taught, the knot at the heart is cut and all his doubts are scattered away: and all his karma vanishes when I, the Atman of all, am realised.

31. Therefore in the case of a yogin who has intense devotion to Me and who is Myself, neither wisdom nor renunciation is generally (necessarily) the way to salvation here (in this life of devotion).

32 to 33. What is attained by righteous duties, tapas, knowledge, renunciation, the exercise in yoga, charitable gifts and many other means of attaining good—all that My devotee fully attains, through the one course of devotion to Me: Swarga, Moksha and even My own abode, if he desire: My righteous and absolute devotees desire nothing, even the absolute Moksha if offered, from which there is no returning to samsara.

35. Therefore to want nothing is the greatest and most efficacious way to attain the highest good: therefore true devotion to Me grows in him who seeks after no blessings or has no cravings.

36. Merit and demerit, consequent upon doing or omitting to do, the enjoined and prohibited duties, do not find place in those righteous and absolute devotees of Mine who regard everything

29. D. Of the sage who directly sees Me and constantly worships Me etc.

30. *The knot.* V. i. e., the notion of identifying the body with the Atman and of himself being an independent agent.

D. The physical mind and the subtle body.

When I etc. D. When I, the all-pervading Paramatman, am directly seen.

31. *Wisdom.* V. Knowledge that comprehends the distinction between Prakriti and Purusha and the contemplation following it.

Therefore. D. Because the Bhakti yogins attain to heavenly beatitude, all their Karma being destroyed after a small experience and no Karma attaching them after attaining the light.

Note. D: The knowledge and the renunciation here spoken of as *useless* are such only when not joined to devotion.

32. *Yoga* D Pranayama or contemplation.

35. *The greatest.* D. The greatest, sinless and perfect blessing; therefore, for the jiva, destitute of cravings for worldly objects and hence having nothing to expect from Me, devotion becomes itself a bliss.

36. V. Those, who are absolutely devoted to Me, are simply righteous, have a mind rid of thoughts of *right* and *wrong* and have attained to a mentality beyond the pale of the notions of *good* and *bad*, are not agitated by the passions of *love* and *hate* that are produced by the sense of *right* and *wrong*.

equal and have realised Me the Supreme Being that transcends all reasoning.

37. Those who follow these ways indicated by Me reach the safe abode of Mine which the wise know to be Para Brahman.

ADHYAYA 21.

The good and evil aspects of substances, time, place, etc., described to warn those that desire objects of the world.

1. The Lord said:—Those continue to be in *samsara* who abandon these ways taught by Me, viz., devotion, knowledge and righteous acts and only seek to enjoy trifling pleasures with their fickle senses.

2. To be firm in the course to which each is eligible is declared to be the virtue and the opposite (to fall away from it) is the fault and this is the conclusive view in respect of both (the virtue and the fault).

3. Purity or impurity of things is defined, though they are the same, for the sake of guiding enquiry and decision whether the substance is fit or unfit, is acceptable or not and tends to good or bad consequences.

D. The worldly objects do not go to bear good or evil to the righteous who, having a correct view, do what delights Me and at the same time enjoined in the rules and shun what is prohibited as not liked by Me, since they are bent upon extricating themselves from Prakriti and who are thus absolutely My devotees.

37. *Mine which etc.* V. Mine whom the wise know to be Parabrahman.

Those reach. D. Those attain severally to a happy state, to the regions like Vaikunta and Myself, the perfect Brahman.

Note. Here Karma yogins, gnana yogins and Bhakti yogins are respectively said to attain the result in the said order.

1. *Fickle senses.* D. Turbulent senses.

2. *Note.* D. The virtue and the fault are the results of abiding by the Vedic rules 'to do' or not 'to do', when the acts are, or, are not calculated to delight Me.

3. *For the sake of......decision.* V. i. e., to doubt the fitness of anything and thereby to restrict the activity impelled by nature.

Note. V. Though Time, place, substance, the doer, mantras, the particular Karma or act are all the same, or, all are constituted of the five Bhutas, still all present two aspects of being fit, or, unfit and it is only on enquiry possible to know them to be good or bad as leading to good or evil consequences.

Note. D. The material to work with is the same so far as its composition is considered; i. e., it is made of the five Bhutas. But its purity or impurity, goodness or badness, auspicious or inauspicious character depends upon My presence in them. This knowledge will enhance merit and the consequent happiness.

4. For the purpose of knowing the righteous way as distinct from the unrighteous, how a certain course is admissible in a king or the like and what may be adopted for the sake of barely sustaining life, O sinless one, this customary course of conduct has been explained by Me (as Manu and others) to those who are disposed to bear the burden 'called the righteous courses of karma.'

5. Earth, water, fire, air, the sky—these five along with Atman are the causes of the body of all creatures from the least inanimate particle to Brahma.

6. By Vedas are created distinctive names and forms as Varna and Asrama, so that creatures may attain their distinct purpose, viz., Dharma, Artha, Kama or Moksha, in respect of bodies of the same kind, O Uddhava, working under the rules laid down for each.

7. In respect of place, time and other conditions as well as real things, what is good and what is bad are by Me ordained for the purpose of restricting or narrowing the courses of karma.

8. Of all the tracts of land that is not hallowed where the dark deer does not live or where devotion to the brahmin is not felt; a tract becomes sacred by the presence of the dark deer excepting the tracts known as Keekatas or destitute of righteous people, or those inhabited by Mlechchas, or those of saline soil.

4. *By Me to those.* D. By Me as one who bears the burden of showing the way to righteous life.

5. *Atman.* V. Antaratman, Myself.

6. D. In spite of their sameness in physical constitution, different names and forms are created by Me and used by the wise to indicate the difference in gradation according as they are pure or impure on account of My special presence or want of it and this obtains in all beings from the four-faced Brahman downwards and it conduces to the attainment of their several purposes, viz., Dharma, Artha, Kama and Moksha and that too in the case of those jivas who are fit by nature to contemplate the Lord and realise Him directly.

7. D. O good one, by My word is ordained the goodness or the badness of place, time and other conditions, so that the result of Karma may be necessarily attained.

8. V. Takes 'Sowveera', as the name of a country, i. e., Sowrashtra, Keekata—a collective appellation to Magadha, Anga, Vanga, Kalinga etc.

8. Generally the dark deer hallows a tract of land so as to make it fit for the observances of brahmins: even that deer is admitted to purify tracts other than those known as Sowveera, Keekata, etc.

Note. Even the tracts inhabited by Mlechchas may become hallowed places if righteous people also settle down there.

Irana. D. Lavanika (Saline soil) or the islets.

9. That Time is, it is said, good when it is fittest for performing Vedic duties, either by its own nature or by the proper supply of the required articles; whereas that Time is considered bad or unfit when the Vedic observances cannot, or ought not, to be attended to for want of the things and other circumstances.

10. Certain things become pure or impure when in contact with certain other things, as the wise say; (laid down in Sastra), by purificatory ceremony, by time, by quantity or volume, great or small.

11. Certain things do or do not defile any one according as he is or is not, physically able to abide by the rule, as he knows or not, is wealthy or poor, or as he is affected by them in relation to place, state and other circumstances.

12. The purifying process for grain, wood, such as house-hold utensils, bones (like ivory), threads, liquids, oil, ghee, etc., gold and the like and skins, rests with Time, air, fire, earth and water and for earthenware rests with these severally or jointly.

13. If anything is smeared with impure things, that which purifies it is considered the purifier, till it removes the smell and the coating of the impurity and restores it to its natural state.

14. The purifying circumstances for any one are bathing, gifts, tapas, age, strength, initiation and the like, righteous acts like Sandhya and remembering the Lord and His name; purified by them the twice-born should proceed to do his duty.

15. The purity of the mantras arises from properly knowing it from the preceptor and the purity of the duty from resigning it to Me: righteousness arises from these six circumstances (place, time, substance, agent, mantras and specified acts) and unrighteousness from the absence of these circumstances.

9. D. The time fit for vedic duties is determind by only two circumstances; (1) supply of the required articles, 2) The natural divisions of time defined in Sastras. Again that time is bad or unfit when the performance is prohibited, such as the dead of night and the like.

11. One's physical strength or want of it, the words of the wise and the great, sense, riches, determine the purity or the impurity of a thing. Certain other things are pure or impure in relation to different places, states and other circumstances.

14. D. By bathing, gifts, tapas, age, strength...and by contemplating Me, the twice-born (man) ought to purify his mind and perform his duties.

15. *Righteousness etc.* D. Righteousness in the form of intense devotion to Me is by these means acquired by good jivas and unrighteousness is earned by jivas of evil tendencies.

16. Sometimes what is said to be good may become bad and what is bad may become good in the light of the rule. Thus the rule that defines things as good and bad cuts at the root of the distinction itself.

17. In the case of those that have once fallen, any of their acts or habits common to all in that state does not become the cause of further fall. Similarly association with others is naturally right (in the case of a house-holder): for the person that lies on the ground has no fear of a further fall.

18. Man may get rid of attachment to several objects or courses of action as he sets his face against them. This righteous course promises happiness to men and removes their sorrow, delusion and fear.

19. By mistaking external objects to be good, man forms attachment to them: from attachment arises the desire to possess them and thereupon men fall out with one another.

20. Through dispute arises the unbearable spirit of revenge and confusion follows it. By confusion the all-embracing intelligence of man is soon eclipsed.

16. *Note. Sreedhara.* The thing itself is neither good nor bad, but it is only the doer that is good or bad.

Note. V. The rule impugns only the distinction recognised under the general science, but that does not deny the intrinsic distinction noticed by the special rules, for a general rule is always narrowed by the particular principle that may obtain in individual cases.

Thus the rule etc. D. The allotment of Swarga or Naraka as the result of virtue or vice is a matter of concern only to human beings and others that are capable of understanding the distinction between virtue and vice

17. *Any of...all.* V. Mutual intercourse. *association.* V. The seeking of sense-gratification.

D. Brahmins and others who have not fallen from their state commit no sin in doing acts proper to their asrama or varna, when they resign them all to Me; nor is it sinful for the fallen to indulge in the acts and habits natural to the low state they have descended to. For instance, a sudra has no fear of fall from living a life which he inherits from birth.

18. *As he set...them.* D. When he realises that he is no independent agent and does everything to be offered to the Lord, karma, act, ceases to bind him down in Samsara.

The righteous course is to discharge duties and to offer them to the Lord as His worship.

19. D. The Karma or the act done without the idea of offering it to the Lord gives rise to a view of excellence in respect of the sense objects. As he cherishes this view, a love to them is engendered, thence arises a strong desire to have them, then the faculty of judgment gives way to delusion.

20. D. Delusion leads to an irresistible spirit of revenge, which is followed by loss of discretion and by this the intellectual faculty in relation to all the senses is swallowed up.

21. Intellectual faculty suspended, O good one, the being is reduced almost to nothing. Thereupon he falls from his purpose as does the man in a state of swoon or sleeping in death.

22. He who lives only in passionate attachment to objects knows neither of himself nor of another: he in vain vegetates like a plant and merely breathes like the bellows.

23. This statement of the consequences does not show a way to salvation, but would only create a taste for it, and is put forward as introductory to an exposition of the highest good, like sweetening the tongue before administering a dose of medicine.

24. By birth, mortals have indeed their mind attached to objects of desire, to their life, to their kith and kin, which are all the causes of misery (bondage) of Atman;

25. How could the Veda (or the wise man) be said to direct again to those very things, men, who ignorant of their purpose, are already wandering in the path of misery and falling into Hell?

26. Some men of poor sense do not see this conclusion. But those who know the true meaning of the Vedas do not indeed talk about the promise of fruits, which is only like unto flowers.

27. Those that are full of desires, poor of sense and only mistake flowers for fruits: they are rendered stupid by the fire, grow weary with the smoke and do not see their own selves (the light) they have to attain to.

21. D. When intellect is so impaired the jiva of such asura nature is fit to lose all touch of happiness. In the next stage he falls into the hell of darkness and becomes immersed in the sea of painful experience, deprived absolutely of all possibility of happiness.

22. D. Being immersed in absolute misery he ceases to be conscious of himself as distinct from another, i. e., he is alive to nothing but his painful experience: he lives like a plant, mutilated every moment and in vain breathes like the bellows.

23. D. This intimation of fruits to be reaped is intended to create a taste for the highest purpose, Moksha which men have to attain at Our hands and it is like giving a child some sweet thing in order to make it accept a (wholesome) dose of medicine.

24. *Life.* V. Life-time; the senses and the organs, strength, power and the like.

24. & 25. D. *Note.* The view that Veda teaches the way to transient happiness or blessing is not correct, for if it did, it would cease to be the Veda, the infallible authority. Therefore the real purport of the Veda is to teach the way to Moksha.

26. V. First half of this verse is not found in this reading.

D. Some of Asura nature are crooked in understanding and do not know the aforesaid purport of the Veda and in their ignorance of the true meaning of the Vedas say that they deal with Swarga whereas the Sruti realy speaks of Moksha as a fruit.

27. D. Desires for prohibited objects.

Stupid. Because they do not know Me and think that they worship only fire; thus they are deluded and they do not see Me as their support and abode.

28. O dear one, they do not know Me present in their heart, who am the Universe; like those whose eye-sight is dimmed with mist: they do not see Me, but only find in the Vedas a talk of sacrificial acts as they are bent on satisfying their own appetites.

29. Those who give their mind to the objects and do not understand My meaning which is not quite apparent, [they in vain kill animals; and after death they are tormented by them]. If one has a passion for killing it is restricted to sacrifices, but it is not a rule compelling any body to kill.

30. The wicked that find delight in killing, worship with sacrifices, the gods, Pitris and the great Bhutas, and kill animals only for their pleasure.

31. Fancying to be real that world (*Svarga*) which is unreal like a dream vision, and only pleasing to the ear, they thirst after blessings (to be enjoyed there) and with that hope abandon the real purposes, just as a merchant spends money in the hope of profit.

32. People who are rooted in Rajas, Satva and Tamas, contemplate and worship Indra and the other gods who also are associated with Rajas, Satva and Tamas, but they do not so worship Me.

33. They think, "Having worshipped the gods here by means of sacrifices, we shall be sporting in Svarga and at the end of the celestial life, we would again be born here of noble families and be great house-holders".

34. Men whose minds are drawn away by these honeyed words and who are proud and obstinate, do not relish even My

28. *Who am etc* V. From whom the universe, past and present, originates and who am present in their heart etc.

D. Those that are fit to be punished by Prana and who are seeking after joy through the ordinary senses, do not see that all-pervading Lord; nor do they know Me, the one in their heart and from whom it has taken its rise.

29. D. Those Asura jivas do not understand the mind of the Lord: they are essentially of that nature which makes them work towards hell. When they are bent on killing animals, even the sacrificial act laid down in the Veda ceases to be the rule.

If one has a passion for killing. V. i.e., for the purpose of eating flesh.

30. D. In this verse the Asura nature of such people is distinctly brought out.

31. *Unreal*. V. A modification of Prakriti.

D. Impermanent.

Blessings. D. Pleasures in the celestial region.

33. *We shall be sporting*. D. We hope to sport...and we hope to be again born, etc.

34. *Words*. V. Words in the Karma kanda of the Vedas. D. Promise of Swarga and other transient attainments.

Obstinate. V. Of confirmed wrong notions.

mention.

35. The three divisions of the Veda are really meant to convey the truth of Brahman and Atman; Mantras and their seers say things which are not what they appear to be on the surface; and what is kept beyond the gross senses is dear to Me.

36. The Veda is very difficult to understand: it is the product of Prana, the faculty of speech and the mental faculty; it is unlimited, very deep, unfathomable like the sea.

37. It is charged with My presence by Me who am perfect, unchanged and unlimited in powers and it is perceived as sound in all beings like fibre that fills a lotus stalk.

38—40. The Lord in the form of Hiranyagarbha working through Prana makes the Veda His own form or body and is essentially absolute bliss and with the material of sound and the

D. *Note.* The two epithets imply that they are incorrigible to good precepts.

35. *To convey...Atman.* V. To convey that the Supreme Being is present as the Ruler and guide in all beings and also the natnre of Parabrahman, His attributes, His glories, how to reach Him, and who can reach Him.

Mantras. V. Vedas.

D. Vedas proceed to proclaim the perfect and Supreme nature of Vishnu and that information is given in order to lead man to the Supreme Being.

36. *Very deep etc.* V. Difficult to understand and not easy to comprehend even by the force of reasoning.

D. Without My grace the extensive Veda is not easy to understand, it is understood by Brahma and other gods that preside over the senses and the mind. It is eternal and unlimited, it is full of high import and like the sea it is unfathomable for creatures of poor intellect.

37. V. *It is expanded by Me etc.*

D. It has a full and complete meaning in describing Me as perfect in every excellence ultimately conveyed by the names of Brahma and others and the Veda is perceived as sound etc.

38. V. Just as the spider evolves its web out of its chest through the mouth so does the vital breath of the man who utters any sound proceeds from the navel through the passage up to the chest and then it is accompanied by the mind which is in close contact with the breath and also with the parts of the body commencing with the heart or chest and with sound.

39. V, That breath of Prana takes the form of the vast extent of the Vedas; it is permanent and capable of supporting the body and the organs and having reached the organ of speech produces the great speech which indicates a thousand ways towards the highest good, comprises endless syllables made of consonants, vowels, semivowels, Aspirates, and sibilants.

40. All evolved out of Pranava; it is of an infinite extent consisting of wonderful expressions and ideas in four chief metres (in metres each foot of which is composed of four or more syllables or the foot growing by one syllable as metres are lengthened) Prana evolves the speech of this great extent and also withdraws it from the view of others.

38—40. D. Prana through whom the sound becomes manifest is the source of knowing the Vedas: he grants Moksha through the grace of Myself and through his

instrument of mind with which the faculty of imagination evolves the various letters of the alphabet, creates out of Akasa Brihati which proceeds in thousand ways graced with consonants, vowels, aspirates, semivowels, evolved out of Pranava and which becomes expanded into wonderful forms of speech with four dominant metres and is by extent unlimited and He Himself withdraws it.

41. Some of the metres are Gayatri, Ushnik, Anushtup, Brihati, Pankti, Trishtup, Jagati, Atichandas, Atyashti, Atijagati, Ativirat. (Virat V.)

42. What the Sruti lays down, what it explains, what it recapitulates and dissects for discussion, and so on, its true meaning no body knows in the world other than Myself.

43. It lays down rules to worship Me, it describes Me; I am described in various forms, and still I am represented to be by Myself; this is the meaning of all the Vedas; so the Veda treating of Me states that difference is the result of Maya; and denying finally all difference it ceases to do its function.

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own mind which shows the All-pervading Vishnu and gives utterance to the great and perfect Sruti, lifting it through the heart which celebrates My infinite forms and is distinctly manifested through Prana and Pranava which is rendered beautiful with consonants and other sounds and by the three forms of speech Guhya, Darsana and Samadhi and gives rise to very many (81) wonderful languages and becomes extensive through *Ushnic* and other metres which one after another become lengthened by four syllables and not subject to destruction, nor limited in extent imparts such Vedic texts to Rudra and others to the end of this age and then withdraws it into himself.

42. V. What it speaks of whether it conveys the truth or proposes alternatives or conveys anything cumulatively whether it gives only general ideas, it affirms or denies. No one can understand but Myself.

41. *Note*. D. Jagat metre consists of nine feet.

42. *Its true meaning*. D. Who knows other than Myself could know its true meaning? The answer is also contained in the same; next to Me it is Prana that knows the meaning.

43. V. The sruti lays down the duty of worshipping Me and speaks of Me as occupying everything else as a body and whatever it presents alternatively or prohibits or excludes — even that I am Myself. This is the purport of all the Veda which speech makes Me the main import and declares the difference as man, god, etc., to be the modification of Prakriti and denies it of the jiva and finally of Myself and concludes by declaring Me as distinct from every other principle.

43. D. Every rule enjoins a duty towards Me and every statement describes My attributes, describes Me in various forms and prohibits all thoughts and actions of usurping My place or character. This is the one meaning of all the Vedas. It denies difference between My Avataras and shows that the mundane bondage of the jiva depends upon My will and on the dawn of knowledge jiva is set free from it.

ADHYAYA 22.

The different classifications of principles reconciled. Matter and the Intelligent being distinguished. Birth and death described.

1. Uddhava said:—O Lord of the Universe, how many are the fundamental principles enumerated by Rishis: here in a previous chapter we heard Thee say that they are nine, eleven, five and three.

2. Some say it is twenty six, others twenty-five, some seven, some sixteen, some others four and some others still eleven; some say it is seventeen, some sixteen, some thirteen.

3. From what stand-point do Rishis severally fix the number? O long-lived one, may Thou be pleased to tell me this!

4. The Lord said:—All the principles are everywhere; what brahmins say is right, (but not with reference to reality); for those who accept the basis of My Maya and explain things, 'what theory is not possible to maintain?

5. "It is not as thou sayest: what I say is the fact." Why they dispute as to the cause is that in their minds My own insuperable powers (Satva and others) work differently modified.

6. From the various combinations of these powers arises the matter for dispute, viz. difference in theories; when *sama* and *dama* are attained the difference ceases to be seen and the discussion or dispute vanishes with it.

7. The principles being considered as contained (or not) in one another, their enumeration proceeds according to the speaker's view to explain them (either) as cause and effect or as fewer or more.

4. V. All the positions which brahmins expound are reasonable. When they take My Prakriti as the basis for the classification of principles, what position could be untenable?

D. Since Rishis expound the principles in greater or less detail, there are reasons to maintain every such position. When sages take My unlimited powers as the basis and discourse on the number of principles, there could be nothing illogical or impossible.

5. V. (a) Sukapaksheeya:- Those that thus discuss the question find it difficult to comprehend My powers as the cause.

V. & D. (b) The cause of difference among the disputants is My incomprehensible powers.

V. The powers are Prakriti, Purusha, Mahat, Ahankara, etc.,

6. D. That is the wrong apprehension caused by the various combinations of My powers; because the ground for dispute, i. e., the change in the mind is the cause of the dispute. When the mind gets settled on Me through the control of the senses, the wrong thought is ended.

8. Even in one all the others are found included; whether in the earlier or the later (principle), all the tatvas are found.

9. The relation of these principles as cause and effect as well as their number may differ according to the power of speech which any one of the disputants may command and every such position we accept as correct, for it is possible to find an explanation for it.

10. In the Jiva invested with nescience or ignorance from eternity, the understanding of self cannot arise of itself; therefore only another who perfectly knows the truth may impart that knowledge. Such a preceptor is Parameswara, distinct from the Jiva (and hence they hold that the principles are twenty-six).

11. (Again some hold that the principles are twenty-five). For there is no difference at all between the Purusha and the Iswara: now to take them as two different principles is not right; and knowledge or the faculty of knowing is but a property of Prakriti.

12. Prakriti is equibalance of the gunas which belong only to Prakriti and not to Atman, and the gunas are Satva, Rajas and Tamas, the causes (respectively) of subsistance, birth and death.

13. In this sastra the modification of Satva is *jnana,* that of *Rajas* action, that of *Tamas* absence of jnana (knowledge):

10. *Of self.* V. & D. Of one's own self as distinct from the Supreme Being.

Therefore only...knowledge. D. Therefore the Supreme Person, perfect in six points of excellence, viz., Vishnu, must be admitted to be different from Jiva.

11. *Purusha.* V. Jiva. The Jiva and Paramatman are counted as one principle for the reason that they are both of intelligent nature. The idea of distinguishing one from the other or the idea of one and the same Atman being different under several conditions is wrong. The total denial of distinction only refers to the latter view. The ignorance which attributes independence to the jiva is due to association with Prakriti, i. e., it is engendered by Prakriti.

D. The Lord is himself called Purusha with reference to His presence in the heart of the Jiva and he is called Iswara as one present all round the jiva as the giver of knowledge and Mukti. To think that Purusha and Iswara are different is a baseless position and tends to evil consequences. The knowledge here spoken of of the intelligent Jiva is that which is acquired through the Satva guna of Prakriti.

12. D. During Pralaya Satva, Rajas and Tamas, i. e., the three qualities of Prakriti do not obscure the essential nature of the Jiva, because their activity is suspended by the Lord; on the other hand the essential attributes of intellect and the like are in a state of realisation. During the period of creation the Jiva's self is obscured by the gunas of Prakriti.

13. V. That which produces is here called Satva: the cause of action is Rajas and that of ignorance is Tamas. That which introduces changes in the gunas is called Kala,

Iswara who is the cause of the combination of the gunas is Time, Nature is Sutra i. e. Mahattatva.

14. Purusha (intelligent being), Prakriti: Vyakta or Mahattatva, Ahankara, Akasa, air, light or fire, water, the earth—these are the nine principles I mentioned.

15. Hearing, touch, sight, smelling, and tasting are intellectual faculties, the senses, tongue hand, the lower passages, and the feet are the physical organs of action. O dear one, the mind is both.

16. Sound, feeling of touch, taste, smell, colours are the classes of objects; motion, speech, excretion, dexterity are the functions of the physical organs.

17. In the beginning, when this Universe is created Prakriti assumes the forms of cause and effect through Satva and other gunas and is liable to every such state the intelligent being remains unmanifest and witnesses the work of Prakriti.

Svabhava (nature) and Sutra.

D. In the course of creation Satva produces gnana, Rajas Karma and Tamas ignorance. Thus experiential knowledge is shown to be the product of Prakriti.

Note. It should also be noted that during Pralaya or creation the gunas of Prakriti affect only the Jiva and not the Paramatman. The Lord who combines Satva, Rajas and Tamas into Mahat and other forms is called Kala, that is, who showers the desired blessings on Brahma and others by bringing them into the field of creation. He is also called Svabhava i. e., the one absolute or almighty existence, one that is essentially omnipotent and who does not depend on another for His existence and who at His own will sports in the Universe like one having birth, growth etc. And He is Sutra, the prime support of all.

14. V. *Note.* By the terms Purusha, Prakriti, etc., Paramatman is indicated, because they all form His body. Into Ahankara all the Indriyas are included; in the five Bhutas sound, taste, etc.; therefere the principles are nine.

D *Note.* Purusha — Hiranyagarbha, Prakriti-Gayatri, Vyakta-Rudra, Ahankara-Skanda.

16. *Excretion* is the function of both the excretory organs.

17. *Forms of cause and effect.* Mahat, Ahankara, etc., and the sixteen modifications.

Is liable...state. V. Proceeds the creation in detail.

The intelligent being. V. The Supreme Being.

D. *Note* In the beginning of creation the intelligent Prakriti presiding over the non-intelligent matter is like Hari, the inner guide from within, as present in every creature and also presides over the three gunas in three forms as Sri, Bhu and Durga and thus maintains the Universe. Thus the principles or Tattvas are thirty-four including Hari. The Purusha or Hiranyagarbha directs His attention to Sarasvati called Avyakta for the purpose of creation, i. e., employing Sarasvati as an instrument. He creates Vyakta and other Tattvas.

18. Mahattatva and other fundamentals furnished with energy through the glance of the Intelligent Being, undergo change and combine together to create the Egg of the Universe, strengthened by their source, viz., Prakriti.

19. Some say that the fundamentals are only seven and they are the five beginning with Akasa, the Jiva and Atman, (Paramatman), the support of both [the seer and the seen] and from these seven arise the body, the senses and breaths.

20. Again according to another view they are six: the five Bhutas and the sixth is the Supreme Being who mixing Himself with them creates this and enters it.

21. Another theory is that they are only four and here fire, water and earth are born of Atman, and by these four the Universe is produced, birth or creation is indeed spoken of in respect of a thing which is made up of parts (i. e., the gross body).

(If it be eleven, Atman, the five Bhutas and the five senses.)

22. When it is spoken of as seventeen the five Bhutas, the five objects, the five senses, and the one mind, and Atman is taken as the seventeenth.

23. When the number is taken to be sixteen, Atman is spoken of as the mind; or the five Bhutas, the five senses, the mind, Atman in two forms, (Prana V.) (D. Brahma and Paramatman) are said to make thirteen.

24. When counted as eleven, they are Atman, the

18. D. Vyakta and other principles called Dhatus on account of their being the ground of all creation, get together under the eye of the Lord and by the virtue of Prakriti become modified and endowed with energy, create the Universe.

Or in the beginning (the non-intelligent) Prakriti or matter contains the Universe in the form of the three gunas; Purusha, Vishnu, casts His glance on it and thereby the principles are evolved and they go to create the Universe.

19. V. Add at the end 'of these no one is seen to be without any one of the other set, i. e., the indriyas naturally include all other principles.'

D. Excluding Satva and others as well as motion, speech etc., the Tattvas are taken to be twenty-six with Hari. Omitting Skanda they are twenty-five, omitting Vyakta they are twenty-four. Now again how they are counted to be seven is told. Sound, touch etc., being included into the five, Akasa, Vayu, etc. the sixth is Brahma called jnana and the seventh is Paramatman who is the support of both the principles of matter and their presiding deities.

Brahma, Paramatman, Indriyas, the (5) Pranas and the body (the sun, its presiding deity) — are nine - The nine may also be counted in other ways. The body, the Prana, 5 Indriyas, Brahma and Paramatman: or Manas including speech etc., the five sense-organs, the body, Prana and Paramatman.

five Bhutas and the five senses; the eight Prakritis and one Purusha make nine.

25. Thus the different ways of reckoning the principles have been adopted by Rishis; every view is correct, having some reason for it; could there be anything wrong in what the wise say? (Nothing).

26. Uddhava said:— Though both Prakriti and Purusha seem by nature distinct from each other, still by their mutual internate association, O Krishna, the difference between them is not evident; Atman indeed appears to be in Prakriti (its product, viz., the body) and Prakriti also in Atman (in the act of identifying self with the body).

27. O Pundarikaksha, (O Omniscient Lord, O Lord of Prakriti), may Thou be pleased to remove the great doubt in my mind in this respect with Thy words powerful with reasons (in expounding the truth).

28. Through Thy grace Jivas derive knowledge, and under Thy power they lose their knowledge; therefore Thou alone knowest the (true) course of Thy Maya and no other.

29. The Lord said:— There exists the distinction as Prakriti and Purusha, O bull among men; the body is the modification constituted of the three gunas in combination.

30. O dear one, My Maya composed of gunas causes through them various notions as well as notions of difference. The modifi-

26. *Purusha.* D. Vishnu.

Seeing......distinct. V. & D. Are essentially different.

28. *Through Thy power...knowledge.* V. And in respect of their intellectual power, a screening off, or narrowing of the vision is caused by Thy power.

D. And on account of the limited character of the intellect or of Tamasa body and other conditions, the loss of understanding is caused by Thee:

Thy Maya. D. Thy own power or the Prakriti under Thy control.

29. *The body etc.* V. This Universe of creation comprising of Adhibhuta, Adhyatma and Adhidaiva is produced out of Ahankara which is a modification of Prakriti and it is also a combination of the qualities of Atman and those of the body.

D. Prakriti and Purusha are, as Thou statest, quite distinct from each other and the confusion is due to misapprehension and it is an effect of Tamas, for this creation depends upon modification: and on the mixture of the gunas in different proportions (sometimes some one of the three predominating in the particular combination).

30. *My Maya.* D. My will, perfect in intelligence and other attributes as well as Prakriti of the three gunas under My control which takes many forms through those gunas and their combinations as Mahat, Ahankara etc., bring about that confusion of understanding. Out of Mahat undergoing

cation is of three descriptions, viz., Adhyatma, Adhidaiva and Adhibhuta.

31. The eye or the sense of seeing is Adhyatma: colour is Adhibhuta; the amsa or the ray of the sun that is present in the organ is Adhidaiva; every one of these depends upon the other two for the proof of its existence, whereas the sun in the sky is self-evident. But Atman being the cause of all these (Adhibhuta, etc., is different from them; further Atman is by virtue of *his* own conscious nature gives light to all agents that illuminate things; similarly are to be viewed the senses of touch, hearing, taste and smell as well as the mind (and mental faculties).

32. The modification brought about by the agitation of gunas is produced out of Mahat which has its roots in Pradhana; and that becomes the three-fold Ahankara, the cause of delusion and doubt, (viz, Vaikarika, Rajasa and Tamasa).

33. Indeed the dispute that 'it is', and 'it is not', viz., the dispute that centres on the subject of difference, is the result of not realising Atman. Though it is thus baseless, it does not vanish

modification, the three-fold Ahankara comes into existence and that appears as Adhyatma, Adhibhuta and Adhidaiva.

31. *Whereas...self-evident.* D. But not separately by any one of these three the result; viz., knowledge, is gained.

The knowledge which is relatively produced by these three requires another circumstance also for its production: for only when there is exertion, or, the dull Ahankara operates, this physical knowledge arises. When these products of Prakriti are completely removed, then by the light of the essentially spiritual nature Jiva realises himself as well as Paramatman who is the Almighty Lord that confers or withdraws light from all the world.

32. *Delusion and doubt.* V. Mistaking the body for Atman and attributing to Atman the character of the body as a god, a man and so on.

Vaikarika. V. Satvika.

32. D. The modification which is the cause of ignorance and misapprehension is brought about by Mahat Tatva which is in its turn produced by the agitated gunas and it is really the Ahankara which is in three forms that go to make the gross universe.

33. V. (1) Paramatman (Atman) is perfect embodiment of consciousness. The well established ideas or the statements "It is not", refer to the existence of the intelligent being and changing body and thus points to the difference in the latter as a celestial or mortal, etc. (2) The dispute about Atman, the embodiment of perfect consciousness as existing or not existing, refers to difference in the real existence, viz., Atman and this is utterly a wrong notion. Though it is...from Me through whose grace their self-realisation arises.

33. D. Paramatman is not subject to or overwhelmed by, the modifications of the three gunas; for, He is nothing but perfect consciousness and wisdom. On the other hand the dispute or a divided opinion finds place in those whose mind is turned away from Me, their one support. These think as existing what does not and as not existing what does really exist. That is, they think

from those whose mind is turned away from seeing their self.

34. Uddhava said:— O Lord, how do those, whose mind is not devoted to Thee, get into, or depart from, the various bodies, high or low, wrought by their own karma?

35. May Thou be pleased to explain to Me, O Govinda, that point which cannot be properly understood by creatures of poor mind! Mostly there are none indeed in the world who know this as they are deluded by Thy Maya.

36. The Lord said:— Accompanied by the five senses the mind of men full of karma (active registered tendency) goes from one body to another, and Atman who is distinct from it follows that mind (under the force of Ahankara).

37. Being under the influence of Karma the mind contemplates the objects perceived by the senses or heard of through the Vedas, tries for them, is lost in them and then the memory or the faculty that connects the past and the present states, is gradually lost.

38. & 39. That, through its intense attachment to the present body and objects, mind is not able to remember itself (itself in relation to the body in the preceding life) may be said to be the forgetting through some cause on the part of the Intelligent Being

and perceive contrary to the real state of things; they identify the Jiva with Iswara and deny the Universe reality.

34. D. *Note.* The purpose of the question is to know what other cause there is for the Jivas' passing from one body to another.

36. *Full of Karma.* D. Impelled by the Lord who is the Supreme power.

37. *Tries for etc.* V. Gets rejoiced or troubled in the presence of the various objects and thereby the memory of preceeding states becomes eclipsed and lost.

D. Because the mind is given to contemplating the things seen or heard of, it is the main force that guides jiva's activity, and again when the mind completely under the force of the tendencies formed by Karma, falls into a peril and leaves the body, (thereupon) the Jiva loses the faculty of memory till he gets attached to some other body.

38. V. When the mind of any one gets strongly attached to external objects and does not think of his own self as distinct from the body, he has then, through some cause, (Karma, tendency) death and complete loss of memory.

D. Then occurs the death of completely losing the memory of previous lives when, under the force of some Karma, the jiva leaves one body and passionately thinks of the particular body and its belongings into which he has to enter next and his mind is incapable of remembering the previous body.

39. V. The wise speak of birth as consisting in assuming a body and identifying it with self. i. e., to be attached to a body from the time of birth and every point of view; thereupon the Jiva does not remember either death or his entering into a new body; just as he does not remember the previous

and this forgetting is its death. Birth is thinking of and in their entirety accepting as Atman (self) the objects, viz., the body and its belongings as a fancy does in a state of dream—so the wise say.

40. For in this manner he does not recognise the dream vision and any fancy as what existed before and during those states he sees himself only as something quite new, though old or already in existence.

41. On account of the association with a new body of the mind to which all other senses are attached this three-fold distinction seems to be noted in the one real Atman. Atman so conditioned becomes the occasion for the idea of difference as the external and internal things (and so internal objects as well as happiness, misery and other states, just as a Jiva in dream creates and sees many bodies and himself and seems to be many. (Note:— The three-fold distinction may be taken as the best, the lowest and the middling, or, as Adhibhuta, Adhyatma, etc. The expression containing the simile may be interpreted also thus—like states in dreams or when indulging in fancies.

D. The attachment which a jiva feels to the body which he believes to be a part and parcel of his own self as indicated by his every activity, is spoken of as birth by the wise (whereas he as well as everything belonging to him are under the control of Paramatman) just as the things presented in a dream or merely imagined by him are mistaken for real existences.

40. V. He does not remember the previous dream or the fancy (therefore he does not remember the past fancies or his relation to the previous body; for, death and the new body completely cut off the memory); he thinks himself to be a new creature though he is not new.

D. Just as an individual risen out of dreams or fancies, does not remember the objects presented in those states, so he does not remember the previous body when he becomes attached to a new body.

41. V. The three-fold Universe which appears through the creation of the body which is the abode of Indriyas, i. e., the senses and organs, is the cause of perceiving difference in and out. projected on the real Atman and is the source of evil like one who gives birth to a wicked son.

D. The Jiva is, it has been said to be, an eternal existence whereas the body has a beginning and an end. The attachment and the absence of it are spoken of as birth and death, Now the eternal character of the jiva is explained. When the true nature of the jiva is enquired into and understood, he is seen to be connected with the present, future and past times; for the body which is external like the cocoanut shell cannot make the internal substance Jiva like itself, i. e., transient like itself; the Jiva is one who is subject to miseries and sufferings which distinguish him from Hari who is all pervading and present in and out; and further the very extraneous character of the body is sufficient to bring out the distinction between the non-intelligent matter and intelligent being, viz., the Jiva. Again the body being itself transient gives rise to another transient like itself; just as a wicked man gives birth to a wicked son generally. Only the unrighteous deny difference between the Jiva and Paramatman; just as one wicked man makes

the father of a wicked son).

42. O dear one, every moment bodies come into existence and go to destruction and through the inconceivable velocity of Time, which is subtle, it (its work) is not noticed as in the case of flames, currents of water, fruits of trees.

43. So in the case of all creatures, age and other conditions are thus produced by time in unbroken succession.

44. 'This is the same light,' this is the same water,—such notions of identity happen to be formed in respect of flames which are every moment different, and of the streams which every moment bring different particles of water to a given spot; so also is the notion, 'He is the same man', which men of unreal life falsely entertain in their mind or talk about.

45. Birth or death cannot be predicated of Atman as caused by the seed of his own Karma, for even he who is ignorant, is born or dies; so through illusion even the unborn seems to be born; even the immortal seems to die like fire in a piece of wood though the element Agni continues to be in existence to the end of Brahmakalpa.

45. Another version.-- Atman has no birth or death, Karma acting as the seed — For, be he an ignorant man or a god, he dies or is born through illusion, just as fire may be said to be born or to die out with the piece of fuel (it burns).

another wicked and an Asura makes the really existing difference seem as if not existing.

42. *Go to destruction.* V. Change their state,

D. Every day the bodies occupied by Jivas partly grow and partly perish; as both these changes are subtle under the force of time of inconceivable velocity, the change is not perceived through the gross senses.

43. D. *Note. Flames etc.* Respectively by changes, courses, colour and other conditions.

44. *Unreal life.* V. Of limited life.

D. *Note.* The idea of *absolute* identity in respect of a body is incorrect, since some peculiarities come and go every moment, still the idea identifying one and the same person with reference to the body is not misapprehension, when the idea makes allowance to certain changes.

45. Let this body have no birth or death due to the seed, viz., Karma; let not the Jiva too, who is attached to the body, be liable to change like the body — still through misapprehension, he has birth or death; for Atman is unborn and immortal, like fire (Agni) observed in conjunction with fuel.

D. The jiva, who is by nature unborn and immortal and changless (in spite of his connection with, and separation from, his body), is through a confusion spoken of, like fire in relation to fuel, as being born or dead the seeds of his own karma leading to the origin and destruction of bodies.

46. The states or conditions of the body are nine.— the sowing of the seed, existence in the womb, birth, childhood, boyhood, youthfulness, middle age, old age and death.

47. These fanciful states, high and low, relating to the body, some one thinks as his own through his association with the gunas or some one casts them off through the grace of the Lord.

48. One's own birth and death may be easily understood in his relation to another as father and son, he who has a clear understanding of the bodies as subject to birth and death is the Atman who is not characterised by the two conditions.

49. He who sees the birth from the seed and the end of the tree from its last change, i. e., distinct from the tree itself its decay is, so also the seer is distinct from his body.

50. The ignorant man does not thus see Atman to be distinct from Prakriti (body) and takes them both to be identical and, thus stupified with the objects, falls into samsara.

51. By intimate association with Satva he is born a Rishi or a celestial; by association with Rajas as an asura or a man; associated with Tamas he comes to be a Bhuta (a spirit) or a brute.

52. Just as a person sees others dancing and singing and imitates them, so (by) witnessing the qualities of Buddhi

47. *Fanciful states.* V. The life, state or condition which is most intensely remembered at the time of leaving a particular body. Only those who are bound by the three gunas — not the muktas and the Nitya Suris — assume such bodies or sometimes leave them.

D. These several bodies, embodiments as it were of ons's own thought, are really under the control of the other, i. e , Hari and through Satva and other gunas Jiva has to assume that body or leave it as the Lord may will it.

48. D. *Note.* The ideas of life and death naturally related to the body are read into self on account of attachment to the body.

49. D. The man of wisdom sees the birth and the death of a tree from the seed and the change, and also the Jiva and Paramatman that exists distinct from it within the tree; similarly the Jiva and his controller, Paramatman, are to be seen within the body distinct from it.

Note. A jiva of such insight will lose all attachment to the body and cast it off.

50. D. He who, stupefied with the enjoyment of the objects of sense, does not perceive the jiva as well as Paramatman to be distinct from the body and other external conditions is really ignorant and continues to be in samsara.

51. *By...Satva.* D. That is, by the righteous merit secured by satvic association.

52. *Imitates them.* V. Mentally imitates them.

Witnessing etc. V. By virtue of the mental ideas, the jiva attributes to himself the activities and other qualities of the body.

Witnessing etc. D. On perceiving pain, pleasure, sorrow, etc., the states of the physical mind, the jiva presumes them, under His will, to be his essential qualities, though

(Ahankara), even the inactive (Atman) is made to act as it were.

53. Just as by the side of moving water the trees also seem to move and the eye set rolling, the earth seems to roll;

54. Just as fancies and dream visions are unreal, so also the samsara, i. e., the experience of objects is unreal to Atman, O Uddhava.

55. Though the objects are not at all present, the samsara does not vanish to the man who is thinking of them, like the experience of evils while in a dream.

56. Therefore, O Uddhava, do not indulge in enjoying the objects with the wicked senses; note that the illusion implying difference is only a display of the ignorance of Atman.

57. & 58. Whether scorned, disregarded, defrauded, envied, beaten, restrained, or deprived of means, spit at, covered with offal by the wicked and thus variously harrassed by the ignorant and reduced to difficulty, he who is bent upon final good, should lift his Atman by himself.

59. Uddhava said.— O most eloquent One, please explain to me in such a way that I may grasp it. I think this inroad of evil on Atman is unbearable.

60. O Lord of the Universe, Antaryamin of all, Prakriti is indeed too powerful even for men of knowledge, except for those that are constant in following the duties taught by Thee and having sought shelter under Thy feet are possessed of tranquility.

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they are not fit to be his.

53. V. *Note.* The mind that mistakes the body to be one with Atman, the attributes of the body, viz., birth, death etc., are superimposed on Atman.

54. *Unreal.* D. Of insignificant value.

55. D. Though the matter (the state of being miserable and the like) does not at all exist, the *samsara* — viz., the sense of being miserable etc., does not vanish, but it continues to meditate on objects just as evil sights do not cease to be so long as he thinks of external objects while dreaming.

56. *Wicked senses.* V. The senses given to worldly objects.

Note that etc. V. The illusion which attributes birth, death etc., to Atman is due to the ignorance of the distinction between Atman and the body.

56. *Note that etc.* D. The illusion of contrary views is the product of not clearly perceiving how the Jiva is in nature quite distinct from Paramatman.

57, *defrauded.* V. Ridiculed.

59. *The inroad of evil.* V. & D. The bad treatment of the wicked.

60 *Prakriti.* (Sridhar) Nature. V. & D. Attachment to the body as one's own self, likes and dislikes.

ADHYAYA 23.

The song of the ascetic how to train the mind to bear afflictions.

1. Sri Badarayani said:— Thus prayed to by Uddhava, foremost one among His devotees, Mukunda, foremost among Dasarhas, whose glories are worth listening to, complimented His servant on his request and said to him.

2. The Lord said:— O disciple of Brihaspati, indeed there is no such perfect saint in the world as is able to keep himself unagitated, when his self is pierced with the bad words of the wicked.

3. A man is not so severely pained by the shafts planted in his vital parts as he is by the cruel shafts of words of the wicked, which touch the vital points of his character.

4. On this point, O Uddhava, a very sacred story of ancient times is handed down and I shall describe it to thee: study that with undivided attention.

5. By a certain ascetic who was ill-treated by wicked people and who however remembered with fortitude the ripe consequence of his own karma, this was sung (told by him):—

6. In the country of Avantis there was a twice-born person possessed of extensive riches: he pursued agriculture, and was miserly, full of passion for women, covetous and very irritable.

7. Neither relations nor guests were honoured by him, even by word of mouth; he dwelt in a house unknown to all religious activities and did not gratify himself in time with the desired things (pleasures).

8. To the wicked man who, bent only on enriching himself, remains a miser, even his sons and relations prove treacherous. His wife, daughters and servants got so disgusted that they would not do what he liked.

9. With that miser who had, like a Yaksha or ghost, only to guard the treasure, who had fallen from both the worlds and was

2. D. He indeed is a perfect saint who, when pierced with bad words by the wicked, is able to remain unperturbed; for he has surely vanquished the enemy both in and out.

6. *Agriculture.* D. Usury and other trades of a Vaisya.

Miserly. D. Exhibiting himself like a poor man.

7. *Unknown...activities.* D, From which he removes all his wealth to some other place.

destitute of righteousness or pleasures of life, the five claimants grew very angry.

10. O liberal Uddhava, when all his previous merit was gradually lost through his neglect of those five claimants (the five yajnas), even the wealth he had hoarded with great pains and exertion left him (was lost).

11. Relations seized a portion, thieves laid their hands on some and portions were lost to the wicked man through the agency of Providence, Time, kings and other men (human kings).

12. When his substance was thus lost, the man destitute of the merit of righteousness and anything to contribute to his pleasure; and neglected by his own people, fell into an insuperable grief and anxiety.

13. When that pitiful creature lost his gold and was brooding over it for many days and sorrowing over it with his throat choked up with tears, great was his despondency.

14. And he said this to himself, "Pity, in vain I put my body to suffering, gaining neither righteousness nor my own pleasure,—I whose labours have been so fruitless."

15. Generally the moneys of the miserly do not contribute to their comfort or happiness: while here, they only lead to their own affliction and when dead, they lead them to hell.

16. The pure glory of the glorious and the excellent qualities of those who are good, are spoiled by covetousness, however little it may be, just as a leprous spot makes the desired (exquisite) beauty detestable.

17. In acquiring wealth, in improving it when got, in securing it, in spending it, in its loss and use, men experience only labour and anxiety and confusion.

18 & 19. Theft, harmfulness, falsehood, hyprocrisy, passion, revenge, deep anger, pride, haughtiness, discord, enmity, distrust, envy, jealousy, passionate longing for women, gambling, etc., these fifteen evils that assail men have indeed their source in wealth: therefore the evil that goes by the name of wealth should altogether be abandoned by one bent on securing the highest good.

20. Also brothers, wives, fathers and friends fall out and soon become enemies for the sake of a trifling.

9. *The five claimants.* The gods presiding over the five *Yajnas* (daily sacrifices).

21. For the sake of the least wealth (substance) all these quarrel, become enraged (burn with anger), soon abandon one another and out of jealousy stand in the way of one another, suddenly losing their love and friendship.

22. Having fallen upon human life sought after even by the celestitals, and even there in the foremost life of a brahmin, those who neglect it and spoil their own purpose, surely reach the (most) miserable goal.

23. Having attained this human body, the gateway to Svarga and Moksha, which mortal man would be attached to wealth, the abode of all evil?

24. He that does not divide it among the gods, Rishis, Pitris and relations, near and distant, who (all) deserve a share, does not use it for his own self, but watching it like a *Yaksha*, falls down.

25. "My life and strength are carelessly spent in the vain acquisition of wealth by which men of discrimination accomplish their salvation. Now, old and worn out, what purpose could I accomplish for myself?

26. "Why does the man alive to the evil put himself to difficulties by repeated efforts to acquire wealth which tends to no good purpose? Certainly this world is completely deluded by the Maya of some One.

27. "What purpose of that man who is in the jaws of death, is served by wealth or by those that give wealth or by the objects of desire or by those that grant them or by those duties that entail births?

28. "Certainly that glorious Lord, Hari, who pervades all the gods, is very gracious unto me, for, by Him I am brought to this state; and the eschewing of desires is (indeed) a boat to me.

29. "Brought to this safe condition) in the remaining time, I shall dry up this body of mine and if there be any further time left,

24. *Does not....down.* D. And watches it like a Yaksha, works out his downfall.

26. D. For what purpose does the ignorant man put...some One (the most blissful Lord Himself).

I shall find delight in Atman, and avoid all carelessness in respect of all my purposes (i. e., in being righteous and working for salvation).

30. "The gods, the rulers of the three worlds, would be glad to see me in that state; for king Khatvanga was indeed able in the course of an hour to secure Brahmaloka (the realisation of Parabrahman) to himself."

31. The Lord said:— Having thus considered and resolved in his mind, the great brahmin of Avantis cut off the knots at the heart and, full of tranquillity, became an ascetic given to contemplation.

32. He wandered about this earth, with perfect control over his mind, senses and breaths and for the sake of alms, he (just) entered cities and villages, forming no attachments and marked by none.

33. The wicked people who saw the aged beggar going about naked, ill-treated him in various ways.

34. Some took away his bamboo staff, some his jar, some his seat and some one his string of beads, and some again his rags and barks.

35. Now they returned them to him or simply showed them to him:— When he on the river side, was eating of the food he got by begging, they snatched it away.

36. The sinful people make water on him, cast all nuisance on his head; they force the silent sage to speak, and if he does not, they beat him.

37 & 38. They say, 'he is a thief,' and threaten him with words, some tie him with ropes, saying, 'kill him,' 'kill him,' some hurl him down, treating him with contempt, saying, "he is a rogue posing himself to be a righteous man; having lost his wealth and abandoned by his people, he has taken to this course of life."

39. "Ah, he is very strong, very stout-hearted like a great

29. *In respect of...purpose.* V. In respect of Moksha which is the one purpose of all.

29. *And if there...purpose.* D. And I shall be very careful to all my purpose, if I should have the light of wisdom by so training the body.

31. *Knots at the heart.* D. Attachments.

hill: he wants to gain his purpose by silence; he is very resolute like the crane."

40. Thus some ridiculed him and some showered bad words on him: they tied and restrained that brahmin like a toy.

41. Whatever affliction thus befell him, caused by the elements or the gods or his own body, he understood each as it came, as decreed to be experienced by him.

42. Thus ill-treated by the basest of men bent on forcing him to abandon his saintly course, the brahmin, firm in his own righteous duties and having the fortitude of satvic nature, sang the following song.

43. The Brahmin said:— Neither these people nor the gods, nor Atman (self) nor planets nor karma, nor time is the cause of pain and pleasure. But they say that it is the mind that is the true cause of happiness or misery, as it sets agoing the wheel of samsara.

44. The powerful mind indeed makes the various gunas function and through them brings about wonderful and various karma or acts, white, dark, or red, (i. e., Satvika, Tamasa or Rajasa) and thence result the several (courses of life) agreeing with the colours of the acts.

45. Paramatman is inactive though, as the director, present with the Jiva who actively works with the mind, because He is perfect in the power of wisdom and as my friend and director He sees everything in His unclouded light; but the Jiva taking this mind to be his own self, resorts to the objects and through its (mind's) active qualities, remains in mundane bondage.

42. *And having...nature.* D. And strong in his natural fortitude.

43. *The gods.* V. The Supreme Being (Ruler).

Atman. V. Jivatman. D. The body.

44. *Gunas.* V. Like, dislike and other passions.

White, dark etc. V. Punya, Papa or their mixture.

D. The mind indeed...function and thereby grows powerful and through etc.

45. V. With the active mind, (though present in the same body), Paramatman, the support within, does not act like one full of attachments, shines like gold, and as my constant friend, only witnesses my mind; but the jiva taking this body to be etc.

D. Paramatman is distinctly witnessing the activity of the jiva's mind (which is the cause of Samsara), and He is not one of such activity, for He is perfect embodiment of (unmixed and unlimited) blissfulness, and He is my friend; (hence my mind is no source of misery to me), but the jiva in mundane bondage, intensely attached to the mind which is like his subtle body and to the objects of sense, continues to seek after them.

46. Charitable gifts, the duties of his own Varna and Asrama, Niyamas and Yamas, the study of the Vedas, various acts enjoined therein and the good observances as fasting on Ekadasi,—all find their use in governing the mind; for to keep the mind in a balanced state is the highest form of Yoga.

47. When any one has a mind peaceful, serene and full of devotion to the Lord, say what more he has to accomplish by means of gifts and other duties? If the mind of any one is not so brought under control by gifts and other courses, but gets worse, what other good purpose of his have they to serve? (Nothing).

48. The gods and the senses presided over by them are under the control of the mind and the mind does not come under the control of any other: for the formidable god called Mind is stronger than the strongest; therefore he who could bring it under his control is indeed the god of gods.

49. Not having conquered that invincible enemy of irresistible force, that cuts the vital parts, some make a wicked (useless) war upon mortals here and are foolish enough to make friends of some, enemies of some, or to neglect some others.

50. Having mistaken this body, a mere creation of the mind, to be their own and their selves, men have their sense blinded with

46. *To keep...state is.* V. & D. For the highest Yoga is indeed to withdraw the mind from all other things and to concentrate it on Paramatman.

48. For, the formidable...gods. V. (Then) the Supreme Lord shining in His own splendour, may, when worshipped by means of gifts and other righteous acts, keep the mind turned to Himself; for He is the strongest of the strong and the ruler of the gods presiding over the senses and He is dreaded by them.

D. The gods other (than Vishnu, Sri, Brahma and Saraswati) are indeed under the control of Mind and it is not controlled by any other; for Rudra is the deity presiding over it, and he is strong through the grace of Sahas (Vayu, the powerful); no other has subdued it; and Rudra indeed rules the Satvika Mind.

49. D. Here (among the Jivas) some in delusion, owing to their tamasic nature, do not subdue their tamasic mind which is their enemy and are so wicked as to quarrel with their mortal friends; for that mind is influenced by the wicked Kalanemin. Hence it is of irresistible force and the cause of anguish; but it is an enemy only to those who are indifferent to devotion to Hari.

Note. — The mind is of two kinds, Satwika and Tamasa. In this context both are spoken of as one and in this verse the tamasa mind is spoken of as the invincible enemy for those who have no devotion to Hari.

the wrong notions of 'I', 'Thou', and 'He', and thus wander about in the infinite expanse of darkness.

51. If the body is the cause of pleasure and pain, (even on adopting that position) what has that to do with Atman? That relation belongs to some two bodies, pieces of the same earth. If sometimes any one bites his own lips with his own teeth, with whom should he be angry for the pain?

52. If the deity is the cause of pain, let it be so; even then what has it to do with Atman? For it is related to two deities, i. e., to the two organs presided over by two deities: if sometimes in the same body of a certain person one limb strikes against another, with whom should he get angry?

53. If one's own self is the cause of pleasure and pain, evidently there is nothing from another: in that case the cause is

50. D. Wrongly assuming to be independent, regarding this body created by Mind as themselves or as their own and mistaking this body (each his own body) for self (Atman) and another body for this (i. e., in mistaking Atman to be a different thing) and thereby blinded in understanding men wander etc.

The idea is:— The false knowledge that leads a Jiva to unhappiness is caused by attachment to physical body. This attachment is caused in two ways—by thinking the Atma as Anatma and vice versa. Having obtained the physical body through the creative force of the mind, Jivas think of 'I' and 'Mine' and 'this is another' and having lost correct knowledge, they fall into the miserable hell and therefore the wise should exert themselves to conquer this mind.

51. D. If the cause of pleasure and pain in the case of a Jiva be the body of another, what could be the effect of affection on that Jiva who is by nature distinct from the body and only remains there separated from it like the pulp in the shell of a dry cocoanut.—no misery possibly touches that Jiva) etc.

52. *Should he get angry?* (Sree) should the deity presiding over one limb get angry with the deity presiding over another limb, or, should the conflict be between the same limb in the two bodies, should the deity presiding over the same limb in both being the same, get angry with itself?

V. That the deity i. e., the supreme Being, is the cause of misery, Himself becoming different, according to the several subordinate deities, still there is nothing to affect Atman. The result of the action affects only the two that are capable of modification but not the changeless forms of Antaratman, Nor could it be said that Easwara Himself makes Himself happy or miserable, for when in one and the same body one limb is directed by Easwara to affect another, with whom should that Easwara be angry? It would be absurd to say that He would get angry Himself.

D. The body is non-intelligent matter; it is by itself incapable of any activity leading to misery. Even the attachment which a Jiva feels cannot be a sufficient cause. Then it might be held that the deity supremely powerful is the cause. That statement may be made. But investigation does not maintain it. For the misery is instituted by the presiding deity only when there is attachment, but it is not in the case of the Jiva who has severed himself from all attachment, hence there is no blaming the deities either.

53. *If there were, etc.* V. If no other than one's own self be the cause of misery, necessarily then it follows that even the self

one's own nature: if there were any other than Atman, it must be unreal and how could there be any occasion for anger, for, in the absence of the cause, there could be no pleasure or pain.

54. If the planets are considered the cause of pleasure and pain, what have they then to do with Atman that is unborn? They all relate only to the body that is born: if they say that the affliction is caused to one planet by other planets, with whom then should the man different from them get angry?

55. If *karma* be the cause of pleasure and pain, be it so. What has that to do with Atman? That would only be true when one and the same thing happens to be unintelligent and intelligent: the body is unintelligent substance and the Purusha is pure intelligence: with whom should he get angry? For karma supposed to be the cause does not exist at all.

56. If Time be taken as the cause of pleasure and pain, what has it to do with Atman? In that case Atman is himself Time: it

is not the cause, for unless one's own self, not being mad, could not be said to work its own misery, thus there is no one with whom the Jiva could get angry.

D. If the mind be considered the cause of happiness and misery, it might be by its own nature or under some external force: nothing could be effected on Atman of blissful nature by the mind which is quite distinct (from Atman) on account of its very characteristic attribute of being miserable and their distinctive characteristic attributes are natural and essential. Nothing other than the mind could be the cause of misery. If misery be read in the intelligent being (in one's own self) it is mere illusion. One of blissful nature is not seen identical with one of miserable nature and vice versa. Thus no cause other than abhimana could be adduced.

54. D. If bodies are considered the cause, it might be said in the case of the ignorant, but in the case of the Jiva who realises himself to be unborn and sees pleasure and pain do not belong to him, how could the bodies become the cause? If pain is caused by bodies it accrues only to the mind that perceives it with attachment. Then the Jiva, distinct from the body and working towards the Perfect Being, has none to blame.

55. *When one and the same....intelligent.* V. When the non-intelligent body should become an intelligent being; further they cannot both be indentical: the body is non-intelligent matter, the Jiva shines in self-conscious attribute. Therefore Karma is not the cause etc,

D. Let Karma be supposed to be the cause: but when the Jiva is an intelligent being, how could it affect him? And that misery or any other state only relates to non-intelligent mind, Now whom should the Jiva in the body, having realised the absolute Paramatman as well as his own self and being himself blissful, blame for his experience? None. For he cannot attribute it to Karma, because the misery instituted by manas and other non-intelligent circumstances cannot be traced to the source of Karma.

56. *In that case etc.* V. For Atman or Jiva is already described to be of intelligent nature: and he cannot be said to experience pleasure and pain under the force of Time. Otherwise fire could not be said to burn.

cannot be then said that fire suffers from the heat of fire and cold from the chillness of cold; who should be angry with whom?

57. From no cause, at no place and in no manner, the attack of the opposite states of pleasure and pain could be imagined in the case of Paramatman who is far beyond Prakriti, as it is in the case of Ahankara, the cause of Samsara. A man who has thus clearly understood the truth has nothing to fear from the Bhutas.

58. Having firmly gained this strong conviction (and devotion) about Paramatman which the most ancient Rishis had and by worshipping the feet of Mukunda, I, such as I have been and am, shall emerge from this endless expanse of darkness.

59. The Lord said:— On the loss of his wealth he felt renunciation, got over his despondency, became an ascetic, wandered over the earth: though thus ill-treated by the wicked, still unshaken from his righteous course, the sage gave expression to the song.

60. In the case of a being the cause of happiness or misery is no other (than one's self); it is a delusion of the mind: the

Snow could not be cold and the experience of heat and cold must be attributed only to Time and fire and snow might be denied of those attributes. Therefore happiness and misery are not caused by any one of the six that have been supposed and discussed.

Atman. D. The Jiva who is essentially and eternally blissful and has realised his self as such.

In that case etc. D. If it be said that Atman or Jiva might be subject to it by the force of Time, then that state of being miserable and the like may possibly affect the body that is created under the force of Time. The Jiva is eternal and cannot be so affected, nor could the body be, as it is non-intelligent. To illusrate the latter.— fire cannot be said to suffer from heat, nor snow from cold: for they are non-intelligent, though they are affected by Time. Nor could the Lord who is the Antaryamin be the subject of misery, for Hari is far distinct from Prakriti and perfect consciousness.

57. *Suka Paksheeya.* V. The Jiva who is quite distinct even from the subtle body is not assailed by those opposite states in the state of mukti as he is in the state of Samsara. Hence the wise man is not afraid of the Bhutas, i. e., the passing external conditions.

(*Veera.*) The Jiva distinct from the body is not really subject to pleasure and pain due to any of the aforesaid causes or any other cause. But when he is invested with the mind that institutes Samsara he may suffer their attack through Aham, i. e., the attachment to the external conditions which are regarded as self, Hence etc.—

D. *From.........manner,* Hari, the most exalted Lord, is not beset with those states, just as the mind is, owing to its very nature of being the cause of Samsara; therefore the wise man alive to this truth is not afraid of the troubles caused by the wicked ignorant of it.

58. V. Construes the verses 58 and 59 into one sentence. So read "On the loss...righteous course," having firmly...darkness"—the sage etc.

D. Having by the worship of Mukunda's feet, gained the firm conviction, which etc.—

Samsara consisting of friends, the indifferent and enemies is produced by Tamas, (ignorance).

61. Therefore, O child (father), make every effort to control the mind, by centering all thy thought on Me; and this is in brief all Yoga.

62. He who, with a serene mind, remembers, reads to others, or listens to, this song of the ascetic, directly declaring Brahman is not overpowered by the opposite states of pleasure and pain.

ADHYAYA 24.

Sankhya principles explained to end the delusion of the mind.

1. The Lord said:— Now I shall tell thee of the Sankhya principles as conclusively stated by the ancient seers: having known them, man may at once shake off the illusion implying difference.

2. In the beginning, before *yugas* began to run, and in the Kritayuga, and when people were strong in discrimination, there was but one thing without difference, the perfect consciousness (seer) and all the objective existence being one and the same and absorbed in Brahman).

60. *Is produced etc.* V. Is due to the same delusion of the mind.

62. *Directly...Brahman.* D. Inculcating the control of the mind with the realisation of Brahman as the Supreme and Almighty Lord.

1. *Sankhya.* V. The correct ideas of Prakriti, Purusha and Isvara, as distinct from one another.

Illusion. V. Of taking the body for Atman (the Jiva) or for an absolute Being.

D. I shall now impart to thee correct knowledge (of Truth) which in the view of the ancients is conclusively known to end wrong notions and having gained which, man at once gets over the confusion of wrong ideas.

2. V. In the beginning of the world, in the matchless first yuga, viz, Kritayuga and when men of discernment worship the First Cause i. e., Brahman, Gnanam, i. e., the essential nature of Paramatman was wholly undifferentiated by name or form, and it was but *one* thing— or Gnanam, i. e., the Jiva in his essential state and Artha, i. e., Prakriti— Both these were together one undifferentiated by name or form and in the subtlest state one with Paramatman.

D. In the beginning of creation. knowledge and the object were one, i. e., every act of perception correctly represented the object unassailed by any doubt or mistake. And this occurred in the first part of the first Yuga, viz. Krita, when the people had perfect powers of discernment.

3. That great thing (Brahman) beyond the range of words and mind, the true thing, individual and absolute, became two as Maya, the visible and its effect (a notion of it.)

4. Of the two, one is Prakriti possessed of two aspects (as cause and effect) and the other is *Gnana* and it is spoken of as Purusha.

5. When I agitated her, under the eye of Purusha, out of Prakriti were evolved three things called gunas, viz., Satva, Rajas, and Tamas.

6. From them Sutra was evolved, also called Mahat which is always joined to Sutra: out of the modifying Mahat was born

3. *Range.* V. Comprehension.

Individual. V. Not differentiated by gunas, absolute, not differentiated by class, form, quality, etc.

True. V. Unlimited by Time, or, changeless.

Became two as maya etc. V. Had two forms as *maya* or Pramana and *phala* the final goal.

D. That knowledge which was at one with the object, hence not vitiated, became in Treta divided, i. e., changed into doubt and in the beginning of Dwapara it became thoroughly perverse.

4. *Two aspects.* V. Cause and effect, or collectively and particularly, or, in the forms fit to be used by Paramatman and Jivatman and the other conveyed by the word *Phala* is Jnana or the Jiva in his essential form.

D. One of the two, i. e., the object is Gayatri called Prakriti, i. e., Gayatri is the presiding deity of the objective existence and Gayatri is the body and energy of both Lukshmi and Vishnu; Gayatri is created by Myself and Lukshmi and pervaded by both of us. The other is Jnana called Purusha and presided over by Brahma who is also under the control of the two, i. e., of Myself and Lukshmi.

5. *Under the eye of Purusha.* Sree (1) the eye of Purusha is the unseen merit of the Jiva, or, the glance of the Lord Himself in the Purusha form.

Gunas. V. The objects. Here, 'under the eye,' implies only the presence.

Under the eye of Purusha. V. With the desire to show grace to Jivas by giving them the several senses and organs, so that they may worship Me.

D. In the beginning of creation (evolution), through My agency were born out of Lukshmi who presides over the three gunas, Purusha and Prakriti, i. e., Brahma and Gayatri. Then through Lukshmi and Myself, and impelled by her Lord, Prakriti evolved three forms of herself, viz. Gayatri, Savitri and Saraswati, presiding respectively over the three gunas Tamas, Rajas and Satva.

6. *Joined to Sutra.* V. Joined to Sutra which forms the force of activity in all beings like the thread running through many beads. the term *mahan* is meant intellectual power and the deity that affords it.

Sreedhara. By the term *Sutra* in meant *Kriya Sakti*, the latent energy i. e., the deity that gives energy.

D. Those three, Gayatri, Savitri and Saraswati, bore the energy of Brahma and brought forth the three which united into Sutra; and this Sutra is joined to My Sutra, i. e., My form which is the support of all. This means that the principle of Vayu, the mainstay of the created world, was evolved. It should also be noted that along with Vayu another form of Brahman known as the four-faced, presiding over the principle called Mahat, was also evolved at the time. Of Brahman called Sutra purposing to create was born that principle which is known as the deluding Ahankara or Ananta. And this

Ahankara which causes delusion in the Jiva.

7. This Ahankara is like a rope of three cords, consisting of Tanmatras: (the objects in subtle form) and the senses and the mind; and it is a mixture of the intelligent and non-intelligent principles.

8. From Tamasa portion of Tanmatras, the things called Bhutas were born; the senses out of Taijasa Ahankara, and the eleven deities out of Vaikarika Ahankara.

9. All these things impelled by Me, worked conjointly and created the egg of the Universe, this excellent abode for Me (the Antaryamin of Vairaja).

10. Therein I appeared on the sheet of water and from My navel arose a lotus called (the cause of) the Universe and thereon the four-faced Brahma (Vairaja was born again).

11. Strengthened by tapas (knowledge) and with the help of Rajas and through My grace he, the master of the Universe, created the worlds with their protectors, comprised of the three regions called Bhur, Bhuvah and Swar.

12. Swar became the abode of the gods, Bhuvah of *Bhutas* and Bhu or the earth became the abode of mortals and others; the abode of Siddhas or Muktas is beyond these three (known as Mahar, Janas etc.)

13 The lordly Brahma created lower down the earth abodes for Asuras and Nagas. In the aforesaid three regions of the world are contained all the goals of karma performed by those who are under the control of the three gunas.

14. The goals or destinations of those that practise Yoga, Tapas and Nyasa or asceticism, are the pure regions of Mahar, Janas, Tapas and Satya; but to men taking to the course of devotion,

Ananta was also evolved through Vayu called Sutra. From the same Brahman Vaikarika Rudra was also born. Again of Vayu Taijasa Rudra was born and of Ananta was born the Tamasa Ahankara and the presiding deity Rudra.

7. D. By the term *Tanmatras*, sound, touch, etc., properties perceived by the five senses, the five Bhutas are also indicated. By the term *manas* or mind, are meant the deities presiding over the senses.

It is a mixture etc. D. Rudra in three forms presides over the three forms of Ahankara and rules the whole world of intelligent and non-intelligent beings.

8. *The eleven deities.* D. Those presiding over the five senses, the five physical organs and the mind.

9. *Things.* V. Mahat and other principles.

My place, i. e., Vaikunta. (Myself is the goal. D.)

15. By Me, the supreme Maker in the form of Time, this world, yoked to karma, is made to plunge into, and plunge out of, this stream of gunas. (i. e., is led to higher life in regions upto Satya or to lower life down to a clot of earth).

16. The smallest, the highest, the thinnest or the stoutest thing that is seen to exist is all made up of the two, Prakriti and Purusha.

17. Whatever is the beginning of anything or its end, is also its middle and thus it is the real existence, but the modification is the object of perception and practical use, like Taijasa and Parthiva things, i. e., the ornaments of gold and earthenware.

18 That which the earlier existence adopts as material to produce the later existence, or, that which is in a given instance regarded the beginning and the end of a certain effect, is spoken of as the Real Entity at the bottom of the product.

19. Prakriti indeed is the material cause of this effect and that which presides over it is the Supreme Person: that which brings the subtle reality into manifest state is called Kala and

15. V. By Me, the ruler from within and working from without through Time, this world of Karma is created or destroyed, etc. vide intro.

D. Impelled by Me, of absolute wisdom and other powers and the Supreme cause, this world invested with karma emerges or becomes immersed, in this stream of gunas.

16. D. *To exist.* (in the past, present or future).

Prakriti. The intelligent Prakriti and Saraswati.

Purusha. Myself and Hiranyagarbha.

17. D. *Note.* It is a settled fact that the efficient cause is not one with what is produced. In this verse the material cause is said to be essentially one with the substance of the product though the shapes and conditions are not always identical with the substance. The beginning and the end and the middle or substratum of the product are the same material. But the different states and conditions are to be viewed either as identical, with the product when they continue to be or as different when they change.

18. D. That (Paramatman), having which for its efficient cause, the root form of the material cause, viz., Prakriti or anything like it, undergoes modification under the force of the same Brahman in order to attain to the form of an effect, from which efficient cause the effect has a beginning and an end and on which Brahman it depends for its subsistence as an effect — that Brahman is absolute Reality of absolute powers, never subject to modification and other defects.

19. *Is the Person.* V. Is the Jiva distinct from Prakriti.

The Supreme Person. D. Hiranyagarbha, the efficient cause different from Prakriti, as well as the support, who is also in the form of Time, the cause of manifesting the real Universe and all this three-fold cause derive their virtue or power from Me, the almighty and perfect Brahman.

Manifest state. V. In respect of the Jiva's essential attribute, knowledge or wisdom.

these three I am Myself.

20. From day to day the extensive creation proceeds in due order of father and son, for the sake of the Jiva invested with gunas, and it lasts to the end of this life of Jiva and this life lasts till the realisation of the Lord.

21. The Brahmanda (*virat*) pervaded by Me. giving rise to the various states of the worlds (viz., creation, dissolution, etc.,) becomes fit for dissolution into five (Bhutas which combine into one form) i. e., for destruction;

22. The mortal body is withdrawn into the food and the food into the seeds of grain, the seeds into the earth, the earth into smell;

23. Smell into water, water into its essential property Rasa, and Rasa into the principle of fire or light and fire into colour;

24. Colour into Vayu, Vayu into its essential property Touch and Touch into Akasa, Akasa into its essential property sound and the senses are withdrawn into their causes;

25. The causes or the deities merge into the mind, (which along with them into Vaikarika), which is the ruling power; sound is withdrawn into (Tamasa) Ahankara and that powerful Ahankara into Mahattatva (into the four-faced-D—full of ruling power);

These three etc. V. Are spoken of as Myself, because they are related to Me and are under My control like a body.

20. As long as I will it, the creation of the Universe of Mahat and other principles, continues to proceed comprising the two aspects, Intelligent and Non-intelligent, worked out of the three gunas, and it has a period of subsistence and also an end.

D. As long as the world continues to exist, creation proceeds in due order; When Hari casts His glance that it may vanish, (then) its existence comes to an end — Thus it is only Hari who creates, maintains etc.

21. V. (1) *Suka.* The Brahmanda containing the arrangements of the various regions, viz., the Earth, Svarga etc., and making a consisting mass, becomes fit for the state of being dissolved or destroyed.

(2) *Veera.* When I through Time purpose to destroy it, the Brahmanda wherein beings experience birth, death, etc., (or wherein the several regions stand arranged, becomes fit etc.

D. The Brahmanda together with all its regions becomes fit for dissolution so completely that the gunas may not fall into agitation leading to creation, when I impel it to destruction etc.

22—24. D. *Note.* Here the material principles and their presiding deities are together spoken of by the same terms. For instance the deity presiding over *Anna* (food) is withdrawn into the deity presiding over Dhana (the seeds of grain) and so on.

24. *Caues—viz.* Taijasa Ahankara and Vaikarika as the case may be.

25. *Ruling power.* V. Cause (or into the mind i. e., into Iswara present in Vaikarika).

26. The great and powerful Mahat is withdrawn into the gunas, its causes, for the gunas are withdrwan into the unmanifest Prakriti and that Prakriti is withdrawn into Time that has ceased to operate;

27. And that Kala or Time into Jiva that directs Maya or embodiment of consciousness (the Maker or the Universe) and that Jiva into Me, Atman, the Unborn: Atman is absolute and remains by Himself who is indicated by the creation and destruction of the Universe.

28. Whence could there be illusion implying difference in the mind of one who in this light realises the truth or if it arises, how could it continue to be in that mind, even as darkness cannot on the rise of the sun in the sky?

29. This whole course of Sankhya knowledge has now been explained, (as it cuts off the knot of doubt,) by Me directly realising all the things, great and small, in both ways, from the beginning to the end and from the end to the beginning.

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26. D. *Into the gunas etc.* Into Gayatri, Savitri and Sarasvati, these into Avyakta i.e., into their root form called Prakriti of which the presiding deity, Gayatri merged into Virincha who merged into Paramatman called Kala.

27. D. Kala is withdrawn into Maha Lukshmi who enters into Me, the unborn-Atman of infinite excellence untouched by Prakriti, without an equal or Superior, not depending upon another; hence destitute of birth or dissolution, embodiment of consciousness, unassailed by misapprehensions, remains by himself.

27. Srid. *Note.* Time as an instrument of the Supreme Maker of the Universe is created as an active agent and now suspended in respect of activity, remains one with Him.

That directs Maya. V. That is intimately associated with Prakriti.

Absolute. V. Unassociated with the whole body of Mahat and other created things.

Who is indicated etc. Who is never subject to the conditions of being created with a body or separated from it.

28. *Illusion......difference* V. i. e., misapprehension of being stout or thin and the like.

D. Misaprehension of creating in itself contradictory notions.

29. *By Me.* D. Hy Me, the omniscient One,

ADHYAYA 25.

How Satva guna exhibits itself.

1. The Lord said:— How man is affected severally by the gunas when they are not mixed up with one another, I shall tell thee, O best of men: carefully listen to it.

2. Concentration of the mind (on Atman), control of the senses, forbearance, discrimination, tapas, truthfulness, mercy, (generosity), memory, contentment, liberality, (shunning what is prohibited D.), absence of greed, faith and earnestness, shrinking from what is unrighteous, charitableness, etc., honesty, docility and the like, to be delighted in felicitous feelings.

3. Desire (passion), (Prohibited) action, intoxication (pride), thirst, arrogance, seeking after blessings, (Avarice) sowing discord, ease, enterprise, and desire for reputation, affection, fun (impudence), power, strength and striving hard;

4. Revengefulness, covetousness, uttering lies, harmfulness, begging, (cunning or fraudulence), hypocrisy, fatigue, (peevishness), quarrelsomeness, sorrow and stupidity, despondency and distress, sleepiness, hope, fear, indolence:—

5. These are respectively the outcome of Satva, Rajas and Tamas: almost all of them have been enumerated. Now do thou listen to an account of their combination.

6. Their combination gives rise to ideas, to wit, 'I am', 'It is mine', and so on, O Uddhava; all practical transaction is an effect of combinatien of Satva, etc., with the mind, objects, the senses and breaths.

7. When a man is zealously pursuing Dharma, Artha and Kama, this combination of gunas engenders faith (earnestness), leads him to seeking after wealth or fills him with a craving for pleasure.

1. *When...another.* V. When they are separate and also when combined.

D. Omit *severally.*

2. *Iksha.* (discrimination) V. Investigation into ultimate principles or truth.

D. Wisdom.

etc. V. Straightforwardness, modesty, respectfulness and the like.

Memory. D. Uninterrupted remembrance of what is taught in Sastra.

Charitableness. etc. D. Forgiveness, absence of self boasting, fortitude.

3. *Sowing discord.* D. Perverse knowledge.

Ease. D. Painful experience.

7. *Faith.* V. Impatient eagerness for the intended object.

8. When man continues to be firmly attached to the householder's life characterised by Pravritti (activity towards worldly objects) and also follows the righteous course laid down for him, there indeed a combination of the gunas is seen to be at work.

9. From Sama and other qualities one may know the person in whom Satva guna predominates: from Kama and other qualities the person possessed with Rajoguna; and from Anger and other qualities the person who is drowned in Tamas.

10. When the person worships Me with devotion, and free from desires, does his righteous duties, he or she should be known as a person of Satvic nature.

11. When, for the sake of wealth and blessings, he worships Me by doing the duties laid down for him, he should be known as a person of Rajasa nature: and he who thinks of harm to others should be known as one of Tamasa nature.

12. Satva, Rajas and Tamas are the gunas that affect only the Jiva, but not Me: they are born of the (physical), the product of the Bhutas (five); he who under their influence forms attachments (to things created by them), falls into the bondage of samsara.

13. When the brilliant, clear and blissful Satva puts down the other two, the person may have happiness, righteous tendencies, correct knowledge and the like.

14. When Rajas which leads to attachment, (the notion of) difference and fickleness, overpowers Tamas and Satva, the person gets into affliction, becomes active and seaks after glory and wealth.

15. When Tamas which stupefies, obscures and renders dull, overwhelms Satva and Rajas, the man would then experience sorrows and stupor and become sleepish, harmful and voracious.

16. When the mind becomes serene, when in the senses there is a feeling of ease, in the body a sense of fearlessness, and the mind feels no attachment, there, do thou find the Satva guna, wherein I present Myself.

8. V. If he intensely gives his mind to Pravritti course and for that purpose leads the house-holder's life observing the duties laid down for him etc.

14. *Difference and fickleness*. V. Which is of active nature being bent on seeking after the various objects.

15. D. When Tamas dominates Rajas and Satva, the man stupefied with inordinate desire, would etc.

17. When the person becomes changed through activity and has his mind distracted and when the senses have no ease and the body is not healthy and the mind is in confusion, do thou know Rajas by the effects.

18. When the mind is drooping, fails of intellectual power to grasp anything and the mind of Ahankara is suspended, ignorance and despondency prevail, do thou understand that to be the domination of Tamas.

19. When the quality of Satva is on the increase, the strength of the gods is enhanced; that of Asuras when Rajas prevails, and when Tamas prevails, grows the strength of Rakshasas. Then senses, as leading to Nivritti, Pravritti or delusion are spoken of as the gods, Asuras or Rakshasas; or the qualities of the presiding deities.

20. One should know that wakefulness is due to Satva, dreams due to Rajas and deep sleep to Tamas and the fourth state is Atman that is connected with all the three foregoing states.

21. By the force of Satva Brahmanas, i. e., those that follow the active courses laid down in the Vedas, go higher and higher (up to Brahmaloka) and by the force of Tamas they go lower down; and between them wander those (i. e. men) who are under the influence of Rajas including inanimate things (as far as the hell of darkness—D).

22. Those that are withdrawn into Satva go to Svarga, those withdrawn into Rajas to the region of human beings, those into Tamas go to hell and those that are free from gunas go directly to Me.

23. Any prescribed action of permanent nature performed to be offered to Me, and without any desire for fruit is Satvika; that

17. *And has etc.* D. Has no steady judgment, cannot withdraw the mind from the object which it follows, the body becomes unhealthy etc.

18. V. When the faculty of understanding fails or becomes powerless to grasp the objects and sinks down and thereupon ceases to act, and ignorance and despondency prevail etc.

D. When memory fades etc.

20. *The fourth state etc.* D. The fourth state is that which is not connected with any of the other three.

22. V. & D. Those that depart from the body when Satva is dominant go to Swarga etc.

V. N.B. Here '*the freedom from gunas*' is the exceeding development of Satva, which in that state is said to help the Jiva in getting free from the gunas.

D. Those, who unfettered by the gunas follow the course of intense devotion.

23. *Of permanent nature.* V. Satvic nature.

which proceeds with the hope and wish for fruit is Rajasa and that which becomes mostly harmful or is hypocritical and so on, is Tamasa.

24. The knowledge that comprehends nothing but Atman (shutting out all other things), is Satvic and that which is otherwise, i. e., indentifies Atman with the body and other things is Rajasa and the knowledge of the uncultured like that of children, the dumb, etc., is Tamasa and that which refers to none but Me is gnana unaffected by the gunas.

25. The forest is a satvic dwelling, a village or an inhabited place a Rajasic, the gambling house is the Tamasa abode: My abode is that in which no gunas have their influence.

26. He that does his duties with no attachments is a satvika agent; he who is blinded with passions is a Rajasa; the agent who has lost the understanding of right and wrong is Tamasa and he who solely depends upon (contemplates) Me is an agent free from all gunas.

27. The faith in (Paramatman, as taught in) the Vedanta sastra is satvic, that in sacrificial and other Vedic duties is Rajasa, the earnestness in doing adharma is Tamasa: (absolute) faith in My service is free from the influence of gunas.

28. That food is considered *Satvika* which is healthy, wholesome and obtained without efforts; that which gratifies the senses is *Rajasa* and that which is impure and causes affliction is *Tamasa.*

29. The feeling of felicity that arises in his own self is *Satvika,* that which arises from the objects of sense is *Rajasa*, that which arises from delusion and low dispo sition is *Tamasa:* that which arises from realising Me is beyond the sphere of gunas.

30. Substance, place, the fruit (Svarga and the like), time,

D. Relating to one's own Varna and Asrama.

24. V. The knowledge or perception that is the true representation of the thing grasped —is Satvic etc.

D. The knowledge of true principles as presented in Sastras is Satvika, that directed to sacrificial duties is Rajasa, what relates to wordly objects and pleases worldly creatures is Tamasa.

25. *My abode.* V. & D. The sacred shrines at Sriranga and the like dedicated to Vishnu.

26. *He who...Me.* D. He who is bent on gaining Moksha.

29. *That arises...self.* D. That arises from a correct and conclusive knowledge derived from the Sastras.

30. *Substance......Fruit.* D. Happiness; *firmness,* Laya or dissolution, Pervaded, arranged and ruled by.

knowledge, action, the agent, faith, devotion, condition, effort, firmness, (vows):— everything is thus affected (or effected) by the three gunas.

31. All the things are the products of the three gunas being pervaded by the Purusha and Avyakta; as also whatever is seen or contemplated or heard of by force of intellect, O bull among men.

32 to 34. These are the courses of Samsara for the person and they are caused by the gunas and his karma, O gentle one: the jiva by whom these gunas arising in the mind are subdued and who is firmly bound to Me, by means of devotion, becomes fit to attain Moksha; therefore having been endowed with this human body which is the means of attaining *Jnana* and *Vijnana*, the wise should shake off their attachment to the gunas and worship Me and resort to Me: therefore free from attachments, full of knowledge, with alertness, and with control over his senses, one should worship Me.

35. He should conquer *rajas* and *tamas* by resorting to satva and the contemplatist should overcome satva also strengthened by the absence of desire and by concentrating the mind on Me.

36. The Jiva released from the body and from the gunas produced in the mind, being full of (pervaded by) Myself, the Parabrahman shall not do anything external or internal, i. e., leading to samsara or Moksha.

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31. *Purusha, Avyakta etc.* D. Vishnu and Sri. Therefore man should always contemplate perfect Brahman as taught in the Sastra and realised accordingly.

Pervaded...Avyakta etc. V. Depending on Purusha and Avyakta; as also everything of this or that world or anything thought of.

32. *The Jiva etc.* D. And these are conquered by the Jiva by whom...subdued.

33. *Moksha.* V. A state like unto mine.

And who is etc. D. He who is bound... Moksha.

34. V. He who subdues his senses, cuts off attachments and still vigilant in watching the senses, knowing their erring nature worship Me, would be able to conquer Rajas and Tamas, by means of using such substances as enhance the power of Satva.

D. Therefore having got this human body (life) which is useful in attaining *Jnana* and *Vijnana* one should feel perfectly blessed by Myself, perfect in every excellence; should not go to external objects, but should devote oneself only to the Antaryamin.

35. V. By the knowledge engendered by the absence of desire he should conquer Satva also, and with a mind perfectly serene on account of enhanced Satva and thus rid of all the gunas, the Jiva casts off the body and reaches Me.

ADHYAYA 26.

Ailagita to illustrate how good association promotes yoga and bad association interrupts it.

1. The Lord said:— He who having obtained this human body through which My nature may be perceived, follows the course of duties delightful to Me, attains to Me who am Perfect Bliss and Paramatman present in himself.

2. Freed by firm knowledge from the influence of the environments of gunas he does not become attached to the unreal gunas, though he may be in their midst, which depend only on Maya and are seen to be unreal.

3. One should not associate with the wicked and unworthy that seek to satisfy their hunger and other low appetites: he who takes to any one of them falls into blinding darkness, like the blind following the blind.

4. The highly celebrated emperor Aila (Pururavas) grew mad and despondent on separation from Urvasi; and when he got over the sorrow and felt renunciation he sung his own story as follows:—

5. As she went away leaving him, the king wept aloud and like a mad man, in nakedness, went after her crying in bewilderment, 'O wife, O cruel one, stop, stop.'

6. Having through nights of many years enjoyed the trivial pleasures, yet not satisfied, his mind completely allured by Urvasi, he was not aware of the years that were out or in.

7. Aila said:— Alas! Ah, the extent of my delusion, as my understanding was clouded by the passion of love! When my neck was embraced by the queen, these portions of life-time were not

1. D. He who having obtained this (human) body, follows the course of duties bearing My stamp and delightful to Me known as Bhagavata dharma reaches Me, i e., obtains a direct vision of Me.

2. Freed from Prakriti of three gunas and the cause of the body, by the virtue of the clear knowledge of Paramatman, the jiva and the non-intelligent matter etc.

D. When thus by the virtue of correct and conclusive knowledge of everything true and real, any one gets rid of the attachment to Maya in the form of the Lingasareera (subtle body) which is made of the gunas, that wise Jiva does not get under the influence of the bad objects of the senses, though he may still be in...physical body, produced by the gunas, but seen to be of dependent nature.

3. D. Therefore, much more so, the man who has yet to attain wisdom should not etc.

4. *Gatha.* D. An account teaching a moral.

6. *Of the years etc.* D. Of the number of years that passed away.

thought of (by me).

8. I was not conscious, woeful it is, whether the sun set or rose on me; and, deceived by her, I knew nothing of the long periods of years and days that rolled away.

9. Most deplorable is my delusion of self, under which myself, an emperor, the jewel of all kings, was made an animal of sport for women?

10. Like a mad man, weaping, in nakednesss, I followed her who was going away abandoning, like a piece of straw, me a king and all my grandeur and fortune.

11. What greatness or power or lordship could there be in me who like a donkey kicked with the foot, followed her as she was going away?

12. Of what worth is learning, tapas, liberality, study, retirement, solitude or silence, to one whose heart is stolen by women?

13. Fie upon me, a fool, not sensible of my own purpose and conceited as a wise man, who, having attained this imperial position, was subdued by women like a bull or a donkey.

14. Though I, for many, many years tasted the nectar of Urvasi's lips, Manmatha, the mind-born, was not satiated like fire with oblations.

15. Who else could possibly be powerful enough to rescue the mind that is carried away by an unchaste woman, than the glorious Adhokshaja, the Lord of those that find delight in Atman?

16. Though my attention was drawn by the queen in the words of a Vedic hymn, the great delusion was not gone from the mind of my wicked self, as I had not controlled it.

17. What wrong was done to us by her? It is I that had no control over my senses? Or what wrong is done by the rope to one who, in ignorance of its nature, takes it for a serpent?

8. D. Through want of discretion I was etc.

9. *Under which etc.* D. Since my mind or the power of judgment is taken away and an emperor etc.

11. *Who etc.* D. When I, smitten with the shafts of Cupid, followed etc.

17. V. *Note.* The body is mistaken for self as the rope is for a serpent.

D. What happiness or pleasure was really afforded by her in privacy? None, indeed; on the other hand only misery was caused just as only fear is caused to him who takes the rope for a serpent. My wrong notion is due to the fact that I did not understand the nature of the Omniscient Lord as well as what I am and how my very existence absolutely is under His control.

18. Where is this dirty body, full of impurity and bad smell and other detestable qualities and where are friendship (beauty D.) and other qualities which are only projected on it through Avidya (ignorance of the Lord's nature), one is incompatible with the other?

19. Is this body the property of the parents, the wife, the master, or of fire, dogs and kites, Atman himself or of friends? And this is not easy to decide.

20. For that obnoxious body which resolves itself into refuse, worms, ashes and dust, man feels fascination thus —"O what beauty, O what handsome nose, what sweet smiles and what happy face it is, of the woman!"

21. What difference is there between those men and the worms that live delighted in the accumulation of skin, flesh, blood, tendons, fat, muscles and bones, of dung and urine?

22. Therefore he who understands his own purpose should not associate himself with women or those fond of women: for the mind is agitated only when the objects and the senses meet one another and not otherwise.

23. No passion arises for any thing that is not talked about, seen, or heard of: the mind of that person who does not allow his senses to go to objects, gets steady and tranquil (becomes serene and fit for concentration on the Lord. D.).

24. Therefore no association or attachment should be formed through the senses with women or with those addicted to women, for the six passions cannot be trusted even by men of wisdom; and what then needs be said of those like me?

25. The Lord said:— O king, thus singing his own story, that king of kings left the region of Urvasi, realised Me, Paramatman, in himself, by dint of wisdom, shook off the delusion and withdrew himself unto Me.

26. Therefore the prudent man should avoid bad associations and associate himself with the righteous and wise, for these (would) by their precepts cut off the wrong attachments of his mind.

20. *Which resolves...dust.* D. Which is the grossest modification of the five Bhutas.

V. Which after all vanishes into nothing.

26. V. Last two words read as a compound —"by their words which prove the importance of cutting off of all the bad attachments."

27. The wise desire nothing, devote their mind to Me, have a serene mind and see Me equally everywhere, are free from the notions of 'I and Mine', are not affected by the conflicting passions and conditions and form no attachments (by going in for worldly things).

28. O blessed one, in the midst of those blessed wise men My stories beneficial to men, are always told, for they absolve from sin those that listen to them.

29. Those, who seek after Me with sincerity and with faith in their efficacy, listen to those stories, sing them, or are delighted with them, attain Bhakti towards Me.

30. For one who has attained Bhakti towards Me of infinite excellent qualities, perfect in every respect and the embodiment of conscious blissfulness, is there any other thing yet to attain? (None).

31. Just as cold, fear and darkness all leave him who betakes himself to the glorious sun (Agni D.), so do all evils stand away from him who worships and lives with the wise.

32. To those that are being drowned (tossed about) in the fearful sea of *Samsara*, the one Supreme resort is the wise who, serene in mind, realise Brahman, just as a well-built vessel is to those that are sinking in water.

33. Surely food is life to living beings: I am the shelter to the afflicted; Dharma is wealth to men in the other world; and so the wise are the shelter of those who are afraid of the *Samsara* here below.

34. The wise bestow the eyes (internal); the sun having risen bestows but one external eye: the gods, the righteous and Atman that is Myself are one's good relations.

35. Thereupon, thus realising the virtue of association with the righteous, rid of his longing for Urvasi's region (presence) and free from all attachments, Pururavas went about this earth, finding delight in Atman.

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34. *The gods etc.* D. The gods, the righteous full of wisdom and Myself, are the relations, (nay) father and mother.

V. The righteous and the gods are to be worshipped like one's Kith and Kin; for they are like Myself.

35. D. Then having thus reasoned out, the son of Ila and, rid etc.

ADHYAYA 27.

For the purposes of the yoga of active service (worship) different images and the method of worship described.

1. Uddhava said:— O Lord, pray explain to me the yoga of active service which consists in worshipping and propitiating Thee. Who among the satvatas, O Lord of satvatas, worship Thee, for what purpose and in what manner?

2. Sages like Narada, the glorious Vyasa, Angirasa's son (Brihaspati), the Acharya, say that this course is specially efficacious for men for the attainment of Moksha.

3. & 4. What flowed from Thy lotus-like lips, what the worshipful Brahma taught to his sons, Bhrigu and others, what the worshipful Siva imparted to his consort, Parvati, that indeed is common for men of all the three Varnas and Asramas and I think it is the best course, even for women and Sudras, O Lord that protectest us.

5. O Pundarikaksha, this is the means of untieing the knot of *karma*. May Thou be pleased to explain that to me devoted to Thee and attached to Thee, O Lord of lords.

6. The Lord said:— Indeed, of endless extent is the karmakanda, the courses of practice are infinite, O Uddhava: I shall describe it succintly and regularly from the beginning.

7. The method of worshipping Me is threefold as Vedic, Tantric and Mixed of both; and of the three every one should worship Me by the one method which he chooses.

8. How, on being initiated as the twice-born according to the rules laid down for him, a person ought to worship Me with devotion and faith, do thou know from Me.

9. In an image, on the bare ground, in fire, in the sun, in the sun, in water, in the heart, or in a brahmin, he should with sincerity and devotion and with the necessary articles worship Me, his preceptor (father).

10. Having cleansed his teeth he should first bathe for the purity of the body. Bathing should be done with both mantras,

3. *Note*. D. Rishis and the gods like Siva are said to have taught conflicting theories; still Siva too has urged as true and acceptable what is taught here.

9. *Bare ground*. V. In the Chakrabja mandala and the like.

Vedic and Tantric, by washing himself with earth and other things.

11. Sandhya-worship and other duties are My clear commandments taught through the Veda: according to those rules and with the purest purpose (all thoughts directed to Me) he should perform My worship, which purifies karma, i. e., lifts him up from the sphere of karma.

12. An image may be made of stone or wood or metal or mortar or sand, or a picture, or formed in the mind or carved out of jewels (crystals); thus the image is said to be of eight kinds.

13. The image, i. e., abode of the Supreme Spirit to be installed is of two kinds as immovable and movable: in the case of the immovable image, O Uddhava, Udvasa and Avahana, i. e., evoking and invoking are not to be made for the purpose of worship.

14. In the case of the movable image there is an option, but on the bare ground both should be done: bathing should be done in the case of the images which are not made of mortar, pictures and only sprinkling is admissible in these.

15. In images and other representations My worship must be performed with worthy and excellent articles, and a sincere votary may worship Me with whatever he can find or even merely by his mental attitude (and thoughts).

16. O Uddhava, only in the case of an image, the course of bathing and decoration with ornaments is highly desirable; on the bare ground the contemplation of Tattvas; in the case of fire, offerings soaked in ghee.

17. In the sun, worship with prayers and offerings is most acceptable to the Deity; in water with water, flowers etc., and whatever is offered to Me, with faith, by a votary is most pleasing to Me, even if it be mere water.

11. *Purest.* D. Purifying.

13. V. *Note.* Except the mental, the other seven kinds of images differ as movable and immovable.

(1) By the term Jiva the mental image is to be taken and by 'Pratishta', the other immovable images.

(2) Or both the terms mean "the Lord's image is (in) the heart which is the place for the Jiva.

15. *By...attitude.* D. By means of articles created by the mind. Devotion is necessary in all cases; and knowledge and contemplation are more efficacious.

16. *Tattvas.* V. Twenty-five by uttering the 25 letters from Ka to Ma.

D. The Tattva—i. e., Hari - (or Tattvas i. e., Prana, Sraddha and other deities.)

18. What one not devoted to Me may offer, abundant as it may be, does not secure one My grace; what needs then be said of the offerings like sandal, burning frankincense, flowers, lights, rice, and so on?

19. He should bathe, collect all the required articles, arrange his seat of darbha, the blades pointing to the east, sit facing east or north (or facing the image) and worship Me in the image in front of him.

20. Having contemplated the Tattvas or the principles and the deities presiding over them in the several members of his own body and also in the respective parts of the image he should touch it with his hand (and clean it by removing the flowers and other things offered on the previous day) and duly arrange a *Kalasa* and a vessel of water for sprinkling.

21. With this water he should sprinkle the shrine, the articles of worship and himself and also three vessels and fill these with the water in the Kalasa, and also with the several articles of worship.

22. The worshipper should, for the purposes of Padya, Arghya and Achamana, pronounce over the three vessels the mantras called Hridaya (heart), Shrishan (head), Sikha (the locks) and Gayatri.

23. Then in his own body cleansed by Vayu and Agni he should contemplate the subtle Amsa of Paramatman contemplated by Siddhas as the summit of Nada, i. e., the Supreme Being in the lotus of the heart.

24. Having worshipped Me in his own body pervaded by that Amsa which is (contemplated as) Atman, and being full of that presence, he should invoke My presence firmly into the images and perform the Nyasa and worship Me.

20. D. Kalasa - contains the water for bathing the Deity and the other vessel for flowers and other things.

22. D. The worshipper versed in mantras should etc.

23. *Nada.* V. The accented last portion of the sacred syllable.

D. *Note.* Paramatman is said to be at the end of Nada, for He is not comprehensively described by words.

24. V. *That Amsa which is Atman.* Himself etc.

D. In the body filled with the presence of the Lord's ray eternally omnipresent, he should realise Him and by intense contemplation be absorbed (as it were in Him) without any other thought and invoke etc.

Note. Throughout, the Jiva ought to realise his complete dependence on the Lord.

25. & 26. Let him construct (mentally) a seat for Me with Dharma and other dieties for its various parts attended by the Saktis and on the seat a lotus of eight petals beautiful with its pericarp and filaments and according to the rules both of the Tantra and the Veda, offer Padya, Achamana, fruits, flowers and the like and also other attentions such as fanning etc., so that he may secure both the enjoyments of life here and the final beatitude hereafter.

27. Chakra, Sankha, Gada, Sword, Bow, Plough, Pestle, Kaustubha, Vanamala, Srivatsa—these also he should duly worship (by the side of Hari).

28. & 29. Nanda, Sunanda, Garuda, Prachanda, Chanda, Mahabala and Bala, Kumuda and Kumudekshana, Durga, Vinayaka, Vyasa, Vishvaksena, Preceptors and the gods—these (attendants and others) also he should worship with sprinkling of water and other processes in their respective places, all facing the worshipper, (contemplating them as well-disposed towards him).

30. If there be sufficient wealth, images should be daily bathed with mantras and with water made fragrant with sandal *useera*, camphor, (Kashmere) saffron and Aguru;

31. By reciting the Rigveda passages beginning with the word Suvarnam, *Gharma* and another mantra called Mahapurusha Vidya and with Purusha Sukta and passages of Samaveda called Neerajana;

32. With cloths, with sacred thread, ornaments, garlands of leaves, sandal pigments, My devotee should, with propriety and with intense love, adorn Me.

33. With sincere solicitude and faith the worshipper should offer Me Padya, Achamana, Sandal, flowers, Akshatas, scented fumes, lights and presents of fine articles;

34. If he has the means, sugar and milk preparations, ghee and butter, cakes and pastes and sweet-meats, puddings of wheat-flower, curd and dholl should be offered to Me.

25. *Saktis.* Vimala and others (nine).

26. *A lotus.* D. In which Prakriti is present.

31. D. By reciting Vishnu Sukta, Gharmasukta, Jitante stotra, Purusha Sukta, Samudra Sukta, Pavamana Sukta and others such as 'Rudro Jayne etc.'

35. Oil bath, shampooing, mirror, the cleansing of teeth, bathing, food, music, dance, and the like should be arranged at every Full Moon and New moon or even every day.

36. In a receptacle formed (pit dug) in the earth, sufficiently deep in the middle, with zone-like constructions and platforms about it, as laid down in the rules, he should place fire and when it is well-kindled, he should collect it with his own hand.

37. Having according to rules placed the sacred grass and sprinkled with water all the four sides and having performed a process called Anvadhana, i. e., placing the sacred fuel and other things, and placed to the north of fire, the articles to be offered and sprinkled them with a spoon of water from the consecrated vessel, he should contemplate Me in the fire.

38 to 40. He should contemplate Me, as brilliant as melting gold, armed with *Sankha*, *Chakra*, *Gada* and *Padma*, in the four beautiful arms, having a happy and delightful countenance, clad in cloths of golden hue like the pollen of lotus flowers, and adorned with a brilliant crown, with bracelets, zones and beautiful Angada, with Srivatsa mark on the chest and radiant Kaustubha-jewel and with Vanamala and, having worshipped the pieces of fuel sprinkled with ghee he should into the fire pour the two offerings of ghee called Aghara and also other offerings soaked in ghee.

41. He should pour the offerings into the fire with the Moola mantra and portions of the offering with the sixteen verses and according to custom, the learned man ought to pour duly offerings also to Dharma and other dieties, and (then) *svishtakrit offering* to Agni.

42. Having finished the worship and (in front of the image) made his obeisance, he should worship the attendant deities, with the offerings and repeat the *Mulamantra* contemplating the perfect Brahman who is Narayana.

43. & 44. Having offered Achamana he should offer the remnants to Vishvaksena; then he should offer spices, betel leaves and other things of good smell that make the mouth grateful, sing songs of praise, describe My qualities, dance and imitate some of My acts, and listening to and telling My stories he should for a while

43. *Thing...grateful.* D. Things such as Chamara and fan.

44. *For a while.* D. Blissfully spend all his time.

remain in that blissful state.

45. In songs and hymns of various forms found in the Puranas or composed in the common language of the people he should offer his praises and bow to Me, falling prostrate like a stick, saying 'May Thou be pleased, O Almighty One'.

46. Having placed his head on My feet and with both his arms stretched out and his hands joined, he should pray thus:— O Lord, protect me that afraid of the sea of ghosts and Mrityu (Death) have sought Thee.

47. Having devoutly placed (on his head) some of the flowers and other things offered to Me, he should evoke from the image, if fit to be evoked, and contemplate, the light as becoming absorbed in the Supreme Light.

48. When and where thou hast faith, there (earnestly) worship Me; for in all beings as well as in one's own self I am present, being the Atman of all.

49. The man who worships Me in these courses of active Yoga taught in the Vedas and Tantras, secures at My hands the desired attainments here as well as there.

50. Having installed My image he should cause a strong house or temple to be built, raise flower-gardens of beautiful descriptions and make endowments for the due performance of daily worship and for processions and festivals.

51. He who, for continued worship both on great occasions and every day, provides lands, markets, cities and villages, would attain to that state in Mukti in which he enjoys the lordly blessings like Myself.

52. He attains to the position of an emperor by installing Me, and the dominion of all the three worlds by constructing a temple, by worship and attentions the region of Brahma and by all the three kinds of service he attains to a state of equality with Me (of everlasting blissfulness unassailed by misery).

53. By the course of disinterested devotion the worshipper directly attains to Me. He who worships Me in this manner develops perfect devotion towards Me.

53. D. *Note.* Not only he who builds temples and provides them with everything but also he who worships at home without worldly desires, develops his devotion and and attains Mukti.

54. He who deprives the dieties or Brahmins of the endowments made to them by himself or by others, is certain to live an eater of worms for a million years.

55. What attainment awaits the worker, awaits also his helper, his director, and him who gladly appreciates him, since they all do their part, and in the other world, every one's share in the fruits being as large as his contribution is here.

ADHYAYA 28.

Gnana Yoga is briefly recapitulated.

1. The Lord said:— Seeing that the whole Universe is comprised of one Paramatman (as may be observed) through Purusha and Prakriti, one ought not to praise or condemn the natural disposition and actions of another.

2. He who praises and censures another's natural disposition and actions, falls, as having attachments to what is unreal, from his purpose (of acquiring wisdom).

3. When the senses, the product of Tejas (Rajasa - Ahankara) are overpowered with sleep, the Jiva in the body is subiect to Maya (illusions), (gradually) loses his understanding and attains to death (death-like sleep): similarly does the man who perceives difference between things.

1. V. One should see that the Universe is the body of the One Atman, i. e., Myself the Antaryamin; and also that Universe consists of Prakriti and Purusha; one etc.

D. One ought not to praise but condemn the nature and actions of the enemy (one who would not see Brahman to be different from the Jiva); further one ought to praise but never to condemn the holy actions of the wise man devoted to Paramatman and quite distinct from all worldly creatures; for one should see that the Universe along with the intelligent Prakriti (Sri) and Hiranyagarbha is pervaded by the *One* Paramatman.

2. *As...unreal.* V. As being attached to the body mistaking it to be his own self.

D. (On the other hand) he who praises the nature and actions of the enemy, and condemns those of the worthy devotee of the Lord, becomes confirmed in wrong notions and falls down (into hell).

3. V. When the attachment to the body as self, as the result of Taijasa-Ahankara, is promoted by sleep, i. e., Avidya i. e., absence of the perception of their distinct nature, the Jiva in the body loses his discernment and becomes obscured in the subtle Prakriti as if in death and attached to various bodies which are all regarded as self.

3. *Is subject to etc.* D. Goes to (ordinary) sleep and experiences Maya, i. e., dream visions, or when overtaken by deeper sleep, he goes to death; for that mind charged with various experiences is known to afford a view of many things in dreams, (then it is not strange that it does so infinitely in the waking and other states).

4. Of the unreal duality what is and how far is it, auspicious or inauspicious? What is uttered with the tongue as well as what is fancied in the mind is (indeed) unreal.

5. Even unreal things like reflections, echoes, illusory objects, seem to make an impression; similarly the body and other things become the cause of fear till they are destroyed (i. e., withdrawn into the one existence).

6. It is the Almighty Atman that is created into this or creates this, that is protected, or protects, being the Atman of all, that is withdrawn or withdraws.

7. Therefore of Atman's existence there is no proof other than that of being created, protected or withdrawn; this three-fold appearance in Atman is proved baseless; therefore know this to be the product of the three gunas and as instituted by Maya.

4. *Of the unreal duality.* V. Of the body which does not always remain in the same state and becomes different and many in kind, what body, to what extent, is good or bad, be it the body of a celestial or of a worm, all being mere modification of Prakriti? What is called celestial and the like or what is regarded self, is all unreal, for the body is not a celestial or Atman.

D. What good or bad, or what extent of it could accrue to that Jiva who is full of wrong notions and does not know the eternal almighty and absolute Lord? All blessings uttered or intended and thought of by the great and good would certainly prove fruitless to him.

5. V. A shadow, an echo or a dream vision, having no real existence, becomes the cause of fear (when taken for a demon, the voice of a wild beast), or a fact of the wakeful state; similarly......till the dissolution of the creation of Prakriti.

D. Shadows, mists and lenses, really powerless as they are, are seen to produce some effect; similarly the body and other environments do produce some effect, hope or fear, to the wicked Jivas till they go into the dark hell.

6. V. *Note.* Here Paramatman is shown to be the material cause of the Universe — (*Atman* - Paramatman); this idea is brought out by the passive construction.

D. Being almighty, Paramatman, (and no other), creates, protects and dissolves this Universe, the absolute Lord of all, of His own will creates Himself into various forms, maintains Himself, (i. e., remains among mortals) for a period as He chooses, and withdraws His rays into Himself - Hence the Universe is no illusion or hallucination.

7. V. As no other independent cause exists, or as Brahman being the material cause, remains as the Universe, no other independent cause is proved to exist; the notion or question of Paramatman's being the Samavayi, the Asamavayi or the Nimitta (efficient) cause is ill-founded, therefore...... Maya (Prakriti the Lord's will).

D. Therefore (i. e.,) on the strength of clear Srutis, no absolute creator other than Atman (Hari) is seen (in the Vedas); (and since He is spoken of as creating Himself, He is not the creature of any other cause); on the other hand the wise see no basis for the notion that He is created, maintained and withdrawn by another; and therefore do thou understand that this three-fold state of the Jiva is brought about by the *gunas* under Hari's will.

8. He who thoroughly realises this, My precept of the highest and clearest *gnana* and *vignana*, does not censure or praise and (only) goes about the world like the sun, (making no difference between things).

9. Having conclusively known through perception, inference, and Sastra and self-realisation that everything having a beginning and an end is unreal, he should pass through this (world), rid of attachments.

10. Uddhava said:— Now the samsara does not indeed belong to Atman the Seer or to the body the seen (the non-intelligent vesture), to whom then does it belong, to the non-Atman (jada) or to the self-luminous Seer Atman?

11. Like fire, Atman is undecaying, destitute of gunas, pure, self-luminous and unobscured by anything, whereas the body is a non-intelligent thing; which of these could be subject to samsara?

12. The Lord said:— So long as there is contact between Atman and the body, the senses and breaths, the samsara is a fact to one who has no discriminating wisdom.

13. Though the thing does not indeed exist, yet the samsara does not vanish to him who is thinking of the objects, like evil experiences in the dreaming state.

14. The state of dream brings many evil experiences to the one that is not wakeful; but it cannot likewise tend to delusion, of one that is wide awake.

15. Grief, joy, fear, anger, covetousness, confusion, longing

9. *Unreal.* V. Dependent and different from Atman.

D. By itself powerless and dependent.

Everything...end. D. The product of the gunas.

10—12. *Atman.* V. Jiva.

10—11. *Atman.* D. Paramatman.

12. *Atman.* D. The Jiva.

13. *The thing.* V. The form of a celestial, a mortal etc.

Note. In dreams; there is a dream-body which the Jiva regards as his self, hence the experiences.

13. D. Though no purpose (worth considering) exists; yet etc.

Note. The deep-rooted tendencies of the wakeful state make the Jiva think of objects in the state of dream also.

14. V. *Note.* When awake, he forgets the dream body and ceases to have attachments. Similarly, on the dawn of wisdom he is rid of attachments and the mistake of identifying the body with self.

D. *Note.* The Samsara is productive of misery only to the ignorant, but not to the wise; for "only to him who has not risen from the state of dreaming, sleep brings many evil experiences, but it does not lead him to delusion when he has risen from sleep.

and other moods, birth and death, are seen in relation to Ahankara, but not to Atman.

16. Full of attachments to the body, the senses, breaths and the mind,—Atman himself abiding in them is the Jiva; that Jiva having a body constituted of gunas and karma and known variously as Sutra, Mahat, etc., under the power of Kala or Iswara runs about in Samsara.

17. This baseless, seeming plurality of forms, called (Ahankara imbedded in) the mind, speech, breath and body, the sage should cut off by means of contemplation and with the sharp sword of wisdom, and go about the world without any thirst for objects.

18. Discrimination is wisdom and the means thereof are the *Veda* and *Sastra*, *Tapas* (one's own duties), direct perception (realisation), tradition, precept and inference, what absolute thing exists in the beginning and at the end of this (Universe) is the

15. *Are seen etc.* D. Are seen to affect the Jiva owing to his relation to Ahankara; but they are not in the essential nature of the Jiva. Naturally then they cannot at all find place in the Supreme Being who has no attachments.

16. V. The Jiva is full of...the mind, hence he is a cause of Samsara as the agent of Karma; Antaratman or Paramatman is also a cause as the dispenser of the fruits of Karma, the Satva and the other gunas and Karma and forms are like a body under His control.

Sutra. Mahat is so called as being the main source of all creations, commencing with Ahankara.

D. Presiding over bodies, senses, breaths and minds abiding in all and receiving everything, and having a body produced by the gunas and Karma variously sung in the Sastra as Sutra Mahat, and so on under the control of Durga, the Jiva or Hiranyagarbha, too, drifts through Samsara - (naturally then other Jivas are subject to the experiences of Samsara).

17. V. This root of Samsara, viz., the Karma wrought by the mind, speech etc., the sage should so cut off as to eradicate it with the sword of knowledge sharpened by intensely devout worship and contemplation and goes about etc.

D. The *Muni* (i. e., one able to contemplate Him without interruption) cuts off the ignorance, the cause of Samsara, with the knife of wisdom sharpened by the intensely devout prayers to Lord and rid of all thirst for it, goes etc.

18. V. *Note.* Discrimination, the Veda, etc., the means, are spoken of as knowledge, the effect. *Discrimination* is to see how Atman is distinct from Paramatman; *perception* is identifying the body as Atman; *this.* this body - *absolute thing* - Atman not invested with a body - *and that alone etc.* and only the time when the Lord wills it, is the cause that invests Atman with a body.

D. Here is shown how wisdom becomes sufficiently keen. "Do thou know that Brahman is perfect wisdom, independent both in the beginning and at the end of this Universe, Kala (i. e., perfect in every excellence and one that ripens the fruit) the efficient cause, the one unchanging truth in the middle also and distinct from everything else, the one guide to the final goal, the object of contemplation of all, present in every sense and organ, handed down by

thing that exists in the middle also, and that alone is Kala, the giver of light and the cause.

19. Just as gold wrought into fine forms exists before and after its modifications and also the same gold in the middle is spoken of under various names, similarly Aham is the same at the beginning, at the end and in the middle of the Universe.

20. The *Vignana* (mind) subject to the three states and the three gunas appearing as the cause (Adhyatman), the effect (Adhibutam and the doer (Adhidaivam), make the Universe; and only that one thing is real, in relation to which, the fourth (general principle of consciousness), this (three-fold world) exists, and which exists separated in the state of *Samadhi.*

21. What does not exist before or after, has no existence in the middle also, except in name. For that alone may (be said to) exist, by which anything is produced or made manifest and this is My view.

precepts and made known to others on the strength of the Vedas and other authorities.

19. V. Just as purified gold etc.

Note. In the intermediate state, Aham like gold mixed with other metals, passes for pure Aham, though mixed up with the body.

D. This illustrates that Hari is the unlimited, almighty and independent Lord before creation, during the existence and after the dissolution of, the Universe.

Note. Gold is always spoken of as gold, when it is by itself or when it covers anything else, as a gold car, a gold conch and its importance being always recognised, so also is the almighty and independent Lord, the Antaryamin of all creatures, spoken of with due regard to His importance.

20. V. Beloved Uddhava! This Vignana is connected with three states, of the three gunas which constitute (1) the senses and organs, (2) the body and (3) Ahankara, the cause of attachments. This exists or ceases to exist as the fourth principle is or is not present; and that principle alone is real and that is pure Atman.

D. Here also is shown that Hari is the absolutely independent Supreme Being.

Beloved Uddhava! This, i. e., Brahman is Vignana (wisdom untouched by defects), leads Jivas to the three different goals (Moksha, Samsara and hell); by the force of the will of the omniscient Lord who is the *fourth, i. e.,* beyond the sphere of the sleep and other states, the three gunas and all other things do or do not come into existence; only that pure Supreme Being exists eternally independent, is of infinite wisdom, is the Almighty Ruler (the three gunas, the material cause of *Mahat Ahankara* and other creations, the body and the like, and the efficient causes as Time, Karma, etc.

21. V. The body which before its birth or after its fall is not Atman, is not Atman in the intermediate state, too. What is proved by unmistakable authority as existing before and after the body, i. e., the real entity of Atman can be the eternal and unchanging Being; and this is My view.

D. Whatever is not independent before creation, after dissolution and in the middle, or is produced by another and depends upon another for its existence and other conditions - is independent only in name; therefore that Para Brahman alone is in truth the Supreme independent existence.

22. The whole world of modification, i. e., this creation of Rajoguna, seems to exist though it does not: but Brahman is self-existent, and is that which throws light (on other things): hence it is Brahman that appears through various wonderful modifications, viz., the senses, their objects and the mind (and also the deities presiding over them).

23. Thus (by means of Veda, tapas etc.,) and other means of discrimination and by getting rid of the notion that the Universe is Atman and through the grace of a deeply wise preceptor, man should cut off his doubt and withdraw himself from all the Indriyas thirsting after objects and quietly remain rejoiced in his own essential blissful nature.

24. For Atman is neither the body made of earth, nor the senses, nor the deities, nor the breath, nor the air, nor water, nor fire, nor the mind nourished with food, nor Intellect, nor the heart, nor Ahankara, nor the sky, nor the earth, nor the objects of the senses, nor Prakriti.

25. For one who has very clearly and distinctly realised My nature, what benefit is there to be derived from the control of all

22. V. This modification of Prakriti, i. e., the creation of Rajoguna i. e., the gross body does not naturally find place in Atman, still it seems to be; Brahman i. e., the pure Jiva in his essential state is self-luminous (conscious being), and hence he shines to be, having cast off the creation; but Brahman i. e., Prakriti appears in wonderful forms as the senses and organs and the objects.

D. This universe, subject to modification and produced through *Rajoguna*, though it has no independent existence, seems to have it (in the view of the ignorant); for the self-luminous Brahman is evident as the one independent Supreme Being (to the wise); and on Him depends for its existence the wonderful work of Mula Prakriti the senses and organs; the sense-objects' the Jiva, and the deities presiding over them.

23. V. Thus by conclusive ideas of clearly distinguishing Brahman from Prakriti and Purusha and by thorough conviction powerful enough to see that Atman is not the body, Indriyas, etc., the wise man should cut off the delusion of independent existence of the body, mind etc., be rejoiced in the blissful state of realising himself as under the control of Brahman and to shun association with all that are full of worldly desires.

23. D. Thus by the force of circumstances supported by the conviction of the Lord's absolutely distinct nature, and of seeing how any other thing cannot be Brahman, the wise man should eradicate the doubt in his mind, turn away from all the objects of desire and remain rejoiced in his own blissful nature.

24. V. The senses called Devas, (deities), ...the earth, because they are one and all the modifications of Prakriti.

D. *Atman*. Paramatman. *the breath*. Mukhya-Prana...nor the mind. nor the entire principle of Prithivi, nor the physical mind nor the essential faculty...the sky nor any function as seeing, nor the claim of ownership equally in all things.

25. *Distinctly realised etc.* V. Realised his own nature as resting on My support and as distinct from Prakriti.

D. To the Almighty Lord whose nature

the senses constituted of the three gunas or what loss befalls him whose senses are given to distraction. For how is the sun affected by the clouds that gather together (about him) or that become dispersed from his presence?

26. Just as the sky is not affected by the qualities of the air, fire, water, and earth, or by those of the seasons that come and go, so also the imperishable Perfect Being higher than Ahankara (unchanging eternal principal of Atman involved in the notion of Aham) (V. is not touched by the dirt of Satva, Rajas and Tamas which are the causes of samsara (or which lead to mistaking the body for Atman V.)

27. Still, endeavour should be made to shun attachment (Prakriti V.) to the objects created by Maya, until, with the powerful weapon of intense devotion to Me, Rajoguna that confounds the mind is completely cut out.

28. Just as a disease not properly treated with medicines again and again begins to grow and afflict men, so the mind, full of karma produced by passions which are not completely burnt out and full of attachments to everything, brings about the fall of one who has not properly attained wisdom.

29. Imperfect yogins who fall from their Yogic path on account of interruptions caused by the celestials in the form of men (relations, pupils etc.) do again pursue that yogic course by virtue of the impulse of previous exercise, but they do not take to

is eternally untouched by the senses and their objects, there is no advantage to arise from the well-controlled senses, or no disadvantage from the distracted senses of those whose mind is attracted by Sabda and other objects; for the sun has nothing to gain when the clouds gather about him, and nothing when they disperse.

26. D. Just as...and earth, or by those of the bodies and other products of the Bhutas, so also the perfect Brahman far higher than, and distinct from, the *gunas* is untouched by...Samsara (and by the defects produced by them, i. e., by likes, dislikes, etc.

27. D. Though no good or bad affects Paramatman; endeavour...until, under the force of intense devotion to Me, Rajas and Tamas and the sin caused by them is destroyed.

28. *Induced...out.* V. Not easy to get rid of like ill-prepared decoction.

The mind etc. V. The mind full of attachments to everything leads to a fall him who is not pursueing the right course and whose Karma is like unto ill-prepared decoction difficult to be abandoned.

D. *Makes him fall.* From the course of contemplating Hari.

29. V. Imperfect yogins who are interrupted by worldly men prompted by the celestials and do not again take to the yogic course under the force of the implanted attachment to objects, but they take to... Karma.

Caused by...pupils. D. Of Adhidaivika, Adhyatmika and Adhibhutika.

the extensive course of Karma.

30. It is this body quite distinct from the wise (Jiva) that, till its fall, does any act like eating or under goes any changes impelled by some force (previous) tendencies and other causes; so thinking the wise man, though still in the body, is free from the thirst for objects as he has realised essential bliss.

31. He who has fixed (all) his thought on Atman ceases to be conscious of the body whether sitting, going, lying down, passing urine, chewing the food, or in any other natural activity (such as seeing or touching).

32. If at all he perceives as existing any object of the senses (naturally turned to external things) and if it is disproved by reasoning, the wise man does not think it to be real, just as a man having risen from a dream does not think the vanishing vision to be real.

33. What environments, the effect of nescience and wonderfully wrought by the gunas and karma, were not at first (i. e., while in bondage) perceived distinct from Atman disappears in the light of wisdom: therefore Atman is neither perceived nor forgotten.

34. Just as the appearance of the sun would dispel only from the eyes of men the darkness that interrupts, but does not create, any thing new (any object) that did not exist before, so also a

30. V. Till the body falls, the creature does Karma and, is forced to do by some other, but he who understands the evil effect of attachments, though still etc.,...bliss.

D. The good yogin (who has so fallen) evidently does Karma and he is made to do by some one (i. e., Hari) and he who has attained wisdom and is alive to all this though...bliss, through Hari's grace.

31. *Note.* This verse describes the *asampragnata Samadhi* of the Yogin, when he sees all activity centred in Paramatman and his own absolutely dependent nature.

In any...activity. D. In any agreeable or disagreeable condition.

32. *By reasoning.* V. By the fact that the worldly things are perishable.

D. By many a circumstance like birth, destruction, etc., whereby the things are seen to be dependent and non-eternal.

To be real. D. To be an independent and absolute existence.

33. V. Before the dawn of wisdom, the body variously and wonderfully wrought by the gunas and Karma, as well as the mistaking of the body for Atman, through ignorance were not perceived as distinct from Atman; and all that mistake is removed on directly seeing Me, and Atman is no longer regarded as the body; nor as subject to destruction.

33. D. At first the Jiva is full of ignorance in respect of Paramatman, His excellent attributes and wonderful work of various descriptions, and it is due to want of discriminating power; (however), dear Uddhava, that ignorance is dispelled by repeated endeavours to contemplate and realise the Lord's nature, excellent qualities and work; thereafter, that ignorance does not again assail the Jiva; nor is Paramatman lost sight of.

34. *But...before.* V. But does not re-institute darkness.

D. *Note.* Only the ignorance on the

thorough perception of Myself destroys the darkness investing the reason of the man.

35. This Atman is by Himself Light, unborn, immeasurable, infinite by time and place, and infinite consciousness, one without a second, surpassing the range of words, impelled by whom the tongue and breaths do their functions.

36. The delusion of the mind lasts only so long as there is the notion of difference in the absolute, for that delusion has to depend upon nothing other than that Atman.

37. The view of those who are conceited as wise men that this duality perceived through names and forms and made of the five Bhutas is a proved reality and that in the Vedanta it is only a matter of mere compliments to the sacrificer (to say that Atman is Brahman — this view is not held by those that know the truth), though nothing real is at the bottom.

38. If the body of a yogin who is not ripe in his exercise is rendered unfit by (disease and other) obstacles that may rise up, the following is the course of remedy.

part of the Jiva is removed, and there is nothing new wrought in Myself.

Thorough perception. D. Perception strengthened with renunciation and other means.

35. *Atman* V. Pure Jiva-Atman. *Immeasurable etc.* Not possible to be known by the senses and other means, of limited understanding, capable of cognising all things, of one homogenous nature, rid of physical body, beyond the range etc.

D. Paramatman (Myself) is perfect light, the unborn one, incomprehensible, omniscient, all-blissful, individual, absolutely Supreme, where words get stopped, and impelled by whom all the functions of speech come into being and find their use.

36. *In the absolute.* V. In Atman of pure consciousness, the difference with reference to the body and its conditions.

That Atman. V. That Atman in whom the modifications of Prakriti do not find place.

There is etc. D. Thoughts contrary to Pramanas arise in it and the Jiva does not see how his dependent (and limited) nature is eternal and permanent and how he absolutely rests on the support of the Independent eternally blessed Paramatman.

37. V. (The delusion of the mind includes that) also the view whatever is known by name and form, the body of five Bhutas together with various purposes such as *swarga*, is real and that he is a god, he is stout and so on,—both these are in the view of the conceited only a matter of words (praise).

D. The universe which is known in terms of names and forms, constituted of the five Bhutas and thought of in the light of the five defferentiating points, does not vanish before the knowledge of Advaitic position, but it remains a reality, and this is no baseless talk; on the other hand, this is a statement of unqualified truth; for men of real wisdom realise both the Jiva and Paramatman.

38. *The body.* D. The course of exercise.

rise up. rise up at the time of Practice.

39. He should by yogic concentration (Soma and Surya) burn some and some with special forms of posture added to it (Vayudharana) and some others by tapas (self-denial), mantras and herbs (as the case may require).

40. — Some by intensely contemplating Me, by singing My names and the like or by waiting upon masters of yoga, he should gradually overcome the obstacles that lead to evil results.

41. Some endeavour to keep this body itself very healthy and always in youthful condition by various practices and expedients and then begin the practice of yoga for the attainment of powers.

42. But that course is not indeed fit for the attention of the wise; for the pains taken for it are in vain; for the body has after all an end like the fruit of a tree.

43. If the body of any one who daily practises yoga should become strong, he should not still believe that it would be permanent (set any value on it); therefore the wise man should (rather) give up that yoga and devote himself to Me.

44. The yogin who, depending upon Me, follows this course of yoga, may not be interrupted by obstacles if he, rid of desires, realises the bliss of his own self.

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39. D. *Yogadharana* or *concentration*. the constant practice of *Yamas* and *Niyamas*.

40. *Gradually*. V. & D. By good (auspicious) expedients.

41. *Begin...yoga*. D. Employ the mind.

43. D. If the contemplation of the Lord is an elixir to the Yogin's body, he should give it his sincere attention, but not to any other expedient as herbs if he is devoted to Me.

44. *Realises...self*. V. Realises his own essential bliss which is one with that of the Lord and His gift.

ADHYAYA 29.

Bhakti yoga already described-briefly recapitulated. Uddhava goes to Badarikasrama.

1. Uddhava said:— I think that this course of yoga is very impracticable for one that has not controlled his mind; therefore, O Achyuta, be pleased to tell me clearly how the person could without difficulty accomplish his purpose.

2. Mostly, O Pundarikaksha, Yogins who try to concentrate their mind are put to great sufferings in their attempt to control it and, unable to gain serenity (of mind), grow despondent.

3. Therefore, O Pundarikaksha, Hamsas, i. e., those who can discriminate the essence from the chaff would easily and certainly resort to Thy lotus-like feet that yield heavenly bliss: but they are interrupted by Thy Maya who are proud of yoga practices, O Lord of the Universe; and these Thy devotees are not interrupted by Thy Maya and are therefore not touched by pride on account of their yoga practices.

4. What wonder is there, O Achyuta, O friend of all, in that Thou placest Thyself in the hands of Thy servants who resort to none else than Thyself for shelter, for Thou as Sri Rama chosest of Thine own accord to make friendship with brutes (monkeys), though Thou art the Lord of the Universe at whose feet the great Rulers like Brahma prostrate themselves, their splendid crowns striking against the board under them (feet).

5. Who, distinctly conscious of Thy gracious help, could possibly abandon Thee that art the director of every self, most beloved and Supreme Ruler and the granteor of all the wishes of Thy dependents? Or what is it that could not be attained by us who

2. D. Mostly the mind of a yogin who is trying to concentrate it, being subjected to severe trial by silence and control becomes lost (utterly incapable for want of serenity.

3. *But they are etc.* D. And being wise they are not interrupted by Thy Maya, i. e., Ahankara and the like.

4. *As Sree Rama...Monkeys.* V. (also) as Sri Krishna...brutes attracted in Brindavana by Thy music.

D. O Achyuta, O Friend of all, seeing that Thou conferest Thy servants who... shelter it is no wonder in Thee who exhibited Thyself at Gokula among cowherds (to shower Thy grace on them) that Thou doest so in the case of Thy devotees.

5. *Or for etc.* V. ,That would make him forget Atman.

The director...Ruler. D. Beloved of all Jivas. *wishes.* D. purpose.

worship and bathe in the dust of Thy feet? Who would accept something like Swarga for the sake of the pleasures there which would in the next step make him forget Thee? (Who would resort to any other deity for the sake of lordly fortune or for the forgetting of Samsara, i. e., Moksha)?

6. Even through a long life of a Brahma, the wise that realise Thee, remember Thy grace and, overful of joy, O Lord, cannot at all repay their debt, for Thou drivest away all the evil of creatures, Thyself being present as the preceptor on the outside and as Antaryamin within and revealest Thyself unto them, (therefore they resign themselves only unto Thee).

7. Sri Suka said:— Thus requested by Uddhava with a heart of exceeding love, the Lord to whom the world is a toy, who through His powers, Satva, Rajas, etc., assumes three forms as Brahma, Vishnu and Siva and is the Supreme Lord, winningly smiled and affectionately spoke (thus).

8. The Lord said:— I am glad; I shall tell thee of My righteous duties, auspicious and easy to follow, observing which with faith, the mortal man overcomes the samsara (lit. Death), otherwise insurmountable.

9. He should, without hurrying, for My delight (one after another) do all the duties, always remembering Me, devoting his mind and heart to Me, while his self and mind find delight only in My duties.

10. He should dwell in the holy places frequented by the righteous who are My devotees and also do what My devotees do, whether they are the gods, Asuras or men.

D. (*Latter half*) Who would worship some other Deity of dependent existence? He who does this is one that is not conscious of the workings of his own mind, i. e., one that has no sense of what is good and essential. Perhaps, he knows nothing of the Amrita (nectarine) flood of the dust of Thy feet (in fact he is a brute).

6. D. Even Brahma and others full of wisdom who always bow down to Thee and contemplate Thee, cannot at all, O Lord, repay Thee; for Thou abiding in and out of creatures, drivest away all the evil besetting them and as Antaryamin of Brahma who is the Acharya and present in the mind (in his mind) impartest to them true knowledge of Thyself.

7. *His powers.* V. His own Supreme powers of creating, maintaining etc.

To whom...and Siva. D. Who, with his powers of sporting with the Universe, assumers the three forms, called Atma, Antaratma and Paramatma etc.

9. *While...duties.* D. And should get his mind to be rejoiced in My forms (Avataras).

11. Separately or conjointly with others he should conduct for Me festivals on important days, with songs, dances and other splendid arrangements worthy of great kings.

12. He should with a clear heart see Me, the Perfect, present in and out of all beings, limited by no conditions, and all-pervading like the sky and that in his own self.

13 & 14. Therefore, O illustrious one, he is considered a wise man who takes his stand on pure wisdom, thinks all beings to be Myself, treats them with respect, and perceives Me to be the same in a brahmin, a chandala, a thief, one devoted to brahmins, the sun, or a spark of fire, in a cruel or a gentle creature.

15. He who constantly thinks of My nature in all men becomes rid of hatred, envy, scorn for another and Ahankara.

16. Giving no attention to his fellows that laugh in ridicule, forgetting the body and insensible to shame, he should fall prostrate on the ground and bow to all beings down to the dog, the chandala, the cow and the ass.

17. Till this perception of Myself in all creatures is produced, one should in thought, word and deed follow this course of contemplation.

18. To him who contemplates Me in the aforesaid manner everything would appear Brahman by virtue of the knowledge which apprehends only Atman: with that clear perception he gets

11. *Should conduct.* D. Should for the purpose of attaining to Me conduct etc.

12. *No...condition.* V. All pervading, i. e., omnipresent.

Like the sky etc. D. Untouched like the sky by external conditions.

13. *To be Myself.* V. As having no existence separate from Myself and as being connected with Me like a body.

Thinks...Myself. D. Contemplates Me as present in all with the aforesaid powers and all beings as My abode.

15. *My nature.* V. Myself being the Lord and Antaryamin.

Among men, he who constantly contemplates Me, soon develops devotion to Me and attains the blessing of Mukti; (then) Maya, along with Ahankara disappears (leaves him).

16. *And bow.* V. And knowing them to be a member i. e., the body of the Lord, bow etc.

D. The devotee should himself eschew the feeling of shame living in his heart and bow etc.

Note. In the case of chandalas and others, the bowing is mental, in devotion to Antaryamin.

17. *Of Myself.* D. That Vishnu is present in all beings.

18. *Brahman.* V. As inseparably connected like a body with Brahman.

D. As controlled by Brahman.

By virtue of etc. V. And by the knowledge comprehending that relation to Paramatman, he gets etc.

rid of all doubt and becomes able to withdraw himself from everything external.

19. This is the way, most efficacious of all, I think, to regard Me as the One present in all beings, in the activities of their mind, speech and body, (all being devoted to the same end).

20. O dear one, not even a little of (the labour in) My righteous course, even a beginning of it, would be lost: so it has been ordained by Me: for it is a course unaffected by gunas and the desire for blessings.

21. Any piece of labour would, if resigned to Me, the Supreme Being, become My *dharma*, even the useless labour involved in running or crying or lamentation, out of fear or sorrow or the like.

22. It is the most thoughtful step of the discriminating and it is the highest skill of the skilful that man, through this mortal and unreal body, attains unto Me, the one imperishable (unchanging, eternal) Reality.

23. This is the complete compendium expounded to Thee of all the conclusive discourses on Para-Brahman, both in brief and in detail, not in the easy reach of even the gods of satvic nature.

24. Very many times the explanation of wisdom has been imparted to Thee with clear reasoning; he who knows this gets clear of his doubts and becomes fit for release (Moksha).

25. Even he who may commit to memory this My clear and holy exposition of thy question, containing all the secret teaching of the Vedas, attains to the eternal ParaBrahman.

D. By the strength of knowledge and his own power of understanding he sees Achyuta to be Paramatman and to be distinct from all.

20. *Unaffected by gunas etc.* D. Purely leading to Mukti and free from all desire for blessings.

21. Every act of worship, contemplation, or the like dedicated to any other deity, is useless to thee; the labour spent in that direction proves futile like that of a bad policy.

22. *Unreal.* V. Impermanent.

D. Changing.

The most...discriminating etc., D. The conclusive step of those that are of ripe and perfect judgment and it is the quest for the excellent, of those that are bent on it.

24. *Brahma Vada.* Brahma is the wisdom that leads to *Moksha.*

25. V. Even he...thy question, attains to Para Brahman the eternal secret hidden in the Vedantas.

D. He who treasures up in his mind thy well-considered questions and also what I said in answer, as the eternal secret contained in the Vedas, attains to Para Brahman.

26. To him who would fully and sincerely impart this to My votaries and thus convey to his pupils the Vedic precepts, I shall of My own accord reveal Myself.

27. He who from day to day devoutly studies this highly sacred and purifying exposition and makes Me known (to others) in the light of wisdom, would become purified.

28. He who with faith and attention daily hears this and cherishes devotion unto Me, is not bound by karma.

29. O Uddhava, O friend, hast thou well realised Brahman in thy mind? Is thy doubt gone and is the grief that harassed thy heart removed?

30. Thou shouldst not teach this to a hypocrite, to an unbeliever, to a rogue, to one who is not inclined to listen to it, to one who is not My devotee or to one who is given to wicked ways.

31. Thou shouldst teach it only to a person who is free from these defects, who is devoted to brahmins and beloved of them and who is righteous and pious, so that devotion may be produced even in Sudras and women.

32. When this is known, there is nothing more left to be known, for the enquirers; for after the exquisitely sweet nectar is drunk, nothing else is left worth drinking.

33. The whole extent of objects or purposes which men gain by means of knowledge, righteous duties, yoga practices, commerce and ruling power, i e., all the four kinds of purpose, I am Myself to thee.

34. When the mortal has risen above all courses of karma and resigned himself unto Me, I choose to make him the best of men; then he attains immortality and becomes fit to be one Atman with Me.

26. *Brahmadaya.* D. Whose inherited wealth is Vedas (and Brahman described therein).

Of My own accord etc. D. With a gracious will confer on him the power to see Me and reveal Myself unto him.

27. *Showing etc.* V. Seeing Me in the light of growing wisdom.

29. *Brahman.* V. All the means of realising Brahman.

31. *Beloved of them.* V. Loves thee also.

33. D. In respect of knowledge, Karma (observances)...power, men are subject to the same four kinds of delusion as there are purposes for men to know and seek after.

34. *All...Karma.* V. i.e., what do not constitute My worship.

D. When he dedicates to Me all his work and activity and concentrates his mind on Me, realises his limited and dependent nature, I choose to set him on the path to Moksha; and then he becomes fit to attain to immortal state and to Moksha of unmixed blissfulness.

35. Sri Suka said:— When thus the path of yoga was expounded to him, (to attain to supreme nature like unto the Lord), that Uddhava heard the words of the most glorious Lord, folded his hands, with his throat choked with exceeding love and with his eyes flooded with tears, said nothing.

36. Then supporting with courage his heart overwhelmed with love and with feelings of highest regard, folded his hands and touched His lotus-like feet with his head and said to the Yadava Hero.

37. Uddhava said:— The great darkness of delusion that had overtaken me is completely dispelled in Thy presence, O Creator of Brahma, how could cold or darkness or fear affect a person who stands beside the sun?

38. By Thee full of compassion has been once again bestowed on me, Thy servant, the torch of Supreme Wisdom. Who, full of gratitude, would abandon the dust of Thy feet and go to seek shelter under any other?

39. By Thee with the weapon of true knowledge of Atman have been cut off strong cords of my affection to Dasarhas, Vrishnis, Andhakas and Satvatas, which (cords) had been stretched through Thy Maya (will) for the expansion of creation.

40. Salutation to Thee, O great Yogin, pray, so direct me that have fallen at Thy feet, that I may find unfailing delight in Thy lotus-like feet.

41 & 42. The Lord said:— Do thou go, O Uddhava, as commanded by Me to My hermitage called Badari: shake off all evils by the very sight of Alakananda and there be pious by bathing and tasting the water hallowed by contact with My feet, clothe thyself in barks, live on what the forest yields, and be rid of longing for worldly objects and comforts.

43 & 44. Endure all the opposite states like heat and cold, continue in thy straightforward and natural habits and control thy senses, be tranquil, keep thy mind concentrated (on Atman) and, possessed of gnana and vignana, ruminate upon and realise what

37. D. Omit "*or fear*".

38. Indeed, Thy compassion to Me has been vast and the great light of wisdom has been bestowed on Me; who, fnll of etc.

42. *By the sight of*. D: Also by the virtue of wisdom.

44. *The courses...gunas*. D. The three states of *Waking*, Dreaming and Sleep.

thou hast well discussed and learnt from Me: be thou constant in My duties, devoting thy speech and heart to Me: then thou wilt get beyond the courses of the three gunas and attain unto Me, the Supreme.

45. Sri Suka said:— Thus directed by the Lord (of whom the knowledge lifts the Jiva from samsara), Uddhava, though now free from feelings like pleasure and pain, at the moment of leaving him, went round Krishna and placed his head on His feet and with a melting heart moistened His feet with tears.

46. Awe-struck at separation through his love that cannot be given up, unable to leave Him and cast in bewilderment he on that account felt sorely troubled; then bearing on his head the Lord's sandals, and bowing to Him again and again, he started for Badari.

47. Then having enthroned Him in the inmost of his heart the great votary of the Lord reached the great Badarikasrama and having strictly followed the course taught by the One Friend of the Universe, he attained to the state of Hari, as described by Him.

48. He who, with true faith tastes ever so little of this nectar of wisdom which is a sea of blissfulness (i. e., the path of devotion) and which was directly described to His votary by Sri Krishna whose feet are worshipped by the great yogins,—he attains release from samsara, and through his association the world also does.

49. I stand bowing to the First and Perfect Person called Krishna who, the author of the Vedas, has, like the bee, extracted the essence of the Vedas strong with gnana and vignana, to put an end to the samsara and fears of life (old age, disease, etc) and also *extracted* the nectar of the sea and gave them (both) to His devotees and servants to drink.

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45. D. Omit "though now...pain" and "at the moment...him"; at the end add "and tried to go".

46. *He felt...started.* V. Placing the sandals again and again on his head and having bowed to Him, with difficulty he started.

48. *Which is a sea etc.* V. Which is extracted from the sea of Vedantas that declare Brahman as infinite blissfulness.

49. *Of the Vedas, strong etc,* V. From the see of Vedantas that chiefly teach *gnana* and *Vignana* and gave it to His devotees to drink.

D. I bow to that omniscient Purushottoma who, to eradicate the fear of Samsara, gives like the bee to drink to His devotees the nectar of His glories full of the exquisite essence of *Gnana* and *Vignana*, but a petal of the lily of Vedas, the most important part fit to be known and in itself as vast as a sea for the Jivas.

ADHYAYA 30.

The race of Yadavas brought to a close.

1. The king said:— After the great votary Uddhava retired to the forest, what did the glorious Protector of creatures, do at Dwaraka?

2 & 3. When His race was assailed by the curse of brahmins how did the Lord of Yadavas cast off His form that was the delight of all eyes:— the form from which women, having once seen it could not withdraw their eyes, which does not leave the ear it once enters into, which is firmly enthroned in the heart of the righteous, whose splendour (glories), when sung, sweetens the words of the wise and poets and bears them high regard and having seen which on the chariot of Arjuna, warriors that fell on the field attained to a form like His?

4. Rishi said:— Noticing the fearful portents that appeared on the earth and in the mid-air, Krishna said to Yadus that were seated in Sudharma.

5. The Lord said:— O great Yadavas, these mighty and fearful portents are seen over Dwaraka like the flags of Yama! We should not stay here even for a moment.

6. Let women, children and old men leave this and go to Sankhoddhara and we shall go to Prabhasa where the Saraswati flows towards the west.

7. There we shall bathe, piously fast and calmly contemplate and worship the deities with ablutions, pigments and other articles of worship.

8. Having performed auspicious ceremonials we shall also worship the blessed brahmins with gifts of cows, land, gold, cloths, elephants, horses, chariots and houses.

9. This is the way to avert the evil and the best course to secure auspiciousness: to all beings the worship of the gods, brahmins and cows most surely brings prosperity (both in this and the

2. *Cast off...form.* D. Withdrew to the celestial region from the earth, His form etc.

3. *Which does not etc.* D. Whose glory treasured up in the mind of the righteous and wise, having once reached the ear (and entered the mind) does not leave them, whose splendid words give heavenly delight, and being blissful, become the authority to the wise and having seen etc.

other world).

10. All the elderly Yadus heard these words of Krishna, agreed to the proposal, crossed (the sea) in boats and rode in chariots to the holy place of Prabhasa.

11. There, as directed by the glorious Lord, the deity of Yadavas, they performed with intense faith and devotion everything for their complete success and prosperity.

12. Then having lost their sense by force of Providence (the Lord), they there drank the superior beverage, a tasteful liquor called Maireyaka, under which the thinking faculty is completely lost.

13. A great conflict (quarrel) arose among the haughty and proud warriors who were deluded by Krishna's Maya and inebrious under strong liquor.

14. On the sea-shore they, burning with anger, fought ruffian-like with one another with bows, swords, bhallas, maces, tomaras and Rishtis.

15. With flags flowing in the air, chariots, elephants and the like, with asses, camels, oxen, buffalloes and men and mules striking against one another, they in their irresistible pride struck one another with shafts as elephants do with their tusks.

16. With waxing jealousy in battle Pradyumna and Samba, Akrura and Bhoja, Aniruddha and Satyaki, Subhadra and Sangramajit, the two fearful Gadas, Sumitra and Suratha met and fought each other as combatants.

17. Deluded by Mukunda and blinded with intoxication, Nisata, Ulmuka and others, Sahasrajit, Satajit, Bhanu and many others, met and struck one another.

18. Dasarhas, Vrishnis, Andhakas, Bhojas, Satvatas, Madhus, (Adhvaryudas) Arbudas, Mathuras, Surasenas, Visarjanas (Vitarjanas), Kukuras, Kuntis, all forgot their friendliness and fought with one another.

19. Some fought with their fathers, brothers, nephews, grandsons, uncles, friends, well-wishers, co-parceners,— mutually fought together in their delusion.

20. When shafts were exhausted, bows were broken, and weapons were lost, they pulled out handfuls of Eraka grass for their weapons.

21. When held in their fists those Erakas became maces hard like Vajra and with them they struck those whom they hated, and when prevented by Krishna, they struck Him also.

22 to 24. In their delusion they thought Balabhadra to be an enemy and came up in ruffian spirit determined to kill him; then they also in rage raised their maces of Erakas, and went about striking in battle: the jealousy and anger of those cursed by brahmins and deluded by Krishna's Maya wrought havoc, even as the fire that a bamboo bush strikes out, destroys the forest.

25. When all his tribes were thus brought to a close, Kesava thought that all that had remained of the earth's burden was removed.

26. On the sea shore Balarama sat in yogic contemplation of the Perfect Being and, having united himself to Atman, cast off the human world (human form).

27 & 28. Observing Rama's departure the glorious son of Devaki quietly went to a *Pippala* tree and sat down on the ground, exhibiting a form with four arms, radiant with His own lustre like smokeless fire, and rendering the cardinal points destitute of darkness,

29. Bearing the mark of Srivatsa, blue like the cloud, shining like molten gold, clad in two silk cloths, with the most auspicious countenance,

30 & 31. With His lotus-like face bright with sweet smiles, adorned with dark curls with eyes delightful like Pundarika (white lotus), with dazzling ear-rings of Makara shape, splendidly graced with the zone, sacred thread, crown, bracelets, Angadas, wreaths of pearls, anklets, rings and the Kaustubha jewel,

32. And with His person surrounded by Vanamala, attended by His own weapons in their personal forms and seated with His left feet on the right thigh.

33. A hunter called Jara who used as the point to his shaft the piece that had remained of the accursed Musala, and struck His

26. *To Atman*. V. To Sankarshana whose amsa is Balarama.

And having...Atman. D. And having entered Vishnu called Yoga and having contemplated his Antaryamin as one with the omnipresent Paramatman.

28—32. *Note*. Lord Krishna did not cast off His form, for He never puts on an external form. But He showed as if He did in order to confound the Asura-people, hence Sri Suka describes how He manifested Himself at the time.

foot which looked like the mouth of a deer. (mistook Him for a deer.)

34. Then finding Him to be the Person of four arms, the sinner, filled with fear, bent his head and fell on the feet of Krishna, the enemy of asuras.

35. 'By me the sinful, this was done in ignorance, O, Madhusudana, O most glorious Lord, O faultless one, may Thou be pleased to pardon me'

36. 'O Lord, O Vishnu, I have done wrong to Thee, to remember whom they say is the way for men to get destroyed the darkness of ignorance.—

37. 'Therefore, O Vaikuntha, soon do away with me, the sinful one, a hunter of animals, so that I may not live to violate the righteous again.

38. 'Brahma and his sons, Rudra and others, who are the lords of speech, are not able to understand the work of Thy yoga (power or will) their eyes being blind-folded by Thy Maya—of such a Lord as Thou art, what could we of sinful birth, say in praise of Thee.'

39. The Lord said:— O Jara, do not be afraid: get up: indeed thou hast done but My will do thou go with My permission to Swarga, the place for the righteous.

40. Thus commanded by the glorious Lord Krishna who assumes a form at His will, the hunter thrice went round Him, bowed to Him and rode in a Vimana to heaven.

41. Daruka tracking the foot steps of Krishna went towards the direction from which the wind bore him the fragrance of Tulasi.

42. There he saw his Lord seated at the foot of the Aswatha, surrounded by His dazzling weapons and, with overflowing love and with tears in his eyes, sprang down from His chariot and fell on His feet.

43. O Lord, to me that does not see Thy lotus-like feet, the sight is lost, buried in darkness: I do not see the cardinal points, I do not find peace, as if in the dead of night when the moon (with all the stars and planets), is out of sight.

38. *Of sinful birth.* (Sukapaksheeya V.) not endowed with such insight.

44. When the charioteer was saying this, the chariot with the banner bearing the mark of Garuda, O king, flew into the sky together with the horses and the flag as he was looking on.

45. And the divine weapons of Vishnu followed it; then Janardana said to His charioteer who was astonished at the sight.

46. "O charioteer, go to Dwaraka and tell the people of the destruction of the relations at one another's hands, of Sankarshana's passage and also of My condition.

47. "You and your relations should not stay at Dwaraka, for the sea will overflow the city of the Yadavas abandoned by Me.

48. "All of you, taking your effects as well as our parents and gaurded by Arjuna, go to Indraprastha.

49. "And thou shouldst follow My righteous course, endeavour after wisdom, be indifferent to everything worldly, know that all this (Universe V. mundane life D) to be the work of My Maya (will D) and keep your mind serene."

50. Thus ordered he went round Him and bowed to Him a hundred times and applied His feet to his head and with a painful heart returned to the city.

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44. D. *Note*. The sight of the flight in the sky of the cars and other inanimate things, not conducted and supported by a living hand made common people wonder at the glorious power of the Almighty Lord Krishna; but to the wise who saw them with the eye of wisdom full of love and devotion they were all Chetanas i. e., conscious and living beings and His glorious nature was evidently unlimited and absolute.

ADHYAYA 31.

The Lord retires to His own region.

1, 2 & 3. Sri Suka said:— Presently thither came Brahma and Siva with Uma, Mahendra and the other gods, Rishis, the great Prajapatis (progenitors) Pitris, Siddhas, Gandharvas, Vidyadharas, the great Nagas, Charanas, Yakshas, Rakshasas, Kinnaras, Apsaras women, birds of Garuda loka (and sages like Maitreya), eager to witness the Lord's glorious passage and in great enthusiasm they sang and praised the deeds and Avatara of Sri Krishna.

4. Thronging in the sky in their ærial cars they profusely showered flowers actuated with deepest devotion.

5. The glorious Lord too cast His glance at Brahma, the grand-father of the world as well as various others that are His glorious forms, and in communion with His pervading self He shut His lotus-like eyes (as if in meditation to avoid severally their request to visit their regions).

6. The Lord did not, by the fire-producing Yogic concentration, burn up His world-fascinating form and the most auspicious object for concentration and meditation, but with that very form He entered His own region (Vaikuntha); for it is His own essential form, most charming support of the world (the Lord retired into His own self).

7. In the heavens celestial drums were sounded; flowers fell from the skies; Truthfulness, Righteousness, Enthusiasm, Fortitude, Glory and Prosperity left the earth and followed Him.

8. Brahma, the other gods as well as others, could not directly and fully see Lord Krishna of incomprehensible ways as He entered into His region and they stood in astonishment.

9. Just as the course of lightning in the sky as it passes from clouds is not perceived by mortals, so Krishna's course was not seen by the gods.

10. Those Brahma, Rudra and others, witnessing the yogic course of Hari, were cast in *wonder* and singing praises thereof they returned to their respective regions.

11. O king, do thou understand that His appearing among, and disappearing from among, mortals (Yadavas and others) and

the other activities on the part of the Lord, the cause of all, are but imitative sport through His Maya like those of an actor, and that by virtue of His own infinite powers He Himself creates and enters into this Universe and having at the end withdrawn Himself from the view of the world He remains only in His eternal blissful state.

12. Is that Lord unable to save Himself who brought back with the same mortal body, His preceptor's son that had been taken away to the region of Yama, who, the protector of His votaries, brought back to life Thee that wast burnt by Brahmastra, who in battle vanquished Siva, the Yama of Yama, and who sent that hunter with the mortal body to the heavenly world?

13. Though omnipotent and the absolute cause of the subsistance, origin and destruction of everything, still the Lord did not like to leave behind His personality, in order to show (to others) how the mortal body is worthless and the divine state is eternal and incomparably superior).

14. He who, rising betimes, piously and devoutly sings this glorious Passage of Krishna, would attain to the same high goal.

15 & 16. Daruka seaprated from Krishna returned to Dwaraka, fell on the feet of Vasudeva and Ugrasena, bathed their feet with his tears and related the whole story of Vrishnis' complete destruction, O king. Hearing that the people were filled with anxiety and overcome with grief.

17. Bewildered at the separation from Krishna and beating their faces, they hastily ran to the spot where their relations lay dead (struck with weapons).

18 to 22. Devaki, Rohini, Vasudeva, not seeing their sons, Krishna and Rama, afflicted with grief, lost their memory and gave up their life in their anxiety on separation from the Lord: the women embraced their husbands and ascended the pile: Rama's

11. *The cause of all.* D. Quite distinct from, and far superior to, all.

12. *The Yama of Yama.* D. In the city of Bana, or at Nandana Yama of Yama fighting with the Lord.

13. *To leave......personality.* D. To take Balarama and others in their mortal form to the heavenly world.

And how the divine state etc. D. And to show to His devotees the pure Yogic course of realising Him.

18. *Memory.* D. i. e., for a moment.

consorts also embraced that body and entered into fire: Vasudeva's wives also embraced his body and Krishna's daughters-in-law embraced Pradyumna and others; Krishna's wives Rukmani and others also with their hearts given to Him entered fire: Arjuna grieved at the separation from His most beloved friend Krishna comforted himself with the wise sayings of Krishna Himself: for the relations that had their races cut off, Arjuna caused the rites to be duly performed.

23. The sea instantly flooded Dwaraka left by Hari, O great king, except the Lord's mansion.

24. The glorious Lord Madhusudana is always present there with His form, the most auspicious of all the auspicious things, which, being remembred, drives away all evil besetting men.

25. Taking the women, children and old men that survived, Arjuna went to Indraprastha and there crowned Vajra as king.

26. On hearing of their friends' destruction told by Arjuna, thy grandfathers made thee the thread of their line and all betook themselves to the Great Path.

27. The mortal man who sings and celebrates with faith the Avatara and exploits of Vishnu, the Lord of all the gods, is released from all sin.

28. The man who sings these and similar glorious acts of the Almighty Lord Hari in His illustrious Avataras, His most happy behaviour and conduct in infancy and boyhood, those that are told here and elsewhere, would gain intense devotion to the Goal and Protector of Paramahamsas, i. e., the glorious Hari.

[Thus ends the Eleventh Skandha.]



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THE

SRIMAD BHAGAVATAM

TWELFTH SKANDHA.

ADHYAYA 1.

The future kings of Magadhas.

1. The king said:—When Sri Krishna, the ornament of Yadu's line, withdrew Himself into His own universal essence, whose dynasty continued to exist on the earth? Please tell me of this, O sage.

2. & 3. Sri Suka said:—The last-mentioned prince of Brihadratha's family, by name Puranjaya, yet to be born, will be assasinated by his minister Sunaka who will make his son Pradyota king, whose son will be called Palaka; his son will be Visakhayupa and his son Rajaka;

4. His son is Nandivardhana and these are the five Pradyotanas; these princes will protect the earth for a hundred and thirty-eight years.

5. Then Sisunaga will be born; his son Kakavarna; his son Kshemadharma; and his son Kshetragna.

6. His son Vidhisra; his son will be Ajatasatru; his son will be Darbhaka whose son will be called Ajaya.

7. Then Nandivardhana, then Ajaya, then his son Mahanandi; these ten, the princes of Sisunaga line, will rule the earth for three-hundred and sixty years during the age of Kali, O best of Kurus. O king, a son of Mahanandi born of a Śudra woman, Nanda by name, given to unrighteousness, powerful and leading a very large army will prove the ruin of the Kshatriya race and character (He is also called MahaPadma).

10. Like another Parasurama, MahaPadma will bring the whole earth under one sceptre (umbrella) and rule it unopposed (with unopposed command).

1. *Into.........essence.* V. Into his heavenly region.

2. *His son.* D. His son. V. Puranjaya's son. Puranjaya. D. Ripunjaya.

11. He will have eight sons, Sumalya and others, who will be kings protecting this earth for a century.

12. A certain Brahmin will destroy the nine Nandas that wlil trust themselves to him; on their destruction princes of Maurya family will rule the world in the age of Kali.

13. The same Brahmin will crown Chandragupta as king of the Empire; his son will be Varisara whose son will be Asokavardhana.

14. His son will be Suyasas; of this last Salisuka will be born and his son will be Somasarma.

15. & 16. His son will be Satadhanvan and his son Brihadratha; these indeed are the ten Maurya kings, that will hold their sway for 137 years over the earth in the age of Kali, O foremost among Kurus; [in the age of Kali His general Pushyamitra called Sunga will kill Brihadratha the Maurya Prince and usurp the throne to himself]: from him will be descended Agnimitra whose son will be Sujyeshta.

17. Then Vasumitra, Bhadraka, and Pulinda will be born in order; the next son of the line will be *Ghosha* whose son will be Vajramitra.

18. The next prince will be Bhagavata of whom the well-known Devabhuti will be born; these ten are Sunga kings who will rule the earth for a little more than a century.

19. Then this earth will, O king, pass on to the kings of Kanva family of very poor merit; Kanva the minister will assasinate the lewd Devabhuti of Sunga dynasty.

20. (Then) Vasudeva, of great intelligence, will himself rule the kingdom, and his son will be Bhumitra and his son Narayana.

21. [Then will be born of Kanva family a prince called Susarma]; these are the kings of Kanva dynasty, who in the Kali age will rule the earth for 345 years.

12. *Destroy.* D. Maintain and defend them against danger.

Note. D. Mauryas were by race fishermen. Nine Nandas are the nine descendants of Mahanandi.

15. *Note.* The kings of the Maurya line are said to be ten including one Dasaratha who was actually the first of the line and mentioned by Parasara and others.

V. Supposes this Dasaratha to be father of Chandragupta.

Pushyamitra. D. This is the name by which his tribe or class is indicated—Sung a is the proper name.

22. A powerful Sudra, their own servant, will put an end to the Kanva prince Susarma and this most wicked prince of the Andhra race will be in possession of the earth for some time.

23. Next to him his brother named Krishna will become the lord of the earth; his son will be Sreesantakarna and his son Paurnamasa.

24. His son will be Lambodara of whom will be born the prince Chibilaka, whose son will be Meghaswati, who will beget Atamana.

25. Anishtakarman, Haleya, Talaka and his son Purishabhiru and his son king Sunandana will be successive princes of the line.

26. In the same family will be born Chakora, and Sivaswati, the last of some princes all bearing the name Bahu, and the vanquisher of enemies. He will have a son called Gomati of whom will be born Purimat.

27. Medasiras, Sivaskandha, Yagna, Sri Vijaya, Chandravigna, Salomadhi will be successive princes of the same line.

28. These thirty princes will, O joy of Kurus, enjoy possession of the earth for 456 years.

29. Seven kings of Abhira Dynasty will reign at their capital, the city of Avabhriti; ten kings of Gardabhin race, and sixteen greedy kings of Kanka race, will be born (in the future).

30—33. Then there will be eight of the Yavana race and fourteen of the Turushka: again there will be ten of Garunda race, these will enjoy the earth for one thousand ninety-nine years; while the eleven Mauna kings will rule the earth, O beloved king, they will enjoy the earth for three centuries, and when they cease to be, the kings who will have their capital at Kilakila are Bhutananda Vangiri, Sisunandi, and his brother Yasonandi, a great warrior—these will reign for a hundred and six years.

34. They will have 13 sons known as Balhikas; then Pushpamitra will be kshatriya and his son Durmitra.

35. Contemporaries are these kings (ruling over different kingdoms)—the seven of the Andhra country, seven of the Kosalas, those of the Vidura & Nishadha kingdoms—all descendants of Balhikas.

22. D. A Sudra, Bali by name etc.
25. *Bahu*: V. Balika.
34. Pushpamitra.
35. Vidura. D. A city.

36. There will be born the ruler of Magadhas known as Visvasphurji; and another Puranjaya will make Brahmins and others called Pulindas, Yadus and Madrakas almost mlechchas.

37. He will make his subjects mostly destitute of reverence to the Vedas and Brahmins and establish them as such; being very powerful he will exterminate the Kshatriya race and he will reign, occupying the capital city of Padmavati, along the Ganga as far as Prayaga.

38. Brahmins of Saurashtra, of Avanti, of Abhira, of Sura, of Arbudas, of Malavas will become fallen men and the rulers will be mostly of the Sudra class.

39. & 40. Sudras, Vratyas and others and Mlechchas,—all devoid of a Vedic course of conduct and life will be in possession of the banks of the Sindhu, the Chandrabhaga, the city of Kaunti and the tract of Kasmiras; all these, O king, will be contemporary rulers mostly mlechchas in character, addicted to unrighteousness and untruth, illiberal and irritable.

41. All these will be given to murdering women, children, cows and brahmins, finding great, delight in appropriating others' women and wealth, almost ephemeral in their existence and of poor strength and life, full of joy and grief.

42. Devoid of purifying ceremonies or of culture, of righteous actions, overpowered by Rajas and Tamas, i.e., by their passions and ignorance, all being mlechchas in the form of Kshatriyas will prey upon their own subjects.

43. Those countries also having such rulers and given to the same course of habits, conduct, and talk will afflict one another and be afflicted by the kings and thus go to ruin.

ADHYAYA 2.

The evils of Kali. Kalki's Avatara. Kritayuga.

1. Sri Suka said:— Thereafter, day after day, righteousness, truthfulness, cleanliness, forbearance, kindness, length of life, physical strength, the faculty of memory, will, O king, disappear under the force of powerful time.

37. D. He will make his subjects versed in many Vedas and establish them as such etc.

2. In the age of Kali it is only wealth that confers on men the qualifications of noble birth, conduct and qualities; and in deciding what is righteous or just, might will be the only standard.

3. In marriage relations to conceive a liking is the reason for a choice; in business relations hypocrisy is the one force to guide the man; carnal pleasure is the only consideration in deciding a man's or woman's fitness and it is but the *cotton thread* that makes one a brahmin.

4. Only the external marks will distinguish the particular asrama or order, or lead to changing from one order to another or to paying respects to each other when they meet; through poverty justice becomes weak and to pour out words will be the mark of scholarliness.

5. Want of riches is the cause of one's being called a bad man and hypocrisy or show is the way to become good; mere acceptance makes the marriage and mere bathing is the grace of man.

6. To go to a distant source of water is the pilgrimage to holy waters, but not resorting to holy preceptors; to grow hair on the head is beauty; to fill one's own belly is the high purpose of self; and officiousness and obstinacy constitute truthfulness.

7. Skill consists in supporting one's own family; endeavour after reputation is the performance of righteous duties, when the surface of the earth is thus everywhere occupied by wicked subjects.

8. He, who among the four castes—Brahmana, Vaisya, Kshatriya and Sudra, might be the strongest, would become the ruler;

9. And being deprived of their women and wealth by greedy merciless kings who are highway-men by character, the subjects, will betake themselves to mountains and forests, living on leaves, roots, raw flesh, honey, fruits, flowers and seeds.

10. Oppressed by the hand of famine (taxation), by excessive cold, winds, sun, rain, fall of snow or by mutual struggle, rains and mists by turns, will people perish.

4. *Through poverty.........weak.* (Sridhara) Poverty of the party leads to the failure of justice.

D. Only the external marks and conditions necessary for changing from one order to another serve to distinguish them. If injustice were not done in any case, it is because the man is destitute of means to pay for it, and firmness consists in mere profession.

5. *Show.* V. To put on gaudy dress and ornaments is the way to pass for a great man.

11. In Kali (yuga) men are tormented by hunger and thirst and also diseases and worries; then the span of human life at the highest will be thirty and (or) twenty years.

12. When through the sinfulness (of Kali) embodied beings become reduced in stature (to pigmies), when the Dharma of the Vedic path to be observed by Varnas and by men of different Asramas is lost;

13. When the Dharma is saturated with scepticism, when kings mostly turn out to be theives, when men are given to making their living by theft, falsehood, and wanton violence;

14. When the (three) Varnas become Sudras, when cows get transmuted into sheep, when the four asramas get converted into households, when the relatives are no other than wive's relations;

15. When plants become stunted in growth, when trees become small like grass, when clouds turn out into lightnings, and when houses become dispeopled;

16. When thus, in the fag end of Kali, people take to wicked ways of conduct, the Lord appears on Earth for the protection of Dharma through *Satva Guna*.

17. The appearance (on the earth) of the Lord, who is the master of the animate and inanimate and who is the soul of all, is intended for the protection of Dharma of the righteous and for saving them from mundane life and the force of Karma.

18. In the house of the high-souled brahmin Vishnuyasas the chief of the village of Sambala, the Lord Kalki will be born.

19. & 20. Riding on a fleet horse by name Devadatta, the Lord of the Universe, endowed with the eight powers, and of unsurpassed splendour and glory, traversing the earth on the swift horse, will kill by crores, with his sword that subjugates the wicked, the thieves of kings who will have put on the emblems of sovereignty.

21. Thereupon i.e., when the thievies are all destroyed both in cities and in the kingdom, get clear (are set at ease) the minds of men who enjoy the breezes that bear the sacred fragrance of pigments (on the person) of Vasudeva.

22. (Then) their offspring will get strong to the maximum degree, when they have in their heart the Lord Vasudeva, who is strength impersonated.

17. D. The appearance (on the earth) and the glorious work........are intended etc.

23. When the Lord Hari, the support of Dharma, appears as Kalki it becomes Krita yuga (Golden age) and then men will be born with Satvic disposition.

24. When the moon, the sun, and Jupiter are in conjunction in one Rasi (zodiacal house) in Pushya asterism, it is then Krita.

25. The kings of the past, present and future times belonging to the dynasties of the moon and the sun have been described in brief.

26. Beginning from thy birth to the coronation of Nanda, the period comes to 1115 years.

27. Of the seven asterisms constituting the Saptarishi constellation, two are observed in the heavens at the time of dawn; between them in the middle is noticed a star on a level at nights.

28. United to that (star) the Rishis stay there for one hundred human years. Those Rishis are in thy time now in Magha.

29. When the pure body of Bhagavan Vishnu named Krishna ascended to Vaikuntha, Kali set his foot on Earth, when people take delight in sins.

30. So long as the Lord of Lakshmi touched the earth with His lotus-like feet, (so long) Kali was not able to encroach upon the earth.

31. When the seven celestial Rishis traverse Maghas (stars) then enters Kali of twelve hundred (divine) years.

32. When from Maghas the great Rishis will go to Purvashadha, (then,) beginning with Nanda, this Kali will grow in strength.

33. Those who know the past say that the age of Kali began on the day, the very hour, when Krishna went to Vaikuntha.

34. At the end of a thousand divine years of Kali in the fourth Yuga, (age) Kritayuga begins again, when the minds of men will shine capable of realising Atman.

35. Thus the race of Manu on earth has been described; so also, in age after age, those of the Vaisyas, Sudras and Brahmins are to be known to be of similar conditions.

36. Of these high-souled persons who are to be remembered only by their names and of whom nothing but a story is left, the fame alone lives on earth.

37. Devapi, the brother of Santanu and Maru, born of Ikshv-

aku dynasty, both endowed with the strength of the highest yoga, live in the village of Kalapa.

38. & 39. At the close of the Kaliyuga, both of them (instructed and) commanded by Vasudeva, will as before, establish, Dharma along with the Varnas and Asramas. Krita, Treta, Dvapar and Kali- these four ages run in this order for creatures on earth.

40. O king! these and other rulers of m:n mentioned by me were actuated by (motives of) "my and mine", left (this earth) in the end and were destroyed.

41. The body that goes by the name of 'king', is in the end to be called only 'a worm excrement, or ashes. Does he who for its sake give pain to sentient beings,—does he know his own good? For, this sin against sentient beings leads to hell.

42. 'How could this undivided earth held (in sovereignity) by my ancestors and now in my possession, pass on to my son and grandson and posterity'

43. (Indulging such anxious thoughts), Rulers wanting in wisdom regard their bodies made of food and strength as their own selves, and deem this earth as their own and in the end leaving it they pass into oblivion (die).

44. O king, all those lords of the Earth that protect (and enjoy) her by dint of their arms are, by Time, consigned only to stories when people talk of the past.

ADHYAYA 3.

(1) *The earth ridicules those that covet a kingdom.* (2) *Sri Hari's qualities that remove the sin of Kali are praised.*

1. Sri Suka said:— Noticing the kings concerned only with victories over herself, this earth laughs at them, 'Oh! these kings, playthings of Death, wish to conquer me'.

2. Nessarily fruitless is this desire of those kings who, as lords of men are aware of it, and still have great faith in the body which is transient like foam.

3. & 4. 'Having at the outset conquered the six (enemies), evil qualities (such as desire, hate, etc), we shall then subjugate the minis-

ters of kings, citizens, friends and masters of elephants and also the enemies; thus by degrees we shall bring under subjection the earth surrounded by oceans'. With hearts thus tied down to their desires they do not notice the death near by.

5. By their prowess they conquer me as far as the seas; and then (from unquenched thirst for more) enter and encroach upon the sea—"Of what account is this (conquest)",— say they, "against our self-control? Moksha is the fruit of self-control (not the sovereignty over the world).

6. Scion of Kurus, kings foolishly wish to win me in battle, whom those Manus and their sons have abandoned and returned as they came.

7. For my sake springs up dispute between the father and sons, between brothers, and between those bad kings whose heart is fastened to their kingdoms with the notion of "mine".

8. On my account kings dispute:—'This earth is wholly mine, O fool, and not yours', and in rivalry they kill one another and lay down their own life.

9. & 10. Prithu, Pururava, Gadhi, Nahusha, Bharata, Arjuna, Mandhata, Sagara, Rama, Khatvanga, Dhundhu, Raghu, Trinabindu, Yayati, Saryati, Santanu, Gaya, Bhagiratha, Kuvalayasva, Kakutstha, Naishadha, Nriga, Hiranyakasipu, Vritra, Ravana;

11. & 12. Namuchi, Sambara, Bhauma, Hiranyaksha, then Taraka and many other Daityas and kings who were great rulers, all possessed of all knowledge, valorous, conquerors of all and invincible.

13. Mortal as they were, they had the greatest attachment to me as being their own: but, O Lord, they are all indeed gone in course of time, only frustrated of their purpose and remaining but names in a story.

14. These stories have been told thee of those great men (other than the Avataras of the Lord and His great votaries) who had spread their fame and passed away, O king, only for the purpose

5. Sridhara—interprets the latter half as condemning those who are contented with self-control and with the hope as its result of attaining Moksha.

V. & D. Interpret thus. Of what account is all this conquest over all land and sea when compared to the eternal Mukti which is the main result of self-control.

of illustrating the knowledge of the futility of worldly things and producing renunciation; and all this is but mere display of words and nothing relating to the highest and real purpose.

15. On the other hand whatever is said by way of constantly singing the glorious atributes and great acts of the most glorious Lord and of His votaries is the remedy for all inauspiciousness; that alone a man should incessantly listen to from day to day, if he is eager to attain pure devotion to Sri Krishna.

16. The king said:— O venerable sage, by what course could people shake off the accumulated evils of Kali in the age of Kali? O sage, be pleased to tell me of that in detail.

17. Pray tell me of the yugas (ages), of the courses of duties peculiar to each, of the extent of Pralaya (deluge) and the period of subsistence and, in short, of the ways of the Omniscient Vishnu, who is in the form of Omnipotent Time.

18. Sri Suka said:— In the Kritayuga (golden age) Dharma proceeds on all its four feet as supported by the people of the time and, O king, the four feet of the powerful and perfect Dharma are truthfulness, mercifulness, tapas, (self-discipline and contemplation) and charitable gifts.

19. Then the people are contented, full of compassion, friendly to all beings, possessed of tranquility and control over their senses and endurance, finding delight in Atman, regarding everything equal and mostly engaged in exercising their own faculties to secure self-control.

20. In the Tretayuga a fourth part of each of the four feet of Dharma is gradually disabled respectively by the feet of Adharma, to wit, falsehood, harmfulness, discontent and discord.

21. During the age of Treta people are devoted to the performance of Vedic duties and tapas, are not of highly harmful tendencies or addicted to the gratification of the senses; but they are in pursuit of the three purposes of Dharma, Artha, and Kama, strong in Vedic duties; and all the castes of people regard Brahmin to be of the highest order, O king.

20. *A fourth of etc.* D. One of the four feet namely that which is known as "charitable gift."

22. In the Dvaparayuga tapas, truthfulness, mercifulness charitableness decline by half, the feet of Dharma being affected by those of Adharma, namely harmfulness, discontent, falsehood and hatred.

23. In that age there are men who acquire great fame, perform great sacrifices and other religious works, and devote themselves to the study of the Vedas, who are rich, great house-holders, highly satisfied, keeping to their caste distinctions, Kshatriyas and Brahmins being held as important and leading classes.

24. But in the age of Kali only a fourth of those that support Dharma remains and that too, will decline, day by day, by the force of the growing causes of Adharma, and ultimately disappear altogether.

25. In that age of Kali people become greedy, are given to impious habits, destitute of mercy, are inimical for no cause, impure by birth, and too full of thirst (for worldly things), the most important place being taken by Sudras, fishermen and the like.

26. Satva, Rajas and Tamas are the qualities that are perceived as characterising man; and impelled by the force of Time, they act and re-act on the mind.

27. When the mind, intellect (reason) and the senses and organs are greatly in association with Satva, that time should be regarded as Krita yuga; for that is the time when relish for wisdom and tapas is great.

28. When persons evince great devotion to Dharma, Artha and Kama, understand that to be the Tretayuga; then Rajas is active O intelligent one.

29. When greed and discontent, and jealousy and delight in doing duties for special ends predominate, that time is to be looked upon as characterised by a mixture of Rajas and Tamas and it is Dvaparayuga.

30. When fraud, falsehood, laziness, sleep, harmfulness, disappointment, grief, swooning, foolishness, fear and low spirit predominate, that is the time of Kali characterised by Tamas.

31. By the force of this Kali mortals become dull-witted, poor

30. "*Vishadanam*. V. The grief at heart. D. Despondency.

of understanding, unlucky, gluttonous, voluptuous, destitute of wealth; and women, licentious and unchaste.

32. Countries become infested with robbers; and the Vedas stand condemned by Pakhandas (miscreants); kings prey upon their subjects; and Brahmins are given to the gratification of low desires and appetites.

33. Brahmacharins cease to observe celibacy and piety; ascetics become householders; hermits (Tapasvins) dwell in villages; and Sanyasins (those that have renounced the world) thirst after wealth.

34. Women are of short stature, eat too much, become prolific and, divested of bashfulness, always speak harsh words and are given to stealing, fraud and cruel adventures.

35. Low people conduct business transactions and merchants behave dishonestly even when there is no calamity: people will take to pursuits condemned by the righteous, thinking them to be good.

36. Servants will abandon their penniless masters though they are good in all respects; masters will forsake the servant in difficulty though he be hereditary; so also people will cease to support cows when they cease to yield milk.

37. In the age of Kali, men become slaves to women, and actuated by ignoble ideas abandon their parents, brothers and sisters, friends and relations, and centre their affection on relations of the woman (contributing to sensual pleasure), guided by the council of sisters-in-law and brothers-in-law.

38. Sudras, intent upon making their living by putting on the cloak of tapas, will be the recipients of worship and charity; and those that are ignorant of righteousness will take their seat on the highest throne and talk of righteousness (administer justice).

39. People will always be full of anxiety at heart, harassed by the hand of famine and, O king, will always be afflicted with the fear of droughts on the surface of the earth, destitute of food.

40. Destitute of clothing, food and drink, bed and covering, baths and necessary ornaments, people will be in the age of Kali like unto Pisachas (Ghosts).

32. *Infested with*. D. Molested by.

33. *Celibacy and piety*. D. Rigid habits of life known as Mahavrata and the like, or the worship of fire and the like.

35. *Low people*. D. Those who stricken with poverty sell rotten fruits etc.

41. During Kali people quarrel even for a pie, setting aside all friendliness and abandon the beloved life and even kill their kith and kin.

42. Men will not protect even their aged parents and little-minded people bent upon gratifying their own appetites will not care for their own children though they are good in every respect.

43. During Kali, O king, mortals mostly have their faith undermined by miscreants and do not worship the most glorious Lord Achyuta, the highest Father of the worlds, whose lotus-like feet are worshipped by the rulers of the three worlds.

44. During Kali people will not worship that Supreme Lord, by unconsciously uttering whose name the dying man, oppressed with care, falling and trembling, will become free from the obstruction of karma and attain to the highest goal.

45. The glorious Lord Purushottama, shining in the mind, removes (destroys) all the evils attaching to men and arising by the force of Kali from (foreign) substances, place, and the body.

46. When listened to or talked about or meditated on or worshipped or regarded with affection, the glorious Lord, present in the heart of men, drives off the sin acquired by them through ten thousand lives.

47. Just as fire applied to gold removes the metallic alloy in it, so also Vishnu, present in the mind of Yogins, destroys the evil resting in it.

48. The mind within does not get so thoroughly purified by means of learning, penance, control of breaths, love to creatures, ablutions in the sacred waters, observance of vows, charitable gifts, and the silent repetition of holy texts as it does by the contemplation of the glorious Lord Ananta, present in the heart.

49. Therefore, O king, try in every way to fill your mind and heart with the presence of Kesava; if there is serenity of mind at the close of thy life, thou wilt attain to the highest goal.

50. The Most glorious and Supreme Ruler is to be thoroughly contemplated by those that are about to die; for the Lord who is

45. *The body*. D. Individual nature.

47. *The evil.........in it*. D. (1) All the hoarded sin (2) the sinful physical mind.

Atman of all and support of all, leads them to the state of being Himself.

51. In Kali, the store-house of all evils, there is, O king, one great virtue, to wit that during this age a mortal becomes free from attachments and attains to the highest, by the simple means of singing the name of Krishna.

52. What is attained in Krita yuga by contemplating Vishnu and what by performance of sacrifice in Treta, and what in Dvapara by worship and service, is attained in Kali by uttering the name of Hari.

ADHYAYA 4.

Fourfold Laya. Sing Hari's name for moksha.

1. Sri Suka said:— Time in all its aspects commencing with Paramanu or the minutest division and ending with Dviparardha (the two halves of the Divine century making the period of Brahma's life), O king,—Time has been described, as also the extent of a Yuga (Age); and now hear also of the periods of Kalpa and Laya (subsistence and dissolution).

2. A thousand revolutions of the four Yugas make a day (the day) of Brahma's life; and that period of time is Kalpa, during which fourteen Manus successively rule the world, O lord of man.

3. At the end of Kalpa an equally long period follows as the time of Pralaya or dissolution and it is called the night of Brahma; for during that night these three worlds are liable to dissolution.

4. And this dissolution is called Naimittika, i.e., brought about by the force of a certain definite condition, during which time Sri Narayana the maker of the Universe, as well as Brahma, lies on the bed of Ananta's body, having withdrawn the Universe into Himself.

5. When the period of the great Brahma's life called Dviparardha comes to a close, the seven Prakritis or principles are about to be withdrawn (from the sphere of creative activity).

6. O king, this is the *Laya* or dissolution pertaining to Prakriti, during which the egg of the Universe, i.e., the whole body of effected things, becomes dissolved, the cause thereof coming into operation.

4. *Note.* Naimithika pralaya is that which proceeds at the time when Brahma is said to take rest.

5. *The seven Prakritis.* (1) Mahat, Ahankara and the five objects. (2) V. Mahat, Ahankara and the five Bhutas.

7. Then for a century, the god of rain does not send down rain and then from scarcity of food creatures distressed by hunger prey upon one another.

8. Thus harassed by the force of Time, creatures gradaully perish; the sun at the time of deluge drinks up all moisture of the sea, from the earth and the body by means of his fearful rays and does not allow any drop to escape.

9. & 10. Then the fire of deluge issuing forth from the mouth of Sankarshana and raging with the force of the wind, burns everything so as to empty all the space on earth, above and below and on all sides by the flames and flaming rays of fire and the sun.

11. The whole egg of the Universe is burnt and becomes like a ball of cow-dung completely burnt: up; for more than a century blow the violent winds of deluge;

12. & 13. The sky remains hazy covered with dust; then for a century hosts of clouds, in various forms, pour down showers and peal thunders of terrible noise; thereupon the whole Universe is one sheet of water throughout the space within the egg of the Universe.

14. Then the waters as they flood the Universe absorb the quality of Gandha or smell of Earth and Earth (*Prithivi*) having lost its property Gandha ceases to be.

15. & 16. Next Tejas (fire) absorbs the property of Rasa from Water, which being deprived of its property ceases to be as such; next Vayu absorbs the property called Rupa (colour) of fire, which, then deprived of its property, becomes lost in Vayu; then the Akasa (ether) absorbs the property of Vayu which is withdrawn into the sky, O king.

17. Thereupon Ahankara (Tamasa) absorbs the property called sound of the Akasa which then enters the Ahankara and Taijasa Ahankara absorbs all the senses and the Vaikarika Ahankara all the gods with their functions.

18. The principle called Mahat absorbs the Ahankara; and satva and other gunas absorb Mahat; the unmanifest Pradhana (the subtle principle of matter) impelled by Time absorbs the Satva and

11. *More than century.* A little more than a century.

17. V. *Note:*—The particle cha indicates that Taijasa Ahankara acts along with Vaikarika.

18. *Impelled by Time.* D. Inpelled by Hari in the form of Time.

other qualities, O king.

19. And Pradhana is not subject to the states of modification; it is without a beginning or an end, unmanifest, eternal and the cause not being subject to decay.

20. & 21. It is not within the range of words or the mind, nor within the sphere of Satva, Rajas and Tamas or Mahat and other principles, nor within the scope of Prana (breath), Buddhi (reason) the senses, and their ruling deities, and nor in the form of the world; it is not affected by the states of dream, wakefulness and sleep; it is neither sky nor water nor earth, nor the air, nor fire nor the sun; it is something like that which is in deep sleep, or nonentity itself, and they say it is the thing which is at the root of everything.

22. This is said to be the dissolution of Prakriti as it takes place when Satva and other powers of Purusha and Avyakta are inevitably withdrawn under the force of Time.

23. It is Gnana or consciousness, in which abide Budhi, Indriya, and artha, (Reason or thought, the senses or organs, the things or objects), that appears in all those forms; whatever has a beginning and an end is no real entity, because it is perceptible and not different from its cause.

24. Light, the eye, and colour cannot be different from the principle of Tejas or fire; similarly, the mind, the senses and the

19. *The cause.* D. The cause of those that go to make the world.

22. V. The laya of Purusha consists in limiting to the utmost extent the intellectual power of the Jiva. And the laya of Avyakta consists in the state of Prakriti remaining as an inseparable and undifferentiated attribute of Paramatman; the Saktis are all the things produced out of Prakriti.

D. Takes Purusha to be Brahma.

23. V. Here Gnana is to be takens as Paramatma, Buddhi, Indriya etc should be taken as bodies in which He is present.

Because it is etc. V. Because Buddhi, Indriya etc are seen to be like unto a body and they cannot have an independent existence without Him, He shines in them,

Whatever has.........entity. V. Because Buddhi Indriya etc have a beginining and an end and they are not always in the same form; therefore they are different from Paramatman abiding in them.

23. D. Then (during Pralaya) the pure and absolute intelligence viz the Perfect Brahman the one support of all shines along with Lakshmi, Muktas and in radiant beauty that delights all the senses in relation to both divisions of the Time characterised by the existence of the Universe and by its disappearance and also as one possessed of the different attributes as Buddhi, Indriya, etc.

24. V. Paramatman, it was said, makes everything His body and hence not different from it. Now, He who has the Universe for His body, being its cause, its helper and its absolute support, is not, it is said, different from it. Of the principle Tajas, Light is a product, the eye is fit to receive its help, and colour is its property always depending on it; similarly, the mind, the senses and the

objects cannot be different from the Truth (Brahman) who is quite distinct from all effect.

25. Wakefulness, dreams, and sleep are said to be the states of *Budhi* (mind), O king, and all this difference (as Visva, Taijasa and Pragna) projected on pure Atman (imbedded in all effect) is only the result of Maya.

26. Just as clouds come and go in the heavens, so this Universe of parts having a beginning and an end appears to be resting on Brahman.

27. Of all things consisting of parts, it is the part that is said to be real, being the cause; O beloved king, threads, parts of the cloth might be perceived as distinct from the whole thing.

28. Whatever is perceived cause and effect is a matter of

objects are all creations of God helped by Him; and depend on Him; therefore they cannot be conceived to exist independent of Paramatman who is quite distinct from every thing else and is conveyed by the term *Jyotis*.

24. D. Light, the eye and colour cannot, except for their underlying principle of Tejas, hold up anything to view; similarly, Budhi, objects, etc., cannot become the instrument of knowledge unless they are led to be *by Mukhyprana*. Much more therefore it is true that their functions depend on Paramatman of whom Prana is born.

25. V. Here '*Budhi*' is the power of understanding or the intellectual-faculty— a property of Jivatman. The Jiva's different states which consist of special degrees of his consciousness being expanded, narrowed or limited are due only to his relation to Prakriti.

25. D. It has been said that Paramatman is not subject to sleep and other states. But then who is subject to them? It is Jiva who is denoted by 'Budhi' being the subject of knowledge. Thus sleep and other states are not without a thing to depend upon! And these states said to be in relation to Visva, Taijasa etc., do not imply any difference between the manifestations of Paramatman; for that seeming difference is purposely exhibited by the Lord for the illustration of His various powers.

26. V. This defect of being affected by Prakriti do not assail Brahman i.e. the essential nature of Paramatman is not conditioned by Prakriti and it remains pure.

26. D. Here the intrinsic difference between Brahman and the Universe is illustrated by the sky which is different from the clouds in it. So is the world, from Brahman on whom its creation and dissolution depend.

27. V. Here the cause is shown to be a real existence as against a theory that from '*Asat*'—(the non-existing) everything else is evolved as an effect. The parts of a whole are really and easily conceived but the whole (the effect) cannot be conceived separately from the parts of which it is made up. i.e., the parts represent the cause really existing.

27. D. All these that are spoken of as parts the wholes such as *mahat* are conceived without implying the difference in the whole; and so they are not different from it, for, all the threads forming parts of a cloth, (taken together) are not different from the cloth.

28. V. Whatever is supposed to be an effect or product other than the general principle and its peculiarity in modification is a matter of misapprehension; for the principle and its modification are interdependent and point to the same thing both in the subtle and gross state; and that which has a beginning and an end, i.e. an effect like the body cannot be Atman.

illusion, and whatever has a beginning and an end correlated to each other is no reality.

29. The effect or modification (Phenomenon), though perceptible does not bear ever so little an explanation of its existence from the pure Atman; if it could have it it would be equivalent to the intelligent being, like Atman or one with Atman.

30. There is indeed no difference of Atman, the one true existence and he who believes in difference is one devoid of wisdom; but the difference is a result of conditions as in the case (1) of the sky enclosed by a pot and the unlimited expanse, (2) of the sun shining in the sky and that reflected in water and (3) of the air that is in the body as breath and the air outside in space.

31. Just as gold is seen and spoken of by men, differently according to its uses by different men, so also the glorious Adhokshaja is described by people full of Ahankara in the language of the world as well as that of the Vedas.

32. Just as a cloud born of the Sun exhibited by the Sun becomes the darkness that obscures the sight which is but an Amsa of the Sun, so also the Ahankara a product of Brahman lighted by

28. D. Whatever aspect of a thing remains, constant throught its existence is called the general principle of which it is constituted. Whatever aspect is not so constant and invariable is the peculiarity or modification. Whatever thing is found to be not different from the aspect that is lost just like the general principle is a matter of misapprehension; for the two aspects are separable. Therefore that which has a beginning and an end is not an essential part of a thing.

29. V. The modification though within the perception of the ignorant is not to be considered attaching to Atman even in a small degree; if any one thinks it is an Atman, he has not attained the true knowledge of Atman.

29. D. The distinctness of one thing from another is in the perception of every body but it is not possible even in the smallest degree for any one other than Paramatman to fully comprehend and describe and it is as true as Atman, being co-existent with the intelligent being.

30. V. Here Satya means Jiva. He who thinks there is difference in Suddhatman as Deva, Manushya, etc. is really ignorant.

30. D. Satya i.e. Paramatman is not subject to differentiation or division, he who supposes it is ignorant.

31. V. The idea of plurality with reference to Paramatman as well as to gold is admissible as being proved in various relations.

31. D. Just as gold is denoted by various names according to the forms into which it is shaped, so the Lord in various relations is denoted by all the vedic and non vedic words.

32. V. This verse describes the final dissolution just as the cloud generated by the sun becomes a veil to the sun and to the eye, so Ahankara and attribute of Brahma becomes an impediment of Atman by preventing or interrupting the attainment of knowledge.

32. D. This verse is a definition of samsara. Arka implies water, Teja's and Vayu joined to Tejas, smoke is observed; thus smoke, fire,

Brahman becomes an obstruction to Atman (Jiva), an amsa of Brahman, in realising Brahman.

33. When the cloud born of the sun is broken up, the eye comprehends the sun in its true and entire form; similarly indeed when the Ahankara, the investing condition is destroyed by enquiry into Atman, (then) Atman realises himself as Brahman.

34. When thus by this sword of wisdom the bondage of Atman consisting of Ahankara, a product of Maya, is cut off and Atman stands in perfect realisation of self, they say that state, O king, is the final absolution (Pralaya).

35. O Vanquisher of foes, some endowed with insight into the subtle state of things speak of origin and dissolution as occurring every day of all beings, beginning with Brahma.

36. All the states of those that are subject to modification (as in the case of the body and the like, that soon wear way under the force of the stream of time are the constant causes of origination and dissolution.

37. The states that are brought about by Time, another form of Isvara having no beginning or end, are not distinctly perceived (every moment) like the motion of the luminaries (heavenly bodies) in the sky.

38. Laya or deluge is of four descriptions viz. Nitya, Naimittika, Prakritika, Atyantika (daily, occasional, relating to the dissolution of Prakriti and the final); such is the course of Time.

39. O best of Kurus, these accounts of the sportful activities of Narayana, maker of the world, the one centre of all powers, have been given in brief; for not even Brahma is able to describe them in all their details and in entirity.

water and air give rise to megha. Ahankara accessory agent under Brahman directed by him obstructs Jiva's understanding of Paramatman.

33. V. Aham is the body.

33. D. When the Jivatman sees Paramatman and Ahankara is destroyed through the meditation of Paramatman, Jiva is able to remember Him as favourable to himself.

34. D. Hear the definition of one that is in deep meditation. When the relation of Achyuta arises on rooting out the causes of samsara, viz. the Linga Deha furnished by the Lord's will, the man becomes immersed in contemplation, gets free from attachments to Lingadeha. Such a state of contemplation is also said to be Atyantika Pralaya.

35. V. The modification in subtle degrees is the Pralya meant here. The modification is the body.

35. D. Some having insight into subtle states say that Brahma and others have every day birth and death.

40. To a man tossed and distressed in the wild fire of various griefs and intent on crossing the impassable sea of Samsara there is no raft other (safer) than the constant listening to, and drinking of, the excellent essence of the sportful activities of the Almighty Lord Purushottama.

41. The undecaying Lord Narayana in the form of a sage taught this collection of Purana to Narada in times of old and Narada to Krishna Dvaipayana.

42. O great king, it is that glorious Badarayana who was pleased with me and taught me this collection, glorifying the Lord and equal unto the Veda.

43. And when requested by Saunaka and others, that Suta will expound it, O best of Kurus, to the Rishis at Naimishalaya during their great sacrifice

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ADHYAYA 5.

Sri Suka gives Parikshit precepts regarding Brahman and removes his fear of Taksha.

1. Sri Suka said:— In this Purana at every step the omnipotent Hari, Atman of all, is sung in devotion, of whose cheerfulness (graciousness) Brahma was born and of whose anger Rudra.

2. O king, rid thyself of the foolish notion natural to a brute that thou wilt die; unlike the body, thou wast before, thou art now and thou wilt not perish.

3. Thou dost not, having been once, (as father), take the form of a son or a grandson or anything like it, or like the seed and the tree; but thou art quite distinct from the body and the like just as fire is distinct from fuel and other things with which it is associated.

1. D. *Note*. The scene of the second half makes it clear that the Sruti which seems to speak of the father as identical with the son is not to be taken literally or in that superficial sense and that Brahma and Rudra are not identical with Hari.

2. D. *Note*. Spiritual entity of Jiva has no birth like the body, is not a nonexistent thing in the past and not a thing that will vanish in the future.

3. V. *Note*. The spiritual being does not engender a series of spiritual beings like the series of seeds and trees which principle is only true of the body.

D. *Note*. The analogy of the series of seeds and trees does not really support the absolute identity of anything; on the other hand neither the trees nor the seeds are identical though similar in certain respects and related to one another in some way.

4. Just as in a state of dream a person sees himself beheaded, so also in the state of wakefulness he observes the death of the body and other conditions; and therefore Atman or the soul is unborn and undying (by nature).

5. When a pot is broken the space enclosed by it is one with space in general; similarly when the body is dead the soul becomes one with Brahman.

6. Manas (the mind) creates the body and its belongings for Atman and that mind creates Maya; thence (under the conditions of Maya and its products), proceeds the Samsara or the mundane life of Jivas.

7. As long as there exists the relation of fire to the wick which is charged with oil, a light is light; similarly the Samsara or the mundane life depends on the body (or the mind).

[Karma is oil, the mind is the receptacle, body is the wick, its relation to spiritual being is the contact with fire].

8. There (in that combination) Atman does not perish; for He is a light Himself and distinct from the subtle and gross universe He is the support, like the sky, of every thing, subject to no change

4. V. & D. The illustration of dream emphasises the distinctness of the spiritual Jiva from the body.

5. V. Just as the space enclosed by a pot becomes the pure space without the enclosing condition when the pot is broken, so when the body falls the Jivatman becomes free from investing conditions i. e., becomes Mukta.

D. Just as the space enclosed would be the same as space outside so when the body falls off, the Jiva in mundane life attains to Brahman i. e., the goal according to his Karma, hell or heaven.

Or the verse may be interpreted as refering to Paramatman, Jiva taken in the sense of one that supports life i. e., Antaryamin.

When the final vesture of a body is gone the Jiva attains to the self luminous state i.e., becomes fit for final release.

6. V. Takes *Gunan* as an adjective to the bodies i. e., bodies produced out of Gunas.

D. For the Jiva the mind creates the bodies, qualities and Karma (merit and demerit) which are the causes of series of births and uninterrupted attachment to objects. *Maya* here is the unintelligent matter.

Note. The mind may be taken as capable of this activity when connected with the intelligent being.

7. V. *Note.* The Jivatma is distinct from Vyakta the body and Avyakta Mulaprakriti.

D. This verse answers the question how long the Samsara continues and it is brought out that when the investing conditions viz., the body and other things are completely withdrawn Samsara comes to an end, and that the conditions have their root in the three Gunas.

8. V. By the term *Para* one different from Jiva is taken. This implies that these conditions have nothing to do with Paramatman.

D. Even in the midst of those conditions the Jiva distinct from the body and Prakriti has no birth, growth or destruction for he is of the intelligent character. Like the sky

and is without limits or another like him, (without a second) hence He is Omnipresent.

9. Do thou thus enquire after Atman present in the body by means of thy reasoning faculty and meditation on Vasudeva.

10. Urged as he may be by the Brahmin's words Takshaka will not burn thee; the causes of death (deadly things) cannot do harm to the Supreme Ruler who is death to all that are agents of Death.

11. & 12. 'I am Brahman, the Supreme abode or support, Brahman the highest goal to be reached am I'. Having thus realised and having placed thyself in the unconditioned Atman, thou wilt see neither Takshaka biting thee at foot or his licking with his poisonous tongues nor the body nor the world, as having an existence separate from Atman.

13. O son, all this has been explained to thee which thyself enquiredest about, O king regarding the work of Hari, the Atman. And what else dost thou wish to be told of?

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he is constant and real basis and eternal and often observed as if limited by the dimensions of the various things.

9. V. Consider that Jiva is on the support of Paramatman etc.,

D. Contemplate Paramatman of such glorious powers as present in thine own heart with all thy efforts with Thy reason full of logic and by constant devotion to Vasudeva.

10. V. Thou wilt not feel the pain of snake-bite just as the causes of death cannot operate on Iswara; so they cannot do on thee by virtue of thy contemplation.

D. The causes of death cannot reach thee as thou art very near the Lord, by thy contemplation.

11. V. when thou art realising this "I am completely under the control of Brahman and I am but a part of Brahman that is to be finally attained in thyself etc.,

D. Realising Brahman to be subject to no destruction or change or diminution of powers to be perfect support of all in the supreme goal, in Thine own undivided heart and contemplating Him etc.

12. V. Thou wilt not see the body or the Universe having a separate existence from Paramatman.

D. Thou wilt not see that the Universe as well as the body as an independant existence without the control of Paramatman.

ADHYAYA 6.

Takshaka attacks Parikshit. Janamejaya's serpent sacrifice. Sri Vyasa classifies Vedas. Yagnavalkya learns the Veda anew from the son.

1. Suta said:— Having heard this as told by the sage, son of Vyasa, equal unto one who is Omniscient, having approached his feet and bowed to him with his head bent down, that Parikshit who owes his life to Sri Krishna, said to him as follows.

2. King said:— My purpose is accomplished (I have earned my wisdom). I am blessed by thy gracious self, because I have been directly (in the most direct manner) told of Hari who has no beginning or end.

3. I do not think it a matter for great wonder that great men whose mind and heart are given to Hari, are always gracious unto the ignorant suffering from misery and to creatures in general.

4. We have heard from thy lips this collection of the Purana in which the most glorious Vishnu is described.

5. O worshipful one, I am not afraid of Takshaka and others, that cause death; I have entered (settled) my mind on Para Brahman who has no corporeal body, and is the one asylum: thou hast shown me the way to fearlessness.

6. Give me permission; I shall observe perfect silence in contemplating Adhokshaja; having devoted to the Supreme Deity the heart that is rid of desires and other kindred tendencies, I (shall) lay down my life.

7. (By thy grace) my nescience (nescience investing me as well as the effect of it) has been removed through firm insight into Gnana and Vignana, and by thee has been shown the highest nature of the Almighty Lord, the safest asylum.

1. *By the sage etc.* Sri. by the sage who sees Hari or who sees everything in himself and who is equal unto etc.

V. Seeing or regarding everything and all Atmans as equal.

D. By the sage, son of Vyasa, who realises the Perfect Brahman and is unperturbed etc.

2. *Accomplished.* D. Having a body which leads to the attainment of the highest purpose.

5. *Who has.........body.* V. & D. Who is the embodiment of blissfulness.

6. D. Here the *heart* is to be taken as the physical mind.

7. V. Gnana is what is secured through precepts and Vignana is the realisation of Paramatman.

8. Suta said:— Thus addressed and worshipped by the king, and having taken leave of him, the son of Badarayana went away along with the ascetics.

9. By force of reason Parikshit fixed his mind firmly on the inner light (Pratyagatman) and contemplated the Supreme Being, remaining motionless like a dead tree (a wooden post).

10. On the bank of the Ganga he sat down facing north on sacred grass of which the ends were turned towards the east, absorbed into Brahman, the great yogin rid of all attachment and free from all doubts.

11. O sages, Takshaka sent by the indignant son of the brahmin, intent on killing the king, met on his way the brahmin Kasyapa.

12. With money he propitiated that Brahmin capable of curing all poison and sent him back; he himself capable of assuming any form went in the guise of a brahmin and bit the king.

13. In a moment, all creatures looking on, the body of the saintly king absorbed in Brahman was reduced to ashes by the fire of snake-poison.

14. Very very loud was the outcry on the earth, in the sky, in all directions (at the wonderful occurence); astounded at it were all the gods, Asuras and men.

15. The celestial drums were sounded, Gandharvas and Apsaras women sang, showers of flowers were sent down by the gods who applauded the occurence.

16. Janmejaya heard that his father was consumed by Takshaka; and, enraged at it, he offered the Nagas in the prescribed manner into the fire with the help of brahmin priests.

17. On seeing great serpents burnt in the raging fire of serpent-sacrifice and overcome with fear, Takshaka sought refuge with Indra.

18. The king, son of Parikshit, not seeing Takshaka there,

9. V. Having placed himself in Paramatman i.e., contemplating his own self to be essentially an inseparable attribute of Paramatman etc.

D. *Motionless.* With his senses completely withdrawn from the external objects.

10. *Absorbed into Brahman.* V. Being in the purest state. Here the term Brahma denotes a Jiva who has attained Mukti.

D. Having completely devoted himself with love to Brahman.

18. *There.* D. In the sacred fire kindled

asked the brahmins why that most wicked serpent Takshaka did not come and fall into the fire.

19. "O great king, Indra protects him as his refugee; being stopped by him that serpent does not fall into the fire", said the Brahmins.

20. The highly intelligent son of Parikshit heard their answer thus given and said to the priests, "O Brahmins, why do you not invoke Takshaka along with Indra to fall into the fire?"

21. Thereupon the Brahmins (priests) invoked Takshaka along with Indra in the course of the sacrifice thus, "Takshaka, soon fall down here with Indra, the lord of Maruts (gods)"

22. By the force of such invocations uttered by Brahmin priests Indra was made to move from his seat along with his car; and Takshaka and he were in a state of perplexity.

23. As Indra with Takshaka and his car was falling down through the sky, Brihaspati of Angiras race observed it and said to the king thus:

24. O Lord of men, this king of serpents cannot (is not fit to be) be killed by thee; for he has drunk of nectar and he is free from old age and death.

25. Life and death of a creature, its attainment to its goal —all depend upon its own action; therefore, O king, there is no other who is the cause of happiness or misery.

26. O king, when a creature meets death through the agency of serpents, thieves, fire, lightning, hunger, thirst, diseases and the like, it experiences only the fruit of that karma or action which has begun to bear its consequence.

27. Therefore this sacrifice of punishment may, O king, be put a stop to; innocent serpents have been burnt: creatures indeed enjoy what is ordained according to past Karma.

28. Suta said:—Thus advised the king respected the words of

for the sacrifice.

21. *The Lord of Maruts.* D. Together with the gods known as Maruts.

25. *Goal* V. Svarga, Naraka and the like.

All depend.........action. D. All depend upon the Absolute Lord Hari who makes his karma an instrument to assign misery or happiness to the individual; therefore there is no other than Hari Himself who is the cause of misery and happiness.

27. *What is ordained.* D. Ordained by the Supreme Ruler in accordance with his past karma.

the great sage and said he would do so. Having stopped the Serpent sacrifice he duly worshipped Brihaspati.

29. This is indeed the great unknowable power of Vishnu of incomprehensible nature; and under this insuperable Maya, beings who are amsas of Vishnu do wrong to beings, under the force of anger and other passions.

30 & 31. That in relation to which Maya, existing in imagination as 'this man is full of hypocrisy', is not found to fearlessly exist in the frequent discourse on Atman of those who have investigated into the nature of Atman (but is shown to exist somehow like one in great fear without producing any effect on it); that in relation to which various disputations depending upon Maya do not exist and even the mind capable of various thoughts is inoperative—that in relation to which does not exist Jiva constituted of Ahankara, beset with the three, viz., (1) action, (2) instruments of motion and (3) the final good (fruit) to be secured by both (action and instruments); that in relation to which are absent the

29. V. Such is this great Maya of Vishnu which institutes both what is affected and what affects; and by her force this Jiva becomes deluded in respect of the objects of sport in the course of the activities instituted by the gunas.

29. D. The immeasurable and wonderful power of Vishnu present in both what is affected and what affects; and by that power this Atman is deluded through the sportful activities of gunas.

30. V. The Maya of indescribable force does not find place in Paramatman or in describing Paramatman. The various disputes do not relate to Him or to the mind devoted to Him, though generally characterised by apprehensions and misapprehensions.

30. D. When enquiry into Paramatman is repeatedly made by those who are skilled in investigating into Upanishads, the power that deludes Jivas is not seen to have influence on Him (Hari) and it is of inconceivable nature only to others. The various disputations do not refer to Paramatman; even the mind, being full of apprehensions and misapprehensions, cannot comprehend Brahman.

Note. Here the terms "Speech, mind etc., denote the Deities presiding over them

31. V. In relation to Paramatman's essential self a body of Prakriti or Karma that creates it does not exist; nor does their effect, *i. e.*, pain and pleasure arising from the body and Karma, nor do the words, the god, man, etc., The Jiva though himself under the influence of the three gunas, devoted to the contemplation of such Paramatman should set aside this unintelligent principle beginning with Prithivi, and the waves (hunger, thirst, etc.,) so as to destroy the power of the three gunas to rise again and to overpower, and remain inactive with a serene mind.

31. D. In respect of Brahman, the created world does not exist as an obstruction. By Him who confers the boon of blissfulness of a distinct character on both the gods and Asuras, the attributes of partiality and mercilessness are distanced. The Jiva invested with the three gunas or associating himself with Dharma, Artha and Kama, does not produce any effect on Him who has put an end to the thing to be destroyed and the agent of destruction. The wise man who knows Brahman to be of this nature trium-

interrupting and the interrupted—*that* is the true nature of Atman; and the contemplatist should get himself rid of the waves of Ahankara and other mental aberrations and make himself happy.

32. "That supreme nature is the description of Vishnu",—say they who have no attachment to, and are therefore seeking to cast off, everything other than Atman, which after examining its true nature they reject; for they are rid of Ahankara in respect of the body and other things and they have by means of contemplation and other endeavours embraced *it* and by force of concentration have realised Atman as the supreme Truth.

33. They indeed grasp this (aforesaid) supreme nature of Vishnu, who are not touched by the evil notion of 'I and mine' with reference to the body and the house.

34. One should be indifferent to hypercritical disputations, should not disregard any body; and for the sake of this body enmity should not be cherished towards any one.

35. Salutation to that glorious Krishna - Dvaipayana Vyasa, by the virtue of contemplating whose lotus-like feet I studied this Samhita (the whole of this Purana).

36. Saunaka said:— Into how many branches were the Vedas divided by Paila and other Vedic teachers of high glory, the disciples of Sri Vyasa? O gentle one, be pleased to tell us of this.

37. Suta said:— O sage, a certain sound rose from the space in the heart of Brahman, the Highest, when he was in a mood of contemplation. The same sound is even now perceived when the sense of hearing is shut (when the ears are closed by the hand).

38. By contemplating that sound yogins do, O sage, rid their

phant over the six waves in relation to the body, withdrew himself from the sphere of gross activities.

32. V. They say that that is Vishnu's nature which is supreme and far distinct from Prakriti and Purusha; which those who seek to distinguish it from everything else as "This is not it, This is not it", and cast off their bad nature, i. e. Ahankara and the passions and attachments to any other than Paramatman, embrace by their contemplation and in their intense concentration conclusively realise.

32. D. *Note.* Parabrahman is more definitely indicated by a distinctive name in the verse. Those who are devoted to nothing else and able to perceive the truth and seeking to reject as "This is not, This is not it" everything different from Brahman, declare that the Supreme nature of Vishnu is as described above and it is such as may be embraced by the heart and realised by the serene mind.

34. *Hyper critical disputations.* V. & D. Harsh words.

38. *Impurity.........Correlatives.* V. The

mind of all its impurity in the form of substance, activity and the correlatives and thereby attain to that state from which they do not return to Samsara.

[The substance is Adhibhuta, i.e. the great material principle; activity is Adhyatma i. e. what relates to the body; correlated are the Adhidaiva, i.e. presiding deities].

39. Then arose from Avyakta the sacred syllable of three letters shining by itself and it has become the special mark of the Perfect Being, Paramatman.

40. He is Paramatman who hears this sound even when the sense of hearing is closed against external objects and his conscious nature remains the same even when all the senses are suspended and by that sacred syllable is produced the great speech (Vedas), and it is evolved into an audible thing in the space of Atman's heart,

41. The sacred syllable comprehensively describes the Perfect Being, i.e. Paramatman to whom it is essentially related; it is the eternal seed from which all the Vedas, Mantras and Upanishads have evolved.

42. O best of Bhrigu race, three indeed are the letters that are comprised in it, A and others. Quality (Satva, Rajas and Tamas)

body, actions, that bear merit or demerit and the senses and organs.

The substance. The five Bhutas or the body constituted of it.

Activity. D. The organs of physical action.

The correlatives. D. The five intellectual senses.

39. V. From that (Nada) arose the Sacred syllable of three letters whose origin is too subtle to be understood by those who are not Yogins and which shines by itself etc.,

D. From Nada arose the sacred syllable of three letters, the source of the manifest world and originating from the subtle Hari and throwing light on the self existent Paramatman thereby becoming the special mark etc.,

40. V. *Note. When all the senses are suspended* as it is heard to the exclusion of all other objects etc.,

D. The fourfaced Brahma who realises the subtle Para-Brahman called the Sunya as He deprives the wicked of their happiness in the wakeful state and in sleep, hears the sound like the absolute hearer Narayana himself, out of which all the Vedas are evolved and whose place of manifestation is Akasa which is created by Atman the Supreme Being.

41. V. It is a direct exponent of Brahman (Paramatman) who is most powerful in His own essential glory and the source of all the Vedas, Mantras and Upanishads, eternal (not produced anew but only manifested).

D. In the previous verse the sacred syllable is stated to be a mark and here it is said to describe Paramatman.

It is a full description of the perfect Paramatman who shines in his infinite light and it is an eternal seed of all the Mantras and Upanishads i. e., Vedas when properly pronounced, the means of all attainments.

42. *Quality......by them.* V. By which the three ideas are conveyed as well as the powers of the descriptive names of the Lord

names (Rig, Yajus and Sama) and substance (the three worlds known as Bhur, Bhuva, Svah), wakeful and other states are conveyed by them.

43. Out of those letters the worshipful Lotus-born Brahma created the Alphabet which comprises semi-vowels, aspirants, vowels, mutes, short and long letters.

44. With this alphabet Brahma gave expression to the four Vedas, through his four faces together with *Vyahritis* and the sacred syllable for the purpose of being used in sacrificial observances.

45. He taught them to his sons and made them well-versed in the utterance of the Vedas and they became teachers of righteousness, and taught the same in turn to their sons.

46. And those Vedas came to be regularly handed down by their disciples of strict discipline and vows; therefore in all the four Ages they were distinctly studied and at the commencement of Dwapara age they were rearranged by the great sages.

47. Directed by Achyuta present in their heart, those Brahmin sages divided the Vedas into very many branches, seeing that men have only a short life to live, very little energy, and are endowed with poor intellect under the force of time.

48. During this Manvantara also, O sage, the Almighty Protector of the world was prayed to by Brahma and other protectors of the world for protecting righteousness on the earth.

49. The Almighty Lord revealed Himself exhibiting but a ray of His ray as the son of Satyavati and Parasara, O fortunate one, and He divided the Veda into four great branches.

50. As precious stones may be assorted into heaps of the same kind, He classified the sections of the Vedas as Rig, Atharva, Yajus and Saman and formed four Samhitas or collections of mantras.

51. The Almighty Lord of vast wisdom called His four disciples and to each of them gave one of the Samhitas, O sage.

52. He gave the first collection of the Rigveda to sage Paila;

to convey what they mean. The three ideas are that the Jivatman is fit to be only a part and parcel of Paramatman depends on Him for shelter and fit to be enjoyed only by Him.

D. By these three letters the three Vyahritis are produced conveying Supreme intelligence and other attributes of Narayana and also the object obtained in the three worlds called Bhur, Bhuva and Svar.

43. *And the like.* Such as Jihva Muliya or the half measure for the consonants and so on.

48. *This Manvantara.* Sri & V...... Vaivasvata—Manvantara. D. Sraddha Deva Manvantara.

and to Vaisampayana the collection of Yajurveda which is also called Nigada or Prose.

53. He taught Sama Samhita to Jaimini as also the collection called Chandoga; and the Atharva Samhita, also called Angiras Samhita, to Sumantu his own pupil.

54. to 56. Sage Paila (divided his Samhita collection into two branches and) taught them to Indra Pramiti and Bashkala, the latter disciple divided the Samhita taught to him into four branches and O Bhargava, taught them respectively to Bodhya, Yagnavalkya, Parasara and Agnimitra; so also Indra Pramiti possessed of self-control taught his portion to the sage Kavi of the Manduka family, the disciple of the last was Devamitra who taught it to Saubhari and others.

57. Sakalya, son of Mandukeya, divided his Samhita into five branches and entrusted them to Vatsya, Udgala, Saleeya, Ghokalya and Sisira.

58. Sakalya's disciple, sage Jatukarnya, taught his portion together with its Nirukta to Balaka, Paija, Vaitala and Viraja.

59. Bashkala's son made a collection from the different branches and called it Valakhilya Samhita; and that was learnt and preserved by Balayani, Bhajya and Kasara.

60. These indeed are the several branches of the Rigveda followers and they are preserved and maintained by these several Brahmin sages; he who listens to this classification of the Vedas becomes cleansed of all sin.

61. As is well known, the disciples of Vaisampayana were Charakadhvaryavas; they were called Charakas, because they observed a vow (penance) which their preceptor had to observe and which was in expiation of the sin of Brahmahatya.

62. And his disciple Yagnavalkya says (said), "O worshipful one, of what account is it that these poor spirits observe the vow; I shall observe it in the manner in which nobody else can."

63. Thus spoken to, the preceptor was offended and said, 'get away; enough with thee (I don't want thee) that art a disciple dis-

54. D. The former Indrapramiti.

55. *Possessed of self-control.* V. Wise. D. having a true knowledge of Paramatman.

57. *Son of Mandukeya* D. Son of Vedamitra.

61. D. *Charakas*—those that made pilgrimages to holy waters *Adhvaryavah.* D. Experts in conducting sacrificial rites.

Note. By this term certain Rigvedic verses are also indicated.

posed to despise wise brahmins; at once give up all that thou hast learnt from me'.

64. Thereupon Yajnavalkya, son of Devarata, vomited forth the collection of Yajus and departed from him; then the other sages had a direct revelation of those collections of Yajurveda portions.

65. These sages assumed the form of Tittira birds and received those portions of the Yajurveda, because they were very eager to possess them; therefore the beautiful branches of the Yajurveda came to be called Taittiriya.

66. Then Yagnavalkya worshipped and extolled the god Surya, master of the Vedas, for the purpose of acquiring the Vedic portions not known to his preceptor Vaisampayana.

67. Yajnavalkya said:— I bow to the glorious Aditya who in the form of Atman abides in all beings [seated in the very heart of the four classes of creatures from Brahma to a clump of grass] and in the form of time about them and like Akasa surrounds them on the outside, who is yet one not separated or distanced by conditions and who supports (maintains) the progress of the world by withdrawing water and sending down showers of rain through years which are made of parts called Kshana, Lava, and Nimesha.

68. O great God, O Maker, we devoutly contemplate (the) yonder glowing sphere that warms (the world), O God that burnest out the miseries brought on by unrighteous activities as well as ignorance which is their seed, in the case of those that, according to Vedic Rules, worship Thee thrice every day in due time;

69. —Thee who art indeed the very Antaryamin directing the mind, the senses, and the vital breaths (Pranas) of all the mobile and immobile creatures that exist on Thy support, as well as (all) the unintelligent existence.

70. And it is Thou that, O most gracious Lord, seeing this world swallowed by the diabolic *Ajagara* (Boa-constructor) of Darkness, of formidable jaws, and deprived, like unto one dead, of

66. *The god surya.* D. Sri Narayana described by the word *Arka* being perfect in bliss worships with water and Antaryamin of god Surya.

67. D. I bow to the Supreme Lord distinctly denoted by the sacred syllable and the word Brahman perfect in all excellent attributes having the six attributes that indicate Thy supreme nature existing eternally and before all creation, and who in the form of Antaryamin abidest in all beings etc.,

69. D. Thee who art indeed the Supreme Lord and Antaryamin etc.,

all vitality, hast through compassion roused it with but a glance of Thine and every day and every time makest it keep to the course of performing its own duties, (the high road to) the highest good, and goest about like a king who instils fear into the wicked.

71. On all sides at every point, Thou art waited upon by the Protectors of the several cardinal points, with presents in both their hands folded like a lotus bud.

72. Therefore, O glorious God, I worship Thy lotus-like feet praised and worshipped by the Rulers of the three worlds, for the purpose of (initiation into) those portions which are not, in fact, properly known to others.

73. Suta said:—Having been prayed to and pleased with him, the glorious Lord Hari (the god Surya) assumed the form of a horse and taught the sage such portions of Yajur-Veda as were not properly known to any other.

74. The powerful sage divided them into fifteen branches, each comprising hundreds of Yajus-sentences; and Kanva, Madhyandina and others learnt those branches called Vajasani (so called because they were evolved in great rapidity by Surya in the form of a horse through His manes).

75. Jaimini, who belonged to the Sama Veda, had a son called Sumantu who was also a Rishi and who (in his turn) had a son called (Sutanvan); and to each of these two, a separate branch was taught.

76. & 77. Further there was a Jaimini's disciple, Sukarma by name, possessed of vast intelligence, who made the tree of Sama Veda grow into a thousand branches; then a Brahmin called Hiranyabha Kausalya and Paushyanji disciples of Sukarma, learned the whole collection of *Samans*; also another disciple belonging to Avanti country acquired it with full knowledge of Brahman.

78. The northern disciples versed in Sama Veda were indeed five hundred, who learnt as many branches as they were in number; there were also disciples of Paushyanji, Avantya and Hiranyabha; some call these eastern disciples.

70. *And goest about etc.*, D. And being the Lord of all the gods goest about etc.,

73. *As were not etc.*, D. As were charged with great divine virtue.

74. *Each comprising etc.*, D. Through his sons.

75. *Sunvan*. D. Sumanvan.

78. *Eastern disciples*. D. Northern disciples i. e., disciples that came from the northern country.

79. Laugakshi, Mangali, Kulya, Kusida, Kukshi, these five disciples of Paushyanji learnt each a hundred branches of the Samhita.

80. Krita, a disciple of Hiranyanabha, taught twenty-four branches to his disciples and Avantya possessed of self-control became the teacher of the remaining branches.

ADHYAYA 7.

The division of Atharva Veda. The ten topics of a Purana. The eighteen Puranas named.

1. Suta said:—Sumantu versed in the Atharva Veda taught his collection to his disciple (called Kabandha) who in his turn divided it into two branches and taught them to Pathya and Veda-darsa.

2. Sauklayani, Brahmabali, Modoshah, Pippalayani are the disciples of Veda-darsa. Now know the disciples of Pathya. They are Kumuda, Sunaka, O holy one, Jajali possessed of special knowledge of Atharvan.

3. The disciple of Sunaka of Angiras family was Babhru and Saindhavayana was another disciple; these two studied two collections; so also their disciples Savarnya and others learnt them in their turn.

4. Nakshatrakalpa, Santikalpa, Kasyapa, Angirasa and others were the teachers of the Atharva-veda. Next listen to the names of the authors of Puranas, O sage.

5. Trayyaruni, Kasyapa, Savarni, Akritavrana, Vaisampayana and Harita—these six indeed are Puranic teachers.

6. All these studied the whole collection under my father, Romaharshana, (lit. learned from the lips of my father) who is the disciple of Sri Vyasa; each learning but one collection. And as their disciple I learnt them all.

7. Kasyapa, myself, Savarnin and Akritavrana, the disciple of Rama, learnt the four main collections from Sri Vyasa's disciple.

8. O Brahmin, listen with steady attention to the definition of

79. *Mangali* V. & D. *Langali*.

Puranas made out by the Brahmin sages in accordance with Vedas and Sastras.

9. & 10. Of this Universe, the creation (of the main principles), the creation in detail, subsistence, protection, the periods of Manus, their races, the history of their descendants, destruction and the cause (motive power) and the main support—of these ten topics a Purana is composed, as the sages, who know the fact, state; some say, O Brahmin, that a Purana has five characteristics or five topics to deal with, making a distinction as great and small Puranas.

11. The creation of *principles* is said to consist in producing the subtle Bhutas, the sense organs and their objects and their presiding gods, out of the agitated gunas of Prakriti, the Mahat-tatva, and the three-fold Ahankara.

12. The creation *in detail* consists in the production of the gross, mobile and immobile, nature, which is a collection of effected things evolved out of Mahat and other principles with the dominating characteristics formed by the force of previous Karma under the gracious guidance of the Perfect Person (the Supreme Being)—the evolution being like that of a seed from a seed.

13. Generally the immobile creatures contribute to the sustenance of the mobile, and there, in the case of mankind, the description of sustenance may be three-fold, according to nature, desire, or a rule laid down for it.

14. The protection of the Universe refers to the Avataras of Hari and His work from age to age appearing among animals, mortals, sages and the gods; for by His Avataras the haters of the Vedas are put an end to.

15. The period of a Manu is distinguished by six points, viz. the particular Manu acting as the ruler, the gods, Manu's sons, Indras, Sages, the particular Avatara of Hari (that guards the welfare of the world.)

16. The history of the race and their descendants is said to consist in a description of the pure kings born of Brahma, their line

13. V. & D. Supply at the beginning "It is ordained by the Lord that".

D. Read:— may be two-fold according to desire etc., for *may be threefold etc.*,

14. *Refers to*, D. With a description of the Avataras...... His work suitable to every age etc.,

16. *Born of Brahma*. D. Born of Manu. *Of the members of their line*. D. Of those that restored the continuity of the line that

continued through all the three divisions of time and of the members of their line.

17. The destruction of the Universe is described by the sages to be four-fold by nature (as brought about by Maya), viz. Occasional, Prakritic, Daily, and Absolute.

18. The cause or motive power is the Jiva invested with Avidya, Karma and the organs, at whose instance the creation and other processes of the Universe come into play; some say that he lies underneath it and others think that he is the subtle matter.

19. *Apasraya* (the ground or the limiting circumstance) is (only) that Brahman which is related like a witness to the products of Maya that seem to be Jivas i.e., to Visva, Taijasa and Prajna, in the states of wakefulness, dreaming and sleeping, and quite distinct in the states of *Samadhi* (meditation) and the like.

20. Like matter such as clay in the case of effected things like a pot, like the real existence or substratum underlying name and form, what stands separate from, as well as in relation to, the states of the body, from the laying of the seed to its final collapse (or death), is called *Apasraya.*

21. Only then he realises Atman and desists from the course

had become interrupted.

18. V. The cause is the Jiva who does Karma bearing merit or demerit through ignorance.

Some say etc., V. Some say that Jiva is always charged with tendencies of Karma which he had partly enjoyed and partly remains to be enjoyed and others say that he is destitute of the name and form of god's men etc.,

D. Paramatman, whom some consider as sleeping in Pralaya and others consider as changeless like the sky, is the cause of the creation and other states of Jiva and leads him through Avidya to do his work.

19. V. That (Brahman) is called the support as having connection with, i.e. being present in the products of Prakriti and the states of Jiva such as wakefulness and being not affected by them. Owing to his being in the composition, he is said to be connected and by his own essence he is said to be unconnected.

D. Vishnu is *Apasraya*, i. e. one without a second and hence not depending upon another, the existence of Hari in the states of the Jiva leading to his life and not being affected by wakefulness, dreams and deep sleep. Hari is the support of all the things and states brought about by His own will being in the existence during those states and also when those states do not exist.

20. D. What forms the material cause in respect of things having names and forms is Prakriti in the subtlest form and what exists in that substance called Prakriti as well as in all the states from that of the seed to that of its destruction, what is connected as well as unconnected is Brahman, and it is the support. Also that which can be inferred by invariable concomitance both in the positive and negative ways and is pure consciousness all pervading, and fit to be known is really Brahman the support.

of activity (ceases to be in *Samsara*) when, naturally being rid of its three-fold function, or by virtue of Yoga practices, the mind ceases to be active.

22. The sages who truly know the past tell us of the eighteen Puranas, both great and small, as presenting the characteristics described above.

23. & 24. The Puranas are:— 1. Brahma. 2. Padma. 3. Vishnu 4. Siva. 5. Linga. 6. Garuda. 7. Narada. 8. The Bhagavata. 9. Agni. 10. Skaanda. 11. The Bhavishya. 12. Brahmavaivarta. 13. Markandeya. 14. Vaamana. 15. Varaha. 16. Matsya. 17. Kurma. and 18. Brahmanda.

25. O venerable Brahmin, this account has been given of the sage's (Sri Vyasa's) arranging the Vedas and of His disciples and their lines and it promotes the glory of Brahman (in faithful listeners).

ADHYAYA 8.

Markandeya's Tapas and praises offered to Sri Narayana.

1. Saunaka said:— O Suta, O righteous one, may thou be blessed with a long life! [Be pleased to discourse to us] who are mortals tossed about in endless darkness (Samsara); thou, alone, canst show us the way to cross it over, O foremost one amongst those that can speak on any subject.

2. People say that the son of Mrikanda is a sage blessed with long life and he alone was left alive at the time of Pralaya (Deluge) by which this world was swallowed up.

3. It is he, an excellent son of Brighu's race born in our fami-

21. *Three-fold function.* V. The three states of wakefulness, sleep etc.,

V. When the mind rising above the three states withdraws itself from the objects either by virtue of its own strength or of Yoga practices, then it realises Atman the support and the mind then turns away from all that.

D. When the mind rises above the three states, then through concentration and listening to the Lord's glories, realises Paramatman; thereupon the Jiva does not return to Samsara.

22. *Great and small.* D. Some by extent of word and some by the sense and some by the consequences they may bear.

1. D. Supply "on Hari's Avataras and deeds" after "discourse."

3. V. *Note.* No deluge has occured in our own Kalpa as yet, hence the doubt is how Markandeya might be said to have been left alone living at the time of deluge.

D. With reference to him no laya has

ly; and even to this day no deluge or great destruction of creatures has occurred.

4. He singly wandered about on the sea of deluge and saw, it is said, the wonderful Person (in the form of) a child lying on a banyan leaf.

5. This is, O Suta, a matter for grave doubt and of great curiosity for us. Be pleased to remove the doubt, O great Yogin, as thou art admittedly versed in all the Puranas.

6. Suta said:— O great sage, the enquiry started by thee is calculated to remove the misapprehension of the world in general; for in answering the question has to be given an account of Sri Narayana, which washes off the impurity brought on by Kali.

7. Having at the hands of his father undergone the Upanayana (initiation) ceremony due to the twice-born, Markandeya in due course studied the Vedic hymns in the righteous manner, and came to possess the virtue of Tapas and Vedic knowledge.

8. He led the strictest celibate life, was free from all passions, wore matted hair and clothes of bark, the sacred thread and the zone of sacred grass and carried a jar (and a staff) (in his hand).

9. For the enhancement of righteousness, he wore deer-skin, a string of beads and sacred grass, and both in the morning and evening, devoutly worshipped Hari present in Agni, Surya, his preceptor, the wise brahmins and in his own self.

10. Both morning and evening he brought the food got as alms, silently offered it to his preceptor and with his permission ate of it; if not permitted, at times he fasted.

11. Thus bent on Tapas and Vedic study, he spent a million years, and, worshipping Hari, he conquered death which is very very difficult to do.

12. At this were very astonished Brahma, Bhrigu, Siva, Daksha, and other sons of Brahma; as also men, the gods, Pitris and other great Bhutas (spirits).

13. Thus he kept the great vow of celibacy, practised *Yoga*, Tapas and self-control, studied the Vedas and contemplated

occurred among the Bhutas etc,.

12. *At this.* At his success over Death.

13. *Practised yoga.........passions.* D. Practised Tapas...Vedas and having through concentration of mind and the grace of Antaryamin cast off the distracting passions,

Adhokshaja, with his mind drawn inwards away from the distracting passions.

14. As the Yogin thus continued to concentrate his mind in great Yoga (by way of Jnana-yoga), a very long period of time covering six Manvantaras passed away.

15. In the seventh Manvantara Indra noticed this (him), it is said, and, suspecting fear from his Tapas, O brahmin, began to interrupt it.

16. For this purpose he sent to the sage Gandharvas, Apsaras women, Manmatha, Vasanta (Spring tide), the Malayanila (the breezes of the Malaya ranges) and also the child of Rajas (Desire) Mada (blithesomeness, pride or intoxication).

17. All these readily repaired to the (his) hermitage on the northern slopes of the Himalayas, where, O Lord, the river Pushpabhadra flows and the great rock known as Chitra stands.

18. The hallowed tract of the hermitage was adorned with sacred trees and creepers, and largely resorted to by the holy sages; and it was delightful with sacred pools of crystal water.

19. It was resonant with the music of blithesome bees, with the notes of joyous cuckoos, with the stir of peacocks dancing in ecstasy, and full of the flights of various birds in delight.

20. (The Malaya) Vayu who entered it bearing the cool spray of the mountain rills and having embraced the *Sumanasas* (flowers), gently played on the hermitage so as to exhilarate (his master) Manmatha.

21. There Vasanta (also) manifested himself, the evenings charming with the rising Moon, rows of blossoms in clusters and (groves of) trees and creepers in close embrace.

22. Manmatha appeared waited upon also, by companies of Gandharvas who sang and played on their musical instruments; and was seen with his bow and arrows and his troop of celestial damsels.

23. These servants (emissaries) of Indra saw the sage who was, after worshipping the sacred fire (Agni), sitting up with his eyes

contemplated Adhokshaja.

16. *And also etc.*, D. And also the quality of Rajas, useless activity, pride and carelessness.

19. *In ecstasy.* D. In grand display of their delight.

21. *Note.* The rising moon is compared to the face of the Night.

shut and unapproachable like Fire in the human form.

24. Then in front of him the damsels danced and musicians sang and charmingly played on *Mridanga* (tabor), Veena (lute), and Panava (a small drum).

25. Just then Manmatha set in his bow the five-faced arrow and Vasanta, the beloved son of Rajas (i. e. desire or intoxication) and other servants of Indra agitated his mind.

26. & 27. As the celestial damsel Punjikasthali was sporting with balls, her slender waist became unstable under the weight of her full breast, and wreaths of flowers fell from her braid; her eyes she was moving his way and that, as she was running after the balls, and Vayu blew away her light garment, her waist-band being sundered.

28. At that moment, Manmatha darted his shaft, confident of subduing him (the sage); (but) there, like the endeavours of an unlucky man, all that (effort) proved futile.

29. Thus operating against the sage, they were, O sage, scorched by his glory and had to run away like children that rouse (meddle with) a serpent.

30. O sage, though he was thus assailed by the functionaries of Indra, the great sage did not allow Ahankara to get the upper of him; certainly this is no wonder in the case of *mahatmans.*

31. The glorious lord of Svarga observed Manmatha and his troop entirely cheerless and was astounded to hear of the glorious virtue of the Brahmin sage.

32. When he (the sage) was thus absolutely devoting his mind (to Him) by means of Tapas, study of the Vedas and self-control, Sri Hari in the forms of Nara and Narayana revealed Himself unto him to bestow His grace on him.

33. & 34 They (Nara and Narayana) were (respectively) of white and blue complexions, beautiful with eyes like unto fresh-blown lotuses, and with their four arms; they were clad in dear-skin (bark), held sacred grass in their hands; wore the sacred thread of triple fibres; carried with them a pitcher (Kamandalu) and a bamboo staff; a fan (to drive away insects like mosquitoes) and a string of beads (lotus-seeds); they were of high stature and by their golden hue like

the flashing streaks of lightning, were in two forms nothing but Tapas itself, and worshipped by the great gods.

35. Those two are the forms of the Almighty Lord who has appeared as two sages, Nara and Narayana; on seeing them, he rose and with high regard bowed to them, falling prostrate like a staff.

36. His body, senses, and heart got tranquil from the joy at Their blissful sight; his hair standing on end and eyes full of tears, just for a while unable he was to open his eyes and look up.

37. With his palms folded up he rose, stood bowing and in his eagerness to welcome Them, looked as if he were going to embrace Them and in faltering accents he addressed the Almighty Lord (in two forms) 'Namo-Namah' (I bow, I bow).

38. He offered them seats, washed their feet, and worshipped them with offerings (Arghya), pigments, burning incense, and with wreaths of flowers.

39. When they had comfortably taken their seat and appeared to be highly pleased with him, he again bowed at the feet of these most worshipful sages and said as follows:—

40. Markandeya said:— O Lord, what power have I to praise Thee? For, propelled indeed by Thee, Prana (the Vital Breath) acts, and after him, the organ of speech, the mind and other senses of the creatures do their function; nay, those of Brahma and Siva, as well as myself, and Thou art the kith and kin of those that worship and contemplate Thee.

41. O Omnipotent Lord, of Thy omnipotent self these two are the forms which Thou assumest for the well-being, for removing the sufferings, for subduing Death (the salvation), of the three worlds, just as Thou hast assumed several other forms (Matsya, Kurma, etc.,) in order to protect this universe which like the spider Thou createst and again completely swallowest (like webs).

42. Of that Protector and Ruler of all the mobile and

39. D. When they had comfortably taken their seat the Sage in extreme cheerfulness and joy again bowed to their feet and said to the most worshipful Ones.

40. *Thou art etc.* D. Thou however appearest as bound by the devotion of those that worship and contemplate Thee.

41. *Just as etc.* D. Several matchless forms other than (these two now before me) and like the spider Thou producest and then swallowest in the same way as in the previous Brahmakalpas or Thou that art not conditioned by a corporeal body assumest various forms for the purpose of world's well-being and withdrawest them into Thyself.

42. *Resting on which.........touch.* V. By

immobile creatures I resort to and worship the feet, (the person resting on which) the impurities of Karma, Time, Satva and other qualities do not touch, which the sages of true insight into the hidden sense of the Vedas sing, bow to in intense devotion, constantly worship and contemplate in order to attain to them.

43. O Almighty Ruler, we do not know the means of security for creatures beset with fear everywhere other than resorting to Thy feet, — the feet of Thee that commandest the state of heaven (Moksha); Brahma is immensely filled with fear, therefore Brahma who lives through the two halves of Parardha period is afraid of the time when Thou movest Thy brows; then it goes without saying that creatures produced by Brahma are full of fear.

44. Having therefore freed myself from (all attachment to) this environment of) a body and the like which obscure self, are devoid of all real value, and in fact unreal and evanescent though at the bottom nothing but Atman, I betake myself to Thy feet, for Thou art the embodiment of real consciousness (Intelligence); Thy thought is always true; Thou art the director of Atman and the Supreme Being; and by worshipping Thee one attains to everything that may be sought after.

45. O Almighty Ruler, Friend of Atman, though these products of Maya, viz., Satva, Rajas and Tamas, the causes of the subsistence, destruction and origination of this world are of Thine own creation; and Thou Thyself exhibitest these sportful activities; Thy manifestation through Satva tends to Moksha, but not the other two (as

virtue of worshipping whom (what) the dirt in the form of Karma, Gunas, and Time do not touch his worshippers or by virtue of worshipping whom the worshippers cease to have contact with Karma, Guna etc.,

On which the impurities etc. D. On which the evil Karma, Gunas, Time and the impure associations of being born in flesh and blood do not touch or afflict.

43. V. interprets *Abhaya* as an adjective to Thee, fearless.

D. *O Almighty Ruler etc.* O fearless Lord of that essence which promises Moksha, we do not etc.

44. V. Omit "though at the bottom nothing but Atman."

V. I resort to the feet of Thee whose will is ever true, who art the Supreme Being, and preceptor and father, Perfect and different from everything else,—I resort to Thy feet which are ever gracious unto me, having abandoned the fruitless and most pernicious environments of the body and its belongings.

44. *Obscure* D. Ruin.

Are devoid.........Atman. D. Do not lead to the great purpose to be attained, but only to what is undesirable and which are only the consequence of ignorance.

45. *Products of Maya.* V. Products of Prakriti which are like unto His bodies.

Brahma or Rudra) by which men may be subject to troubles and anxieties, wrong notions and fears.

46. Therefore, those that have understood the truth, O Glorious Lord, worship here only Thy pure manifestation (known as Sri Narayana) as well as the pure avatar of Thine *amsas* as Nara beloved of Thee; for Satvatas (the gods or Bhagavatas) believe that Satva is the true essence of the Perfect Person and that, only through Satva, the region of Vaikuntah, the state of absolute fearlessness, the realisation of one's blissful nature can be attained to and not through any other.

47. I bow to that most glorious and omnipotent Lord who is Perfect Person, perfect in everything, the universe, the father of the universe, the Supreme Deity, Sri Narayana, the Sage of perfect wisdom, the foremost man, the purest existence, the controller of speech, the ruler that directs the world in the way of the Vedas.

48. The creature, who is deluded by that Maya of Thine own and whose understanding is bewildered in following the paths of misguiding senses, does not cognise the Lord who is present in his own senses, heart, and in the objects before he has the true understanding of the Vedas; but that very creature is able to know Thee on getting an insight into the Vedas through Thyself, the preceptor of all.

49. I bow to the Great Person (Almighty Lord) whose nature is concealed by the environments of a body and its belongings, who is naturally presenting Himself as the one subject of various

D. Controlled by Thy will.

46. *As well as the pure.........of Thee.* V. Beloved of Thy votaries as well as Thyself.

D. Naturally fit for contemplation among Thy numerous forms.

Satvatas. D. Men possessed of virtuous qualities think that Thou art known as Purusha as actuating the Satvaguna and love Thee as such; and from this form of Thine the world attains the fearless state and also essential blissful realisation.

48. *By that Maya of thine own.* V. By Thy Prakriti and will.

D. By Thy will.

48. D. After "*senses*", supply "and the breaths".

D. The man whose understanding is wandering through the useless sense passages, does not know Thee, though present in His own senses, breaths and heart and the very objects presented to his senses; though he may have studied the Veda, the one true means of Thee, the father of all. He who is given to gross pleasures has his understanding obscured by Thy will. (Except through Thy grace it is not possible to know Thee).

49. *Whose nature is concealed...........belongings.* V. Whose omniscience is not comprehended by others.

49. D. The knowledge that throws light on Thy true and mysterious nature is contained in the vedas; the wise that are devoted

theories, whose vision is secured through the Vedas, which are the only means of securing that light which reveals the secret of Atman and in respect of whom Brahma and other sages stand deluded in spite of their efforts.

ADHYAYA 9.

The Lord shows to Markandeya what Pralaya is.

1. Suta said:— Thus praised by the highly talented Sage Markandeya, the glorious Lord Narayana, the friend of Nara (Audisesha), was pleased to speak to him of the Bhrigu family thus:—

2. The glorious Lord said:— O foremost one among Brahmin sages. thou hast secured the perfect attainment, through concentration of Atman (mind) and through unswerving and unfailing devotion to Me and tapas, Vedic study and self-discipline.

3. We are highly pleased with thee for thy very austere mode of life. May thou be happy! Receive the boon thou desirest from (me) the Supreme Lord of those that confer boons.

4. The Sage said:— Most illustrious is Thy Supreme nature, O Ruler of the gods, that removest the greif of those that devoutly resort to Thy feet, O Achyuta; the greatest boon has been conferred (on me) by this that Thou hast been so gracious as to reveal Thyself unto us (unto my vision).

5. (For), Even Brahma and others feel that they are accomplished of their purpose even when they have only in their mind ripe with Yoga (meditation), a vision of Thy glorious lotus-like feet. Thou, that glorious Supreme Lord, hast shown Thyself to My naked eyes.

to Vishnu the unborn and ever trying to contemplate Him are bewildered in attaining that true knowledge and to that perfect person we bow, to Him who is quite different from the descriptions of the various conflicting theories and who is not within the range of Jiva's perception.

2. *Through concentration of Atman.* D. Through contemplation of Hari.

3. V. By the use of *We* all the gods are indicated.

5. On realising Thee in their heart quite ripe with yoga practices.

5. V. To our naked eyes visible art Thou, whose lotus-like and glorious feet Brahma and others are (only) eager to see—with their mind ripe with yoga practices (D. with the Yoga of love and devotion.)

6. However, O Lord of charming eyes like unto lotus petals, the crown jewel to those of hallowed renown, I would like to witness Thy maya (power) by which the world including its protectors experiences Thy differentiation of the thing.

7. Suta said:— Thus highly sung and worshipped by the sage, the Omnipotent Lord said, "Yes. Thou wilt see" and smiled and retired to the hermitage of Badari.

8. & 9. Thinking of the same event, the sage remained in his own hermitage, and Agni, Surya, Chandra, Water, Earth, Air, the Sky, and self and everywhere and worshipped Him with the things of the mind-stuff; sometimes, he even forgot worshipping, when immersed in the flood of loving devotion.

10. O foremost one of the Bhrigu race, on a certain day the sage was sitting on the bank of the Pushpabhadra; it was the time of sunset; O Brahmin, a violent wind began to blow.

11. Following close upon the violent and hissing blasts, terrific clouds gathered, attended with strokes of lightning and roars of thunder and let fall volleys of rain, as stou tas the wheel of a cart (as stout as an axle tree).

12. Then were seen the four oceans overflowing on all sides and swallowing up the earth and with terrible whirlpools and roars of current and formidable alligators and with waves tossed high by the violent winds.

13. To see the four-fold universe of creatures along with himself, subjected to fear on waters flowing in and out and rising to the skies, by the severe rays of the Sun and strokes of lightning and to see the whole earth flooded with waters, the sage was troubled at heart.

14. When he was thus looking on (in dismay), the boundless sea terrible with waves and with its waters violently tossed by the tempestuous gales and being filled by the raining clouds, made the

6. *Maya.* V. Wonderful power.

Of the thing. V. In Thyself denoted by the term sat; differentiation as "the god, beast etc."

Experiences.........the thing. Realises how sat (Brahman Thyself) is quite distinct from everything else.

8. *His own self.* V. His own heart.

9. *With the things of the mind-stuff.* D. With harmlessness and other virtuies of the mind.

13. D. Omit. *"rising to the skies."* Read, with dazzling strokes etc.

14. *And mountains.* D. And others.

whole earth look as if it were on a level with Dwipas, Varshas and mountains.

15. Heaven and earth, the celestial regions, hosts of luminaries (planets) with all their occupants, the three worlds with all the directions were under one flood. That great sage alone was left living and he with his matted hair hanging about wandered about like a dunce and a blind man.

16. Severely pinched with hunger and thirst, assailed by alligators and whales, beaten by gales and waves enveloped in endless darkness, wandering about, he could not make out the directions, or the sky or the earth and was overcome with fatigue.

17. Now he fell into a great whirlpool, now he was tossed by whimsical waves; somewhere he was being eaten (bitten) by aquatic animals which fought with one another in trying to grasp him.

18. Here he remains cast in grief, there he is in a sensless state and somewhere again he experiences pain, pleasure or fear. Somewhere else he is about to lose his life, or, he is afflicted with diseases aud other painful states.

19. There lapsed away millions upon millions of years as he wandered about enveloped in Sri Vishnu's Maya.

20. In his wanderings he once came up to a young banyan tree that grew on an elevated point of the earth, adorned with fruits and tender shoots.

21. On a north-east branch and on a leaf thereof he saw an infant in the lying posture and seeming, by its glorious lustre, to swallow up all darkness.

22. The child was of dark emerald hue, charming with his lotus-like face, neck like unto Sankha, broad chest, well shaped nose and bewitching eyebrows.

23. The child looked splendid with its ringlets of hair moved to and fro by its own breaths, with red flowers set on the ears which were beautiful like sankhas or conches and with his milk-like bright smiles rendered somewhat rosy with the crimson of his lips like unto coral beads.

16. *And was overcome etc.* D. And dwelt on the sea of difficulties.

17. *Whirlpool.* V. Deep hollow.

23. D. With its ear-rings set with rubies, of which the beauty was blended with the grace of the purple ringlets of hair moved to and fro by its own breaths etc.

24. The ends of his eyes were reddish like the interior of the lotus and its smiles and looks captivated one's heart; his tender belly about the deep navel which seemed uneasy with the folds which rose and fell with its breaths.

25. The great sage was astonished to see the child that with its hands of charming fingers, took hold of its own lotus-like foot and placed it in its mouth and sucked it.

26. At the very sight of the (wonderful) child, the sage got over all his fatigues (felt himself completely refreshed and full of new vigour) and in his joy, the lotus of his heart and eyes blossomed (as it were); his hair stood on end; he was filled with awe to see the wonderful form (nature) and still he proceeded to (approached) the child to make his enquiries of it.

27. At once by a breath of the child the sage of Bhrigu race was inhaled (withdrawn) into its body, even like a tiny mosquito.

28. There he was astonishd to see the sky, the horizon, the hosts of stars and constellations, the mountains and seas, the several Dwipas and varshas and the cardinal points, the gods and their enemies, forests, countries, cities, mining fields, villages, pastural habitations, hermitages and different Varnas (orders of men) engaged in their respective duties.

29. Further he observed the (five) great Bhutas and their products, the time with its various divisions as yugas, kalpas, and every thing else that may be known or spoken of—in short, the whole Universe made to shine, as it were, a reality (as revealed to the view in broad daylight).

30. There also he saw the Himalayas, that river Pushpavaha, his own hermitage and the Rishis; while thus witnessing the whole Universe he was by a breath of the child expelled and fell back into the sea of deluge.

31. There again he saw the banyan growing on the summit of the earth and the child that was lying on one of its leaves and found himself made the object of side-long glances and the loving nectar-like smiles of the child.

32. Then seeing the child that, through his eyes, had taken a

25. V. & D. Begin, O great sage, he was astonished etc.

26. *To make his enquiries of it.* V. To see it more closely.

32. V. Begin, then seeing the child em-

firm seat in his heart and in his bewildered state of mind he proceeded to embrace Adhokshaja (the Almighty).

33. Thus at that moment, the Almighty Lord, the absolute master, in the fullest sense, of yoga, one that dwells in every heart vanished out of the sage's, sight, like a sportful creation of an ungodly person (like a desire of a poor man.)

34. Following Him, the banyan, the world-encompassing flood of water—all vanished in a moment and the sage found himself in his own hermitage as before.

ADHYAYA 10.

Siva bestows his boon on Markandeya.

1. Suta said:—Having thus realised this greatness of Yoga-Maya displayed by Sri Narayana, the sage sought the same Almighty Lord as his protector.

2. Markandeya said:—O Hari, I have fallen at Thy feet that promise fearlessness to those that take refuge under them and through Thy Maya that shines like *gnana* (light), even the learned stand deluded.

3. Suta said:—In his passage through the skies, on his bull, with his consort and his train of Ganas, the worshipful Rudra observed the sage sitting still in contemplation (of the Almighty Lord.)

4. & 5. Then Parvati noticed the sage and observed to her Lord Siva, "May you be pleased to look at this Brahmin who keeps his body, senses and mind thoroughly unperturbed, like unto a sea not tossed by winds with all its waters and fish in a motionless state.

braced with his eyes and heart.

33. *Like a sportful etc.* V. Like the desire of a poor and unfortunate man.

33. *Vanished etc.* D. Vanished so quickly as does the magical view instituted by a mortal of poor powers.

1. *Yoga Maya.* V. Wonderful power.

D. Anima and other powers.

V. *Note.* He sought the same Narayana for extricating himself from His Maya.

2. *And through Thy etc.* V. And even the learned stand deluded having a mind distracted with ignorance caused by Thy Maya.

D. Even the learned are perplexed and made anxious for want of true perception under the force of Thy deluding power.

3. *Still in his etc.* D. Still in his devout and perfect contemplation of Hari.

5. *Like unto.........state.* D. Perfect indeed are all the observances and practices of

May you be pleased to favour him with the fullest realisation of the attainment due to his tapas! For you are the Lord that grants, (devoties) their (desired) attainments."

6. The worshipful Siva said:—"This Brahmin sage does not at all seek after any blessing, not even Moksha: for he has developed to the highest degree devotion to the Almighty Lord, the Imperishable and Perfect Person.

7. However let us, O my Beloved one, have a conversation with this righteous man: for it is the greatest of gains to meet the righteous among men.

8. Suta said:—Having thus observed to Parvati, the worshipful Siva, friend of the good, went near the sage: for He (Siva) is the master of all branches of knowledge and the ruler of all creatures.

9. But the sage, who had suspended all mental activity, did not perceive the approach of those great Rulers and the Lords of the world as well as himself and the Universe (about him.)

10. The glorious Lord Siva understood his state, and entered, like the air, through pores, the sky of the sage's heart (mind) by virtue of his *yoga power*.

11.—13. The sage saw within his self, in his heart (mental plane), the three-eyed god Siva come in, with his matted locks of golden hair like streaks of lightning, and ten arms, of high stature, brilliant like the rising Sun, wearing the skin of a tiger, armed with the Sula, Khatwanga and a shield, holding in his hand string of beeds: a drum, a skull, a sword and a bow: on seeing him suddenly appear in his heart, the sage was astounded and in a state of enquiry as to what it was and why or whence, he woke up from his trance.

14. The sage opened his eyes to see Rudra, with Parvati and his attendants, the great father of the three worlds, and bowed his head and worshipped him.

Rishis at the end of summer when the rainy season sets in.

8. V. *Note.* The attributes given here of Siva should be understood as derived by him through Vishnu who is his Antaryamin.

D. *Note.* By the attributes it should be understood that through Siva's grace other Jivas can attain true knowledge of Hari, as he has control over the mind and other senses of the Jivas.

9. D. *The rulers and Lords of the world.* Being the presiding deity over the principle of Ahankara, one of the constituents of the world.

11. *Ten.* D. Reads. *Eight.*

15. To the god Siva with Uma and also to his attendants the sage gave a respectful treat by welcoming them, by offering seats, water to wash feet with and to sip, pigments of sandal, garlands of flowers and by burning the customary lights and frank-in-cense.

16. And he said, "O Lord, to Thee that enjoyest perfect blessings by virtue of Thy own glory and power, what could I do, O great Ruler, by whose support this world becomes happy?

17. "I bow to Siva, who is blessed and tranquil (destitute of attributes), the source of strength and wisdom and happiness, not formidable though acting through Rajas. I bow to Thee that actest through Tamas also".

18. Suta said:—Thus praised, the foremost and glorious god Siva, the resort of all the righteous, was very much pleased and with a gracious heart he laughed and spoke to the sage as follows.

19. The worshipful Siva said:—"Ask for a boon of us as thou listest, for we are the three Rulers of those that confer boons; it cannot be fruitless to see us: for, from us the mortal man obtains the immortal state.

20. "The righteous Brahmins possessed of a tranquil heart, destitute of attachments, kind to every being, constant in their intense devotion to the one Lord Vishnu and free from the feelings of envy and hatred, hold the same view towards us.

21. "All the creatures of the world and their protectors praise, worship and contemplate them: the three are the worshipful Brahma, the Supreme Ruler Hari and myself.

17. V. I bow to Thee that bestowest all auspiciousness on the world, that art free from the sixfold changes or stages of life, that grantest great happiness, that art Vishnu's body as constituting pure *Satva*, in the form of Brahma's body constituted of *Rajoguna* and now formidable as associated with a body of *Tamas*.

D. I bow to Thee that art full of prowess, and resortest to Para Brahman, the great protector and also actest through Satva, Rajas and Tamas qualities as it is necessary for controlling the different Jivas.

19. *From us*. D. And by virtue of seeing us directly.

20. *Brahmanas*. D. Those who are ever attentive to enquiries into Brahman.

Sadhus. D. Are those that are free from the passions of love and hatred and the like.

Santa. D. Absolutely devoted to Lord.

Constant.........Vishnu. D. Devoted to Vishnu with the conclusive understanding that Sri Narayana is one absolute Supreme Being.

21. D. *Latter half*. I myself and Brahma are not separate rulers, *i.e.*, independent rulers; but we are only under the control of Hari who is alone the absolute and independent ruler.

22. "They do not see the least difference between myself Achyuta and Brahma: nor between themselves and others; therefore we go to you and favour you.

23. "The Tirthas in the form of waters and the gods devoid of the intelligent spirit are not really the holy waters and the gods; for they purify a man through a long process of time: but you purify them at very sight.

24. "We show respect to those Brahmins who bear our representation in the form of the three Vedas by observing the courses of concentration, meditation, Vedic study and self-discipline such as silence.

25. "On hearing or seeing you, even the highly sinful people would become purified: so too even the outcasts. What need is there to say that those who converse with you or associate with you in several ways become purified?"

26. Suta said:—The Rishi was not satiated to hear with his ears such speech of Siva whose crown the moon adorns—the speech that was full of secret Dharma and nectarine sweetness.

27. The sage, who was long perplexed at Vishnu's Maya and subjected to severe trial, felt himself free from all his afflictions by virtue of the nectar of Siva's words and said to him as follows.

22. V. Those Brahmins do not see any the least difference in Achyuta connected with myself or Brahma as His body, *i.e.*, they do not think of Brahma or myself as having an existence independent of Achyuta, for no individual man perceives any difference in Achyuta as related to Himself or to another.

Note. By the term "*Atman*" and "*Jana*" two different Jivas invested with the unintelligent body are spoken of.

D. Those Brahmins full of wisdom do not see any difference whatever in Hari who is present in me and therefore conveyed by the term Me (I) or is present in Brahma (Aja) and therefore called Aja also; and also they do not see any difference in Hari in His relation as Antaryamin to all the mobile and immobile creatures: therefore we believe that you are worthy of being worshipped by all.

D. *First half* (*another construction*). They do not entertain the least misapprehension with regard to me or Achyuta or Brahma or any Jiva or Jada by identifying me or Brahma with Achyuta: they see each as each truly is.

23. *The Gods.........spirit.* V. D. The gods shaped out of earth and stone into which the presence of the deity is invoked.

24. *Those who etc.* D. Those who bear our representation which is but the most important meaning (import) of the Vedas, *i. e.*, our presence in the heart, by deserving etc.,

25. *Or associate etc.* D. Or utter and remember your names and so on.

27. *Perplexed.........trial.* D. Disturbed from his concentration and contemplation and hence greatly afflicted.

28. The Rishi said:—Most wonderful and inconceivable for creatures is this sport of the Supreme Ruler, through which Leela the rulers of the worlds bow to, and praise, the creatures under their own control.

29. Teachers as they are, they perform the righteous duty for making creatures learn it: they express their approbation and praise the duty that is performed.

30. But by this course of acts which are but the display of Thine own Maya (out of grace to Thy devotees), Thy greatness is not affected in any manner, even as the creations of a magician do not affect (him).

31. Having created this Universe by virtue of His thought and having of His own accord entered into it, the Lord, like one in a state of dream, seems to be an agent through the qualities that are alone really active.

32. I bow to that glorious and Almighty Lord who is the three qualities as well as their ruler, who is absolutely pure, one without a second, the preceptor and the Omnipresent Being.

33. O Perfect one, what greater boon could I ask of Thee than Thy sight which itself is a boon and by seeing whom a person attains all blessings and has every wish of his realised.

D. *Note.* To a real contemplatist the disturbance from it is real affliction.

28. *This sport.* D. This description of the Lord's sport.

30. V. D. By this praise in approbation of the conduct towards the righteous Brahmins, and by bowing to, and praising, the Jivas under His control, which are but the display of His greatness, etc.

31. V. *Note.* The Lord being the Antaryamin and inseparably present in Jiva, only seems to be the doer, but it is really the Jiva that is the doer of actions by which *Punya or Papa* is acquired.

D. The Lord, who by virtue of His own will creates this Universe and dwells in it as Antaryamin, seems to have attachments through the senses that see, hear and so on, like the Jiva: but He is not affected thereby even as etc.

32. *The three qualities.* V. D. The director of the three qualities.

V. Read *Mahatmane* or *Gunatmane* whose will is unobstructed.

The Omnipresent Being. V. The one source and import of the Vedas.

D. *Note. The preceptor.* The Lord is the preceptor to Brahma and others directly.

33. *Of Thee.* V. Of thee That art the foremost one among those that confer boons.

By seeing whom etc. V. For the Lord is the Supreme Ruler, perfect in all blessings and of real wishes.

D. (Since every enquiry shows that there is no equal unto Thee), whom should I resort to and choose other than Thyself? To know Thee is the highest thing to be desired and is the source of every blessing and the way to beatitude for *men.*

34. Still I ask of Thee but one boon,—of thee that art perfect and canst shower all blessings, that I may always have unswerving devotion to the Supreme Lord, to His devotees as well as to thee.

35. Suta said:—Thus worshipped and praised by the sage in worthy words, the glorious Siva with the approbation of his consort says to him thus.

36. & 37. Since thou art devoted to Adhokshaja, O great sage, all this wish of thine will be realised: further thou shalt to the end of Kalpa, enjoy celebrity and (hallowed reputation) and be free from old age and death, have knowledge of things relating to the three divisions of time, age, as well as wisdom with renunciation and also be the author of a Purana—all these and many more will be thy lot, on account of thy Brahma Varchas (spiritual glory).

38. Suta said:—Having thus conferred boons on the sage, the Lord of three eyes went on his way, telling his consort of the sage's tapas and other meritorious work and of what he (the sage) had formerly experienced through the Maya of Vishnu.

39. That most worthy son of Bhrugu race, too, thus attained glorious powers of great yoga and goes about the world indeed even now, being attached by absolute devotion to Hari.

40. Thou art thus given a description of the wise Markandeya's experience of the most wonderful grandeur of the Almighty Lord's Maya.

41. Some destitute of learning say that this samsara or mundane life of the Jiva is only Maya and it repeats itself from eternity without a beginning, so they call it only temporary in the case of men.

42. He who listens, O great preceptor, to what has been now described, an account glorious as relating to the greatness of Hari, or tells the same to others,—both of them will not be subject to Samsara produced by the reminiscences of previous Karma.

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34. *To Thee.* D. To thee foremost among the Lord's votaries.

40. & 41. *Maya.* D. The Lord's wonderful power.

ADHYAYA 11.

The Mahapurusha described for the purpose of worship. Also how the Sun differently rules every month—described.

1. Saunaka said:— Now again we request you to discourse upon the following subject, as you are the foremost one among those that are versed in many things. O great devotee of the Lord, thou hast known the secret of the conclusions of all the different systems of thought.

2. & 3. When treating of Meditation and course of worship, the able teachers (authors) of Tantras speak of the Lord of Sri, who is pure consciousness, as endowed with the several members of the body (hands, feet etc.,), waited upon by attendants like Garuda, as armed with weapons and adorned with jewels and ornaments— O Suta, be pleased to tell us what principles are considered to constitute them and how this conception has arisen. May thou be blessed! Please tell us who are eager to listen to the course of active worship, with a thorough and practical knowledge of which a mortal may become an immortal (attain Moksha).

4. Suta said:— I first bow to my preceptors. I shall speak on (the subject of) the various forms which Vishnu exhibits (though generally beyond the range of thought and speech) and which are spoken of by Brahma and other preceptors in the light of the Vedas and Tantras.

5. Out of Prakriti and other principles, nine in number, is created the Virat form consisting of the modifications (the eleven Indriyas and the five Bhutas) and in the Virat with the Intelligent principle (Chetana) pervading it, these three worlds make their appearance.

6. This is called the Purusha form or the Virat form, filled with the presence of the Supreme Being. The Earth makes the feet,

1. *The conclusions of etc.* V.& D. The conclusion of all the Puranas and the Pancharatra and the like.

The secret of etc. D. The secret or the true idea of the Supreme Being as represented or intended in the Pancharatra and all shastras agreeing with it.

2. *Upanga.* V. Heart and other members.

5. *The nine.* V. Prakriti, Mahat, Ahankara, Panchabhutas and time.

V. By the term vikara or modifications are meant the eleven Indriyas and five objects.

The nine. D. Prakriti, Mahat, Ahankara, and Manas and the five Bhutas.

6. *The Earth.* V. Includes the seven regions Atala and others below the earth.

heavens the head; the mid—air region is the navel; the sun the eyes; Vayu the nostrils; the cardinal points the ears, of the Lord.

7. Prajapati, the organ of generation; Apana of the Lord the agent of death; the protectors of the world are His arms; Chandra is the mind; Yama the brows.

8. Shyness is the upper lip; and covetousness the lower; moonlight forms the teeth; illusion is the smile; the vegetable kingdom forms the hair on the body: and the clouds are the locks on the head of the Perfect Being.

9. Indeed according as the individual man's body is (ideally) constituted of dimensions and properties, the dimensions and proportions of the personality of the Supreme Being is to be conceived with reference to arrangements of the regions of the Universe.

10. The Unborn Lord wears (exhibits) the spiritual light, viz., Jiva under the name of Kaustubha and the pervading light therof is the well-known Srivatsa on His bosom.

11. As Vanamala He wears only His own Maya, or, Prakriti constituted of various gunas (qualities); the whole extent of Vedic verses as the purple robe: and the sacred syllable of three vowels as the sacred thread.

12. The Blessed Lord wears the Sankhya and Yoga principles as His ear-rings and as His crown the supreme place of Brahman which promises protection to all the worlds.

13. He makes His seat the unmanifest Prakriti called also Ananta and Satva guna which forms His seat and which includes

7. *Prajapati.* D. The progenitor Daksha.

9. *With reference to.* V. With reference to the various members of the body of the presiding deities.

D. As the Purusha called Brahmanda is measured and conceived as having parts of a complete body in relation to the different regions of the universe, so is the Supreme Being in His spiritual nature pervading the Universe.

10. D. The Unborn Lord Vishnu who is the embodiment of Light and Intelligence (who has under His control Brahma the light) wears etc.

Sri Vatsa. D. Which is the embodiment of the all — pervading light of Sri or Lakshmi.

Kaustubha. V. The jiva who is the deity who has a presiding influence over, and in relation to, all other jivas.

11. *Maya or Prakriti.* D. Sri or Lakshmi presiding over the unintelligent Prakriti of three gunas and also endowed with the numerous excellent qualities.

The whole.........Vedas. V. The whole body of metres, namely Gayatri and others.

12. *Sankhya.* D. True wisdom.

Yoga. D. Acts of devotion and worship.

13. *Unmanifest.* D. Not undergoing modification.

Dharma, Jnana (righteousness, wisdom) is here spoken of as the lotus.

14. & 15. He weilds Gada which is nothing but the principle of Mukhyaprana constituted of energy, endurance, and strength: the excellent Sankha which is the principle of water and Sudarsana (chakra) which is the principle of power (fire); the sword the principle of the sky and clear like it: the shield made of Tamas: the horny bow which is Time and the quivers which consist of the principle of Karma (righteous action).

16. They (the wise) say that the Indriyas (i.e., the organs of sense and action) are the shafts: the active mind is the chariot: the manifestation of this (the chariot) is His visible form; and the activities of conferring boons and affording protection are exhibited by the position of the hands indicating them.

17. The spot or shrine where the Lord's worship is performed must be contemplated as the Sun's sphere, or the inner Agni's sphere: the preceptor's gift of the mantras as the act of consecration which makes one eligible for the course of worship: and that act of worshipping as the means of getting oneself rid of all sin.

18. The glorious Lord holds in His hand a sportful lotus which is, in a concrete form, the meaning of Bhaga in the epithet Bhagavan: Dharma and glory have taken the form of the Chowri and the fan.

19. The fearless abode of Vaikuntha forms the Umbrella, O Brahmins: the Veda of three divisions, viz., Rig, Yajus and Saman is in the form of Garuda that bears Yajna (Vishnu), the Perfect Person.

D. Note. The Lotus is Sri, the presiding deity of Satva guna.

16. *The active mind etc.* V. The active mind is the chariot of the Supreme Being (the attachment of the body as Atman is the chariot). His manifestation partly through His images are the objects and are the purposes of the several senses.

D. The chariot or the form of Hari is Prithivi; His manifestations are the five objects of the senses. The objects of the five physical organs are the physical activities.

17. V. The seat in the form of a Lotus, the deities presiding over the sacrificial ground, the consecration of the sacrificer, the process of sprinkling and the like, the act of worshipping the Lord, the deity presiding over the preceding two forms, the worship as well as the deity leading to the removal of evils besetting one.

D. The place of worship of Hari should be *Chakrabja* and other consecrated spots; the purification which results from the Lord's presence in the body is the real consecration of the man and the worship of the Lord is the way to getting rid of all besetting evils.

19. *Abode.* V. & D. The deity presiding over it.

20. The inseparable and glorious Lakshmi is directly the power (Sakti) of Hari: Vishvaksena is the concrete form of the Pancharatra and other Tantras or Agamas and is the well-known chief of the attendants. Nanda and others, eight in number, who are guards at the entrance are indeed Hari's own attributes of Anima and others.

21. The Perfect Person, Sri Narayana Himself, is in four forms, (known as) Vasudeva, Sankarshana, Pradyumna and Anirudha. Thus He is said to be in a group-form (for the purpose of worship and contemplation).

22. (In the body) He the glorious Lord is contemplated as Visva, Taijasa, Prajna, and the fourth (Vasudeva), the forms by which He directs the functions in relation to the external objects, the mind, the ignorance or wrong notions due to them, and the wisdom that simply watches over them.

23. With these members of the body, attendants, weapons and ornaments, the glorious Lord who is in four forms as Vasudeva, Sankarshana, etc., has also these forms (Visva, Taijasa etc.) and still He is the same Almighty Ruler and glorious Lord Hari.

24. O great Brahmin, this is that glorious Lord who is the source of the Veda, the Perfect and Unlimited consciousness, Perfect in His absolute and glorious powers: by means of His own Maya He creates, destroys, or protects this Universe: and because He is said to do all these, He is spoken of as different agents (Brahma,

20. *Power of Hari*. V. The lustre of Hari.

V. Vishvaksena is a special form of Vishnu.

22. *The glorious Lord*. D. The glorious and all-pervading Lord.

23. V. *Note*. Sri Narayana has the four forms respectively in relation to creation, protection, dissolution of the world and to Moksha.

D. *Note*. *Angas* are the members, are no other than these four forms of the Lord Himself. *Upangas* are Brahma and others in whom the Lord's presence is specially distinct and should be specially remembered at the time of worship and contemplation.

24. *Who is the source of the Veda*. V. Who is the cause of all, self-luminous and seer of all.

D. The glorious Lord is to be attained to by only those who are absolutely devoted to Him and who have been the object of His grace. Through His own will He is described as the creator, for He creates everything else; so also the destroyer and protector, for He protects and destroys it. He is so declared by the Vedas and is the father of Brahma the four-faced; He is the omniscient one, perfect in His own powers and glory, His vision is never clouded or distracted and appears to His contemplatists as the creator or destroyer

Rudra, Vishnu) though He is of unclouded consciousness: for by His devotees He is realised as nothing but Atman.

25. Sri Krishna! O friend of Arjuna! foremost among the Vrishnis! O Fire to the bamboos of those Kshatriyas or Rulers that really harass this world, O Lord of that energy which cannot at all be reduced or used up: O Govinda, whose purifying glory is sung by Gopa women in companies, by Thy devotees such as Narada, whose name is auspicious to hear, may Thou be pleased to protect Thy devoted servants!

26. He who rises betimes and silently and with concentration of mind repeats this hymn of the Almighty Lord, (is sure to) realise Brahman abiding in His own heart.

27. & 28. Saunaka said:—What the worshipful Suka described to the listening Parikshit (as) the group of seven, in relation to Surya that changes every month—of their names and functions along with their ruling deities and of Hari's group-forms as the in-dwellers of Surya—be pleased to tell us who are earnest about knowing (the same).

29. Suta said:—Through the beginningless Maya of Vishnu, who is Atman in all embodied creatures, this Surya who maintains the course and life of the world is created and as such, he is making his progress through it.

30. It is only Hari who is indeed the one Atman of all the worlds (creatures) and who is called Surya, the Great First Cause and Maker, the source of all the Vedic duties and spoken of in different ways by Rishis (men of wisdom).

31. Through Ajaa (Maya) Hari is, O Brahmin, spoken of in nine forms, viz., Time, Place, Active duty, the doer, the instrument,

or protector according as they contemplate Him.

25. *Whose purifying......Narada.* V.&D. Who art in a visible form in the world for removing the affliction of cows, Brahmins, and the gods.

27. *Listening.* V. & D. Enquiring.

In relation to Surya. V. Worshipping Surya.

29. *Maya* V. Prakriti. *Maya* D. Will.

D. *Surya.* Includes others like Surya.

30. *Surya.* D. Sri Narayana is called Surya, because He is to be reached by *Suris* *i.e.*, wise men.

31. *Ajaa.* V. Prakriti.

D. eternal Avidya.

Place. D. Is samadhi or the state of being immersed in meditation.

Instrument. D. The senses.

Karya. D. Is the body or by these terms are meant Akasa, etc., five in number, Agama the Veda and other agreeable sastras.

Performance (such as a sacrifice), mantra and the like, substance (rice and the like) and the Fruit (i.e., the goal such as Swarga).

32. —The Almighty Lord, in the form of Time, is, for the conduct of the world, making His progress through the twelve months beginning with Madhu (Chaitra) accompanied by twelve different batches (qualities or characteristics).

33. Dhata (the Sun), Kritasthali (Apsaras woman), Heti (Rakshasa), Vasuki (serpent), Rathakrit (Yaksha), Pulastya (Rishi), Tumburu (Gandharva)—these seven (attendants), O sage, lead the month of Madhu (Chaitra).

(N. B. The names of the seven attendants are given in the same order).

34. Aryama, Punjikasthali, Praheti, Kachchanira, Athoujas, Pulaha, Narada, these seven keep on the month of Vaishakha.

35. Mitra, Menaka, Paurusheya, Takshaka, Rathasvana, Atri and Haha maintain the month of Jyeshta.

36. Varuna, Rambha, Chitrasvana, Sukra, Sahajanya, Vasishta, and Huhuh are the leaders of the month of Ashadha.

37. Indra, Premlocha, Visvavasu (the Gandharva), Srota (the Yaksha), Yelapatra, the Naga, Varya (Svarya) the Rakshasa, lead the month of Sravana.

38. Vivaswan, Anumlocha, Vyaghra, Sankhapala, Asarana, Ugrasena, Bhrigu, these guide the month of Bhadrapada.

39. Pushan, Dhananjaya (the Naga), Vata (the Rakshasa), Sushena (the Gandharva), Suruchi (the Yaksha), Gritachi (the Apsaras), Gautama (the Rishi),—these work through the month of Aswayuja.

40. Krathu the Yaksha, Varuha the Rakshasa, Bharadwaja the Rishi, Parjanya the Sun, Senajit the Apsaras, Visva the Gandharva, Ayravata the Naga, these lead on the month of Phalguna.

41. Next Amsu the Sun, Kasyapa the Rishi, Tarkshya the Yaksha, Ritasena the Gandharva, Urvasi the Apsaras, Vidyutsatru the Rakshasa, Mahasankha the Naga—these preside over the month of Margashirsha.

42. Bhaga the Sun, Sphurja the Rakshasa, Arishtanemi the Gandharva, Urna the Yaksha, Ayu the Rishi, Karkotaka the Naga,

D. Hari himself is spoken of in these nine forms.

Protects. D. Makes the world get on in scores.

Purvachiti the Apsaras, these have the charge of the month of Pushya.

43. Tvashta the Sun, Jamadagni Richika's son, Kambala the Naga, Brahmapeta the Rakshasa, Tilothama the Apsaras, Satajit the Yaksha, and Dhritarashtra the Gandharva, these are the protectors of the month of Magha.

44. Vishnu the Sun, Aswathara the Naga, Rambha the Apsaras, Suryavarchas the Gandharva, Satyajit the Yaksha, Visvamitra the Rishi, Makhapeta the Rakshasa,—these uphold the month of Kartika.

45. These are the several glorious forms of Vishnu, the Sun, and these remove the sin of those that remember them daily both morning and evening.

46. The God Surya along with the six attendants makes his progress in every one of the twelve months round the world and on all sides of the people and expands the mind full of auspicious thoughts leading to happiness here and hereafter.

47. Rishis sing in praise of him the hymns of Sama, Rig and Yajur Vedas which contain expressions pointing to him; Gandharvas sing songs dedicated to him and in his front the Apsaras women perform their dance.

48. The Nagas make fast his chariot, the Yakshas make his chariot; the Yakshas make his chariot ready and the strong Nairitas or Rakshasas push the chariot from behind.

49. Valakhilya sages of great purity possessed of realisation of Paramatman, sixty thousand in number, go in front facing him and singing songs of praise.

50. Thus indeed the glorious and Almighty Lord Hari, without a beginning or an end, exhibits Himself in various forms and combinations from age to age and the Unborn Lord protects the worlds with the creatures.

ADHYAYA 12.

An index chapter of topics treated of in the Bhagavata. The benefit of listening to the Bhagavata.

1. Suta said:—Salutation to the Great Virtue (of devotion to Hari). Salutation to Sri Krishna, the Maker. Having bowed to Brahmins (devoted to Hari), I shall proceed to relate (enumerate) the eternal courses of righteousness.

2. O wise Brahmins, I have described to you this wonderful history of Vishnu, about which you asked Me to talk and which is really good to human beings, as they are men.

3. Here He has been glorified who is Hari and the most powerful Lord that absolves all from sin, who is Narayana the Ruler of all the senses, the Omnipotent Lord of the Satvatas (gods).

4. Here has been spoken of that most exalted and hidden cause Brahman, (destitute of attributes), the creator and destroyer of the Universe; also the means of attaining that knowledge and wisdom has been described.

5. The course of devotion has been dwelt upon at length: as also renunciation brought on by that devotion (the following stories and topics have been placed before you), the story of Parikshit and of Narada.

6. The preparation of the Royal sage Parikshit under the curse of the wise Brahmin and his conversation with the foremost Sage Sukacharya.

7. The departing from the body by means of Yogic practice, the discourse between Narada and Brahma: accounts of successive Avataras: the creation from Pradhana or Prakriti in the beginning in due order.

2. *Which is really etc.* D. Which is really fit to be listened to in an assembly of the righteous among human beings.

4. V. Sri Narayana is the hidden sense of the Vedantas etc.

Also the means of etc. V. *Note.* Here begins the enumeration of topics—here the story of the righteous persons like you detailing your enquiry and the explanation of Jnana and Vijnana have been told.

Jnana. The distinction between Prakriti and Purusha. Vijnana-nature of God-head.

D. A knowledge as well as a special and comprehensive knowledge have been discoursed upon, illustrated by the stories of the wise and great and all turning upon and pointing to ParaBrahman, the ultimate and hidden cause of creation and destruction of the world.

8. The conversation of Vidura and Uddhava, of Vidura and Maitreya: the enquiries relating to the Puranas, the suspension of all activity on the part of the great Person, the Almighty Lord, during Pralaya.

9. Then the creation of Prakriti through the agitated gunas, those seven that are modifications as Mahat and Ahankara and their further modifications: thence the constitution of Brahmanda from which the Virat Purusha is evolved.

10. The character of Time both subtle and gross: the origin of the Lotus: the destruction of Hiranyaksha in lifting up the earth from the bottom of the sea.

11. The creation of things in the regions overhead, in those that are situated sideways, those in regions underneath the earth: so also the creation of Rudra: the creation of the one system in which half is woman and half is man; and from this the evolution of Svayambhuva Manu.

12. Satarupa the first of women and the foremost Prakriti (wife) or mother, the children of the righteous wives of Kardama Prajapati

13. The Avatara of the glorious Lord as the great sage Kapila, the discourse of Devahuti with Kapila, perfect in wisdom.

14. The origin of the nine Prajapatis, viz., Marichi and others: the interruption of Daksha's sacrifice: the history of Dhruva: then the history of Prithu, son of Prachinabarhis.

15. Conversation with Narada: then the history of Priyavrata, O great Brahmins: then follow the histories of Nabhi, Rishabha and Bharata.

16. The description of Dwipas, Varshas or continents, Oceans, mountains and rivers, and the arrangement of heavenly luminaries, and the arrangements of Patala Loka and of the regions of hell.

17. The birth of Daksha from Prachetasas, the descendants of his daughters: the progeny of these being the gods, *asuras,* human beings, animals, trees and plants, birds and so on.

18. The birth and fall of Tvashtri's son as well as of the two sons of Diti, O Brahmins; the life of the great Daitya and of the high-souled Prahlada.

19. Accounts of successive Manvantaras, the release of the

Great Elephant, Hayagriva and other Avataras of Vishnu during Manvantaras.

20. The Lord's Avataras as Kurma, Dhanvantri, Matsya, Vamana, also the churning of the sea of milk for the sake of nectar for the Gods.

21. The great war between the Gods and Asuras and an account of the Royal dynasties: the birth of Ikshvaku, his line: as also of the life of the great Sudyumna.

22. The story of Ila and of Tara: the tracing of Solar race: Great Kings such as Sasada and Nriga (Emperors) described.

23. The story of Sukanya's son, of Saryati, Kakutstha the wise, of Khatvanga, Mandhatri, Saubhari and Sagara.

24. The story of Rama, the sovereign of Kosalas, that removes all sin, of Nimi, how he cast off his body: the origin of the line of Janakas.

25. Of Rama, the foremost one of Bhrigu race and of his exploits in sweeping kshatriyas off the earth, of Aila born of the Lunar race: and of Yayati and Nahusha.

26. The story of Bharata, the son of Dushyanta, of Santanu and his son: the line of Yadu, the eldest son of Yayati described.

27. It is in this line the glorious and Almighty Lord of the world made an Avatara under the name of Krishna: his birth in the house of Vasudeva: then the story of his being brought up in Gokula.

28. Of the Lord who hated Asuras and who now was in the form of a child, great, numberless and incomprehensible deeds have been described: the drinking in of Putana's life and milk and the tossing up of (breaking) Sakata.

29. The crushing of Trinavarta, Baka and Vatsa, of Dhenuka with his brother and the description of Pralamba.

30. The rescue of cowherd boys from the wild fire that chased them; the subjugation of the great serpent Kaliya and the rescue of Nanda.

31. The observance of girls to propitiate the Lord Achyuta; His grace showered on the wives of certain sacrificers and filling those Brahmins with regrets.

20. V. & D. Kurma, Matsa, Narashimha etc.

32. The lifting up of the mount Govardhana and the story of Indra and Surabhi; the worship and installation of Krishna and His sports during nights.

33. The destruction of wicked Sankhachuda, Arishta and Kesin, the visit of Akrura; the journey of Rama and Krishna.

34. The complaints of the women of Vraja, the sight of Madhura, the destruction of the elephant, Mushtika, Chanura, Kamsa and others.

35. Sri Krishna's bringing back to His guru Sandipini of his dead son: while dwelling at Madhura His procuring all that was desired by the Yadava people.

36. Along with Uddhava and Rama, Sri Krishna, O Brahmins, completely and several times, destroys the armies led by Jarasandha: destruction of the great Kalayavana and the settlement at Kusasthali.

37. The bringing of the Parijata tree from the celestial city and the court of Sudharma, Rukmani having vanqusihed the enemy and taking Hari back.

38. The god Siva made helpless in battle and Banasura's arms cut: the destruction of king of Pragjjyotisha and the recovering of the girls made captives by him.

39. The story of Sisupala, Paundraka, Salva, and the wicked Dantavaktra, the strength of Sambara, Dvivida, Pitha, Mura, Panchajana and others and their destruction.

40. The burning of Varanasi (Benares): the reduction of Earth's load at the instance of Pandavas.

41. Under pretext of the Brahmin curse the withdrawal of his own race: [the discourse of Vasudeva with the celestial Sage Narada], as also the wonderful discourse of Uddhava and Vasudeva.

42. In this discourse a complete course of knowledge regarding Atman is given; also conclusive ideas of righteousness: then the Lord's withdrawing from mortal vision through His incomprehensible powers of Yoga.

43. Characteristics of several Yugas: how men are subject to affliction in the age of Kali, the four-fold Pralaya or deluge and the three-fold origination or creation.

44. How the wise and saintly king Parikshit cast off his body, how the Sage Vyasa compiled the various branches of the Vedas;

the good stories of the Sage Markandeya; the great arrangement of the Supreme Person and the Ruler of the world as Surya.

45. O great Brahmins, thus has been told all that about which I have been questioned in this connection and I am yours; all the sportful Avataras and deeds of the Lord have been completely sung in this discourse.

46. Falling, tumbling, afflicted, sneezing, uttering without control over the mind, he who says loudly, "I bow to Hari" is absolved from all sin.

47. When devoutly sung or when his glory is devoutly listened to, the glorious and unlimited Lord enters into the mind and heart of men and undoubtedly and completely destroys all their sin, even as the Sun dispels darkness and the tempestuous gales scatter the cloud.

48. Those are worthless utterances and those are inauspicious stories indeed by which the glorious Lord Adhokshaja is not described; that utterance alone is true and worthy, that story alone is really auspicious, it is happy to think and say, and that alone brings righteous merit, which glorifies the excellent attributes of the glorious Lord.

49. That alone is delightful (meritorious) and sweet and ever fresh and that alone is the external source of feast to the mind; that alone is the means for men of drying up the sea of grief—that they sing the glory of the most glorious Lord.

50. That is no utterance which does not at all celebrate in charming words Hari's glory that purifies the world; it is but a pond wherein veritably crow-like men find delight, but not resorted to by Hamsas (men of wisdom); for the good and the righteous of perfect purity find delight only *there* where the Lord Achyuta is sung and celebrated.

51. That may be said to be a worthy use of speech as leading to the absolution of man from all sin, wherein, inspite of its faults, every verse, every word, conveys the glory of the Lord and which the righteous listen to, sing of, and celebrate in their songs.

52. Even that pure knowledge which may reveal ParaBrahman in true light would be of no value, if devotion to Achyuta is wanting: then it is needless to say that the highest religious work

not resigned to the Lord Hari does not shine to be of any value: but it would be but an eternal source of evil consequences.

53. The great pains which one undergoes in performing the pious duties of Varna and Asrama are really labour undertaken for the sake of reputation and wealth which alone form the end and purpose; but by means of recounting the excellent attributes of the lotus-like feet of Sridhara, the unfailing memory thereof can be secured.

54. The uninterrupted memory of the lotus-like feet of Sri Krishna nullifies all evil circumstances and enhances the absolute tranquility and concentration, purifies the mind and heart and produces knowledge which in its turn brings in settled knowledge and renunciation,

55. O great Brahmins, highly blessed are you; since you in ceaseless devotion worship and enshrine in your heart the presence of the God of gods, the Supreme Lord Narayana, who is always the one Atman [Antaryamin] of all creatures and who is not surpassed by another.

56. I am also reminded of the true knowledge of Atman which I had formerly listened to from the lips of the great Sage Sukacharya, who, when Parikshit made his preparation to throw off his mortal coil, expounded it in the assembly of the great Rishis, who also listened to that exposition.

57. O wise Brahmins, you have been told of all this glorious work of Vasudeva (Vishnu), whose deeds are worthy of being spoken of and are the means of ridding all our sin

58. He who (recounts this (to others or himself listens to it for an hour or a minute with complete concentration and devotion and faith) directly purifies his spiritual self as well as his corporeal body.

59. He who listens to it on the Dvadasi or Ekadasi day will enjoy long life: he who in strict piety and observing a fast, repeats it, cleanses himself of all sin.

60. He who observes a fast and repeats this work in the holy

55. *You in ceaseless etc.* V. You that do not think of external objects.

D. You that do not devote your mind to any other.

59. *Observing a fast.* V. In strict piety and without any other purpose.

places of Pushkara, Mathura, Dvaravati with perfect self-control, gets release from the fear of Samsara.

61. The Gods, Rishis, Siddhas, Pitris, Manus and the divine emperors like Prithu and others confer all the desired things on him who sings it or listens to it or praises it.

62. The Brahmin who studies it may attain to those blessings which he may enjoy as a result of studying the Rig Veda, Yajur Veda, and Sama Veda, viz., streams of honey, streams of ghee and streams of milk.

63. Further the Brahmin who piously studies this Purana is sure to attain to that supreme heavenly state which is declared by the Lord Himself as the fruit thereof.

64. On studying this the Brahmin attains true insight into the truth, a prince attains the sovereignty over the whole sea-girt earth, the Vaisya becomes the lord of wealth, and the Sudra becomes absolved from all sin.

65. For, the Supreme Lord Hari, who alone can destroy all the accumulated sin of *Kali*, is not so constantly sung in other books as He, the glorious Lord in every form, is sung and spoken of through every word in the course of every account in this work.

66. I make salutation to that Achyuta who is the Unborn one, absolute, the true Atman of Atmans, the embodiment of all powers to create, to maintain and destroy the Universe and whom even the great gods (the celestial rulers) Brahma, Siva, and Rudra, Indra and others are unable to sing with sufficient comprehension.

67. I bow to that eternal Lord, who is the Lord of the gods, who is essentially absolute consciousness and wisdom, of unlimited nature and powers, and who is the one abode of all the mobile and immobile beings, created in Himself through his overflowing and nine-fold energy.

61. *Note.* V. The gods and others etc., are said to bless the reader in as much as the Lord, their Antaryamin, is pleased to bless him.

D. The Lord as well as the gods and others bless him who reads it.

63. *Heavenly state.* D. Heavenly abode of Vishnu.

65. *The accumulated sin etc.* D. The sin of Kali and Samsara.

66. *The true Atman of Atmans.* D. The absolute Atman.

The great gods etc. D. Brahma, Sankara, etc., that control the mind and knowledge of the Jivas.

67. *Nine-fold energy.* V. The nine principles, namely Kala, Prakriti, Mahat, Ahankara and the five Bhutas.

D. The Prakriti, Mahat, Ahankara, mind and the five Bhutas.

68. I bow to that son of Sri Vyasa who has graciously expounded and given to the world this Light of Truth, this Purana that removes all sin and that glorifies the Supreme Lord, simply because his mind had been attracted by the charming and sportful deeds of the Absolute Lord, (though) his heart is full in the realisation of His essential bliss and free from every other thought.

ADHYAYA 13.

The extent of the each of the eighteen Puranas.

1. Suta said:— Salutation to that Almighty Lord whom Brahma, Varuna, Indra, Rudra, and Maruts praise by singing excellent hymns and Vedas exhibiting the application of the six Angas (accessary disciplines), dividing the text into words, and repeating the words in a particular order, along with Upanishads, whom the followers of SamaVeda celebrate by chanting the Vedic hymns, whom Yogins realise by means of their mental vision which is made steady by meditation and steadily fixed on the Lord and whom the gods and asuras know to be unlimited.

2. May you be protected by the breaths of the glorious Lord in the form of a tortoise inclined as it were in sleep, being scratched and soothed by the ends of the rocks of the Mount Mandara which rapidly turned on his back! On account of the still unexhausted impetus communicated by the turning of the Mount Mandara the constant rise and fall of the waters of the sea in the form of waves have to this day continued without a pause.

3. Do you note the great extent of the Puranas the main subject and the object of this work, the great merit of making gifts and the virtue (merit) thereof as well as of reading and listening to it.

4. The Brahma Purana comprises ten thousand slokas; Padma-Purana fifty thousands: Vishnu-Purana, twenty-three thousands: and Saiva Purana twenty-four thousands.

68. *Full in.........bliss.* V. Is full of bliss on account of realising Antaryamin, *i.e.*, the indwelling Supreme Lord.

D. Entirely delighted with devotion to the absolutely blissful Lord and with the realisation of His own essential blessed nature and full of wisdom.

5. SrimadBhagavata eight and ten thousands, Narada twenty-five thousands: Markandeya nine-thousands: Agni Purana fifteen thousand and four hundreds.

6. The Bhavishya Purana fourteen thousand five hundred: Brahma Vaivarta eighteen thousands, Linga eleven thousands.

7. Varaha Purana twenty-four thousands: Skanda eighty one thousands: and Vamana eleven thousands.

8. Kurma seventeen thousands, Matsya fourteen thousands: Garuda Purana nineteen thousands: Brahmanda twelve thousands.

9. Thus the extent of Puranic collection is stated to be four lakhs (four hundred thousands) and of this SrimadBhagavata consists of eighteen thousand Granthas.

10. This Bhagavata graciously revealed at first by the glorious Lord Himself unto the four-faced Brahma seated on the lotus of His navel and afraid of Samsara.

11. It presents in the beginning, in the middle and at the end, discourses on the importance of renunciation: it delights the righteous as well as the gods with the nectar of numerous accounts celebrating the sportful activities of Hari.

12. The main subject of this Purana is the quintessence of all the Vedantas, which consists in declaring the oneness of Brahman and Atman [D. Paramatman], an absolute existence without a second, and the greatest object is to ensure Moksha.

13. He who makes a gift of this book placed on a golden lion on the Full moon day of Bhadrapada attains to the highest goal.

14. Other Puranas shine before the righteous listeners only till SrimadBhagavata the great work is not directly presented.

15. SrimadBhagavata is indeed admitted to be the very essence of all the Vedantas: one that has found satisfaction on drinking the nectarine essence thereof cannot find delight in anything else.

16. Ganga is foremost among rivers, the Lord Achyuta among the gods, Siva among the devotees of Vishnu, so this Purana is first of all the Puranas.

17 Of all the holy places, Kasi is indeed unequalled by any other: similarly, of all the Puranas SrimadBahgavata is without an

13. *Placed on...lion.* D. Provided with a case or stand made of gold in the form of a throne.

equal, O Brahmins.

18. SrimadBhagavata is a faultless Purana, most beloved of Sri Vishnu's devotees: herein is sweetly expounded that supreme and pure knowledge which is the one thing to be attained to by Paramahamsas: and it is here that knowledge, renunciation, devotion and the cessation of all Karma are distinctly explained: he who devoutly listens to it, repeats it, investigates into it will become wise and obtain release from Samsara.

19. We contemplate that Supreme Truth, eternally blessed, untouched by sorrows and impurity, being absolutely pure,— that Paramatman Narayana by whom this unsurpassed light of wisdom was in the beginning graciously revealed to Brahma, and through him to Narada and through him to the great Yogin Sukacharya and through him to Parikshit graciously revived by the glorious Lord Himself.

20. I bow to the glorious Lord Vasudeva, the witness of all, who out of grace expounded it to Brahma who sought after release from Samsara.

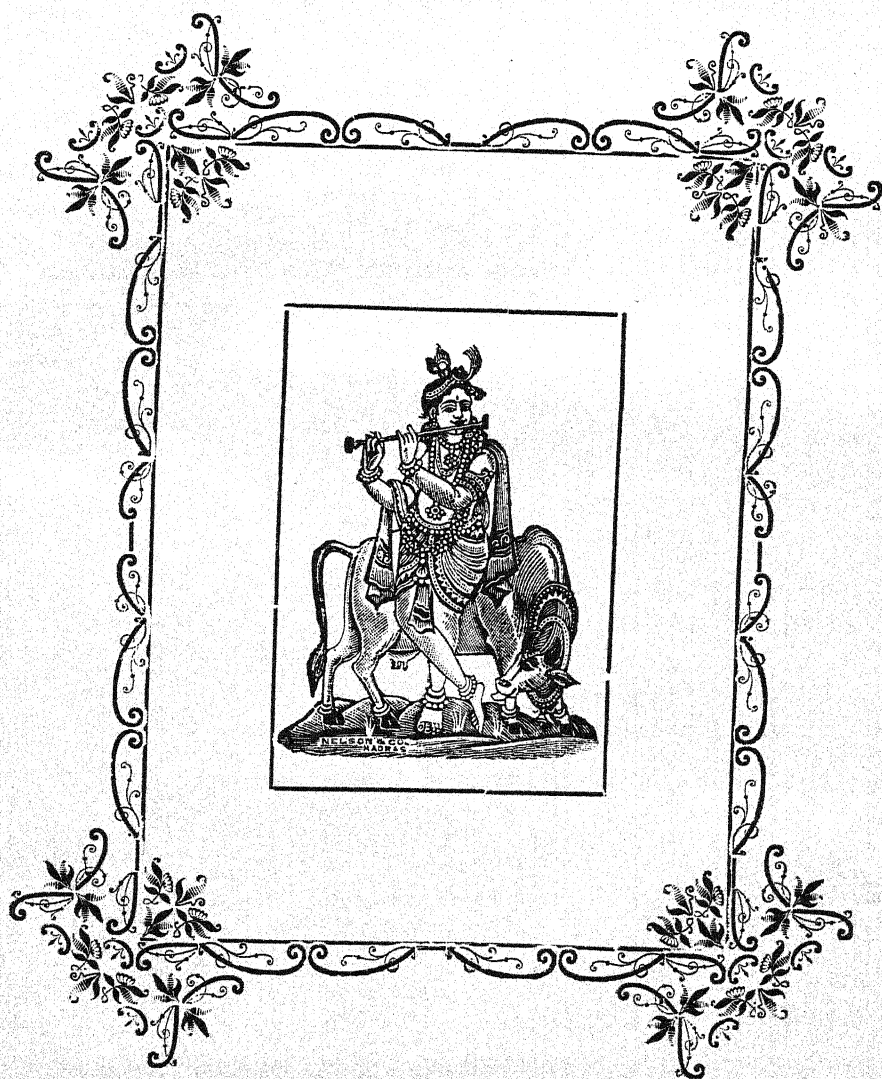
21. I bow to the great Sage Suka who is another form of Brahman and who enabled Parikshit, bitten by the serpent of Samsara, to obtain salvation.

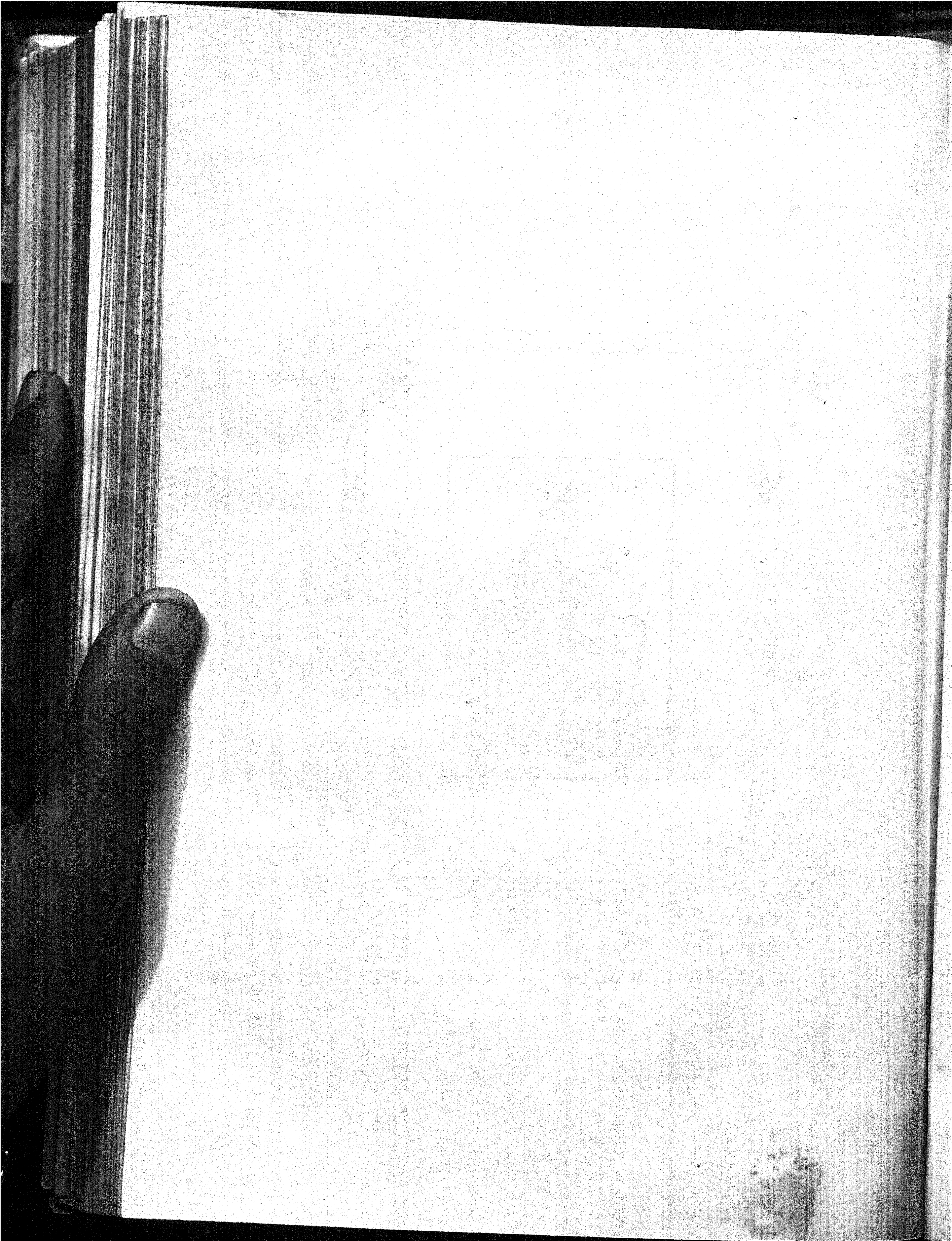
22. O Almighty Lord, Thou art our protector, O God of gods, may Thou be pleased to so dispose us (our mind) that devotion to Thy feet may grow (in it) in every life!

23. To utter whose name is the way to get rid of all sin and to bow to whom is the remedy for all sorrows,—I bow to that Supreme Hari.

(Thus ends the twelfth Skandha).




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☞ N. B. Roman figure denotes the Skandha next arabic black figure the Adhyaya; the ordinary figure or figures the Sloka or verse in the Adhyaya.

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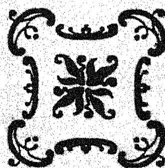
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A GLOSSARY

of Sanskrit words used in the translation.

Akara - अकार - the first letter or the most fundamental sound which is represented by the first letter in the Alphabet.

Akshara - अक्षर - The undecaying One, the Lord.

Akshatas - अक्षताः - Unbroken grains of rice used in worship.

Akshauhini - अक्षौहिणी - a very large army of chariots, horses, etc.

Agni - अग्निः - God of Fire.

Agnihotra - अग्निहोत्र - an oblation to Agni or maintainng the sacrificial fire.

Agnishtut - अग्निष्टुत् - he who sings praises of Agni.

Agnishtoma - अग्निष्टोमः - name of a sacrifice.

Aguru - अगुरु - an aromatic vegetable product.

Aghamarshna - अघमर्षण - some Vedic verses the utterances of which when bathing purifies man; that which purifies man.

Ajagara - अजगरः - Boa - constructor.

Atalam - अतलम् - the first of the seven nether regions.

Atharvangirasa - अथर्वांगिरस - a Rishi.

Adhokshaja - अधोक्षज - Name of Vishnu.

Adhikamasa- अधिकमासः the 13th lunar month, so counted every third year.

Adhidaiva - अधिदैव - the presiding deity.

Adhibhuta - अधिभूत - the main or radical form of matter.

Adhyatma - अध्यात्म - the body occupied by a Jiva.

Adhvaryu - अध्वर्यु - the chief priest for Yajurveda.

Ananta - अनन्तः - the name of Sesha or serpent god.

Anantasana - अनन्तासनः - the second seat of Vishnu.

Anahatachakra - अनाहतचक्र - a disposition of the heart or a nervous arrangement so spoken of in the Yoga sastra.

Annamaya - अन्नमय - a certain sheath so called in the human body.

Ankusa - अंकुश - a goad or hook, (2) marks of lines on the hand and sole of the feet like unto a goad.

Angada - अंगद - an ornament worn on the arm.

Anirvachaneeya - अनिर्वचनीय - Lit. Not possible to be described in words.

Anima - अणिमा - the yogic power to reduce oneself to the minutest size.

Animisha - अनिमिष - a fish.

Anrita - अनृत - the expression, "No" -i- e., refusal to give.

Anvaharyapachana- अन्वाहार्यपचन One of the sacred fires.

Antahkarana - अंत:करण - the mind, i.e., the inner sense.

Antaryamin - अंतर्यामिन् - the Supreme Being as present in every being, guiding it.

Aptoryama - अप्तोर्याम - a name of sacrifice.

Apantaratama- अपान्तरतम - Name of a sage.

Apara - अपर - lower.

Aparajita - अपराजित: - Name of an elephant supporting the world.

Apavarga - अपवर्ग: - Redemption from worldly life.

Apsaras - अप्सरस: - Celestial damsels.

Abja - अब्ज - the lines on the sole of the feet, or the palm, resembling a lotus.

Abhichara- अभिचार - the process of praying to a deity towards some active operation.

Abhijit - अभिजित् - a star or the constellation so called: also the midday hour most auspicious for certain purposes.

Abhimana- अभिमान: -attachment or the presiding influence.

Abhisheka - अभिषेकः - bathing.

Amarka - अमर्क: - one of the teachers of Prahlada, a son of Sukracharya.

Amrita - अमृत - Nectar.

Amritamurti - अमृतमूर्ति - the Lord.

Amsa - अंश - Portion; here the exhibition or display of a spiritual being in some small degree in relation to some other being.

Ayana - अयन - the Sun's passage to the north and south of the equator.

Arani - अरणि - a piece of wood out of which fire is obtained for sacrifices.

Arghya - अर्घ्यम् - water offered in worship.

Arunoda - अरुणोदा - a river.

Archana - अर्चनम् - worship.

Artha - अर्थ - wealth or material objects.

Arthavada- अर्थवाद - an account conveying praise or censure, or precedents to illustrate a point.

Ardhachandra - अर्धचंद्र - a weapon.

Aryama - अर्यमा - Yama or the Sun; one of the Pitris.,

Alakananda - अलकनंदा - Name of one of the streams that make the Ganges.

Avatara - अवतार - Becoming visible to the gross eye of men (often wrongly translated as "Incarnation.")

Avadhuta - अवधूत-a real ascetic sometimes going about naked.

Avabhrita - अवभृथः - the sacred ablutions on the conclusion of a sacrifice.

Avichimat - अवीचिमत् - Name of a hell.

Avyakta - अव्यक्त - Not manifest. The subtle physical matter.

Asat - असत् - subtle or not existing.

Asani - अशनि - the weapon of Indra or a mark like it.

Asamavayi - असमवायि - Not intimately related: a cause forming part of an effect, not being the substance.

Asmriti- अस्मृतिः - Forgetfulness.

Aswattha - अश्वत्थः - name of a sacred tree.

Aswamedha - अश्वमेधः - horse sacrifice.

Ashtaka - अष्टका - a religious ceremony to be performed in the dark fortnight of Magha and Phalguna months.

Astra - अस्त्रम् - A missile.

Aham - अहं - the principle so called that enters into the composition of physical bodies.

Ahankara - अहंकारः - (1) Pride. (2) the principle so called, which causes the notion of being independent agent.

Ahindra - अहींद्रः - the foremost of serpents, Sesha.

आ

Agama - आगम. - Certain religious works so called like the Pancharatra.

Achamana - आचमन - sipping water over which a mantra or sacred text is pronounced to get oneself purified.

Atanka - आतंक

Atmavidya - आत्मविद्या - Knowledge of the Supreme Lord.

Atyantika - आत्यंतिक - Final.

Adhidaivika - आधिदैविक — relating to Adhidaiva.

Adhibhautika - आधिभौतिक - relating to Adhibhuta.

Anaka - आनक - a musical instrument.

Anandamaya - आनन्दमय - the Lord of absolutely perfect bliss; a sheath in the body so called.

Amalaka - आमलक - the tree Emblic Myrobalan.

Avasathya - आवसथ्य - Sacred fire maintained in a sanctuary.

इ

Itihasa - इतिहास: - an account of ancient events.

Ida - इडा - an offering or an oblation, a stream of praise.

Ishtis - इष्टिः - a small sacrifice occurring every month.

Indraneela - इंद्रनीलः -a gem blue and white

Isa - ईश: - the ruler, God, some times Siva.

उ

Ugra उग्रः

Udaya - उदयः - the Sunrise or prosperity.

Udayaneeya - उदयनीयः - a certain act in the sacrifice.

Udgatri - उद्गातृ - the priest who recites Samaveda.

Udara - उदर - see text.

Upasana - उपासना - meditation and contemplation.

Upadhi- उपाधि: - (1) an attribute, (2) illness, (3) condition.

Upadevas - उपदेवा: - secondary gods like Gandharvas.

Upanishad - उपनिषदः - Philosophical portions of Vedas.

Upasadas - उपसद: - see text.

Urugaya - उरुगाय: - most praised, Vishnu.

Useera - उशीर - certain aromatic roots.

क

Kapota - कपोत: - a pigeon.

Karma - कर्म - action or the result of action as merit or demerit.

Karnikara - कार्णिकार: - a flower of golden hue.

Kalharas - कल्हार - fragrant flowers.

Karmabandha - कर्मबन्ध - Bondage caused by karma.

Kala - काल - Time.

Kalpa - कल्प: - a long period or an Age.

Karaveera - करवीर - name of a town.

Kama - काम - desire.

Kamya-karma - काम्यकर्म - any action done with some limited object.

Kashta -काष्ठा- a division of time

Kalachakra - कालचक्र - heavenly arrangement associated with the measure of Time.

Kalakuta - कलकूट - poison.

Kurunandana - कुरुनंदन - a son of Kuru race.

Kamadhenu - कामधेनु -the celestial cow.

Karaskara - कारस्कर a name.

Kanyakubja - कान्यकुब्ज - name of a country, Canouj.

Kireeta - किरीटम् - a crown:

Kinkini - किंकिणिः - bells worn on the waist.

Kimpurusha- किंपुरुषः - a class of demi-gods.

Keekatas- कीकटाः -some portions of Eastern Bengal and the like.

Kinnaras - किन्नराः - another class of demi-gods.

Kundara - कुन्दार - a flower

Kumbhaka - कुंभक - stopping the breath.

Kunkuma - कुंकुमम् - saffron.

Kulachala - कुलाचलः - ranges. of mountains lying on the outskirts of the region lighted by the Sun.

Kusa - कुश - sacred grass.

Kausharava - कौषारव - a sage.

Krishnasara - कृष्णसार - a deer.

Krishnadwaipayana - कृष्णद्वैपायन the famous Vyasa.

Krishnajina - कृष्णाजिन - deer's skin.

Kotara - कोटर - a demon follower of Kamsa.

Krodhavasa - क्रोधवश - a class of serpents living in the lower region of Mahatala.

Keyura - केयूर - an ornament worn on the arm.

Ketumala - केतुमाल - name of a region.

Kaupina - कौपीन - a piece of cloth worn over the privities.

Kshetra - क्षेत्र - a holy place.

Kshetragna - क्षेत्रज्ञ -the jiva or the Lord.

Kriyadvaita - क्रियाद्वैत - oneness of action.

Kartrivada - कर्तृवाद - the claim of being an independent doer.

Khanjana - खंजन - a bird.

Khanda - खण्ड - a continent,

ग

Gada - गदा - a weapon.

Gadabhrit } गदाभृत् } weilder
Gadadhara } गदाधर }

of Gada, an epithet to Vishnu.

Garuda - गरुड - the famous vehicle of Vishnu.

Gangadwara - गंगाद्वार - Haridwar.

Garbhodaka - गर्भोदक - the primeval waters.

Gandharvanagara - गंधर्वनगर - Fancies; fanciful formation of clouds.

Gayatri - गयत्री - the sacred text so called.

Grihastha - गृहस्थ - the householder.

Guru - गुरु - Preceptor.

Guhyaka - गुह्यक - a servant of Kubera.

Gograhana - गोग्रहण - seizure of cows.

Gopuchcha - गोपुच्छ - a class of monkeys.

Gauri - गौरी - Parvati.

Gnanatantra - ज्ञानतंत्र - Science of knowledge.

च

Chakra - चक्रम् - a weapon of Sri Vishnu.

Chakora - चकोरः - a bird.

Chaturdasi - चतुर्दशी - the fourteenth day in a fortnight preceding the full moon or the new moon.

Chandana - चंदनम् - Sandal paste.

Chanda - चंडः - Name of Sukra's son.

Chandala - चंडाल - an outcaste.

Chamasa - चमस - a sacrificial vessel made of wood. A sage.

Chamari - चमरी - a kind of deer.

Charu - चरु - a preparation to be offered into fire.

Chaturyugas - चतुर्युगं - the four Ages.

Chaturmasya - चातुर्मास्यम् - Four months from the middle of July. (2) Name of a sacrifice.

Chamaras - चामरं - A chowrie or bushy tail of the chamara as a fly-flap or fan and reckoned as one of the royal insignia.

Charana - चारण - a celestial songster.

ज

Jatas - जटाः - matted hair.

Janoloka - जनोलोक - a particular region of the seven higher regions.

Jarayu - जरायु - womb.

Jambunada - जांबूनद - gold.

Jeevas - जीवाः - souls.

Jivatma - जीवात्मा - Soul; Spiritual beings.

Jivanmukti - जीवन्मुक्ति- Salvation while yet in the body.

Jyeshta- ज्येष्ठा -a star, the eldest, etc.

Jvara- ज्वर - Fever.

Jhilli - झिल्ली certain insects.

त

Tantras - तन्त्राणि - Certain religious works.

Tanmatras - तन्मात्रा: -Subtle objects of the senses.

Tapas - तपस् - Austerity, contemplatien.

Tamas - तमस् - Darkness, a substance so called.

Tamoguna - तमोगुण -

Tamala - तमाल - a kind of tree.

Talatala - तलातल - a nether region.

Tambula - तांबूल - betel leaf.

Tamasabhutas - तामसभूत -beings full of dark:ideas.

Tila - तिल - sesamum.

Tilaka - तिलक - mark on the forehead.

Tirtha - तीर्थ - holy waters.

Turya - तुर्य - the fourth (order

Tulasi - तुलसी - Thyme.

Tejas - तेजस् - brilliancy, fire.

Taijasahankara - तैजसाहंकार -the principle of Ahankara out of which the senses are evolved.

Tomara - तोमर - a weapon.

Tvashtri - त्वष्टृ - a celestial carpenter, creator.

Traserunu - त्रसेरणु - a mote in in the ray of light.

Trisringa - त्रिशृंग - three-peaked

द

Dakshinas - दक्षिणा: money gifts

Dakshinagiri - दक्षिणगिरि: - southern Hill.

Darbha - दर्भाः - sacred grass.

Darsapurnamasa - दर्शपूर्णमास - name of a sacrifice.

Dinakshaya - दिनक्षय - diminution of day time.

Deeksha - दीक्षा - consecration.

Dundhubhi - दुंदुभि: - a huge drum.

Daiva - दैव - the unseen cause or the deity.

Dravyadvaita - द्रव्याद्वैत unity of matter or substance.

Dwiparardha - द्विपरार्ध - the two halves of Brahma's life.

Dhatus - धातु: elements.

Dharana - धारणा concentration

न

Nandaka - नंदक - the sword of Vishuu.

Nagas - नागाः - a serpent race.

Nitya - नित्य - permanent, eternal, necessary.

Nivritta - निवृत्त - turned away from worldly objects.

Nivritti - निवृत्ति turning away.

Nityamukta - नित्यमुक्त - eternally blessed.

Nitybaddha - नित्यबद्ध - in eternal bondage.

Nimitta - निमित्त - cause, condition.

Nimesha - निमेष - winking.

Niyama - नियम - a necessary observance.

Nupuras - नूपुराः - anklets.

Neerajana - नीराजनं - burning of camphor and the like.

Naimittika - नैमित्तिक - occasional.

Nyagrodha - न्यग्रोध - the banyan.

Nyasa - न्यास - placing or fixing physically or mentally.

प

Pattisa - पट्टिश - a weapon.

Patnisamyaja - पत्निसम्याज - sacrificial rites so called.

Panavas - पणवः - a kind of musical drum.

Padma - पद्म - lotus-like marks

Para - पर - the higher (beings).

Paroksha - परोक्ष - beyond the senses.

Pasupati - पशुपितः God Siva.

Pasuyaga - पशुयागः sacrifice of an animal.

Paramahamsa - परमहंस -an ascetic of the highest order.

Paramesvara - परमेश्वरः - the Supreme Lord.

Parpataka - पर्पटक - a medicinal grass.

Parameshtin - परमेष्ठिन् - the exalted one, often Brahma.

Payovrata - पयोव्रतम् - a kind of austere observance.

Panchajana - पंचजन - a proper name.

Paramanu - परमाणुः - an atom.

Patanga - पतङ्ग - a moth, the Sun.

Pavana - पवन - Wind.

Padaka - पदक - an ornament set with gems.

Parigha - परिघ - a weapon, a bolt.

Paridhis - परिधयः - lines round the sun or moon; sacred sticks thrown about the fire.

Pitris - पितरः - Fathers (a class

Pinaka - पिनाकः the bow of Siva

Pisacha - पिशाच - an evil spirit, a ghost.

Pitambara - पीतांबर golden cloth

Pundareekaksha - पुंडरीकाक्ष - Vishnu's epithet.

Punya - पुण्यम् - Merit.

Putrikadharma पुत्रिकाधर्म - the law pertaining to a daughter.

Purana - पुराण - old, certain works so called.

Purodasa - पुरोडाश - a sacrificial offering prepared with flour.

Purohits - पुरोहिताः - priests.

Purishee - पुरीषि - one that lives on offal.

Pushparatha - पुष्परथ - a vehicle

Pumsavana - पुंसवन - an observance efficacious in begetting a son.

Puja - पूजा - worship.

Puraka - पूरक - Inspiring the air

Purnakumbha - पूर्णकुंभ - a pot surmounted with certain leaves and a cocoanut.

Pushan - पूषन् - the Sun.

Prithuka - पृथकः fried grain.

Prisnigarbha - पृश्निगर्भ - an epithet to Vishnu.

Prakriti - प्रकृति causal matter.

Prakrita - प्राकृत - a product of matter.

Prajesa - प्रजेशः
Prajapati - प्रजापतिः } a progenitor.

Pratyagatma - प्रत्यगात्मा - the intelligent being, Jiva or the Lord distinct from the body.

Pratyahara - प्रत्याहार - withdrawing of the mind from external objects.

Pramathas - प्रमथाः - certain spiritual beings waiting upon Siva.

Pramana - प्रमाण - means of evidence.

Pravara - प्रवर - the line of ancestors.

Pravargya - प्रवर्ग्यः - a ceremony preliminary to Soma sacrifice; also the vedic text recited on the occasion.

Prahara - प्रहर - three hours of Time.

Pralaya - प्रलय destruction.

Pradhana - प्रधान - chief, the subtle causal matter.

Pravritti - प्रवृत्ति - active life, activity towards worldly objects.

Plaksha - प्लक्ष - a certain tree.

Pranava - प्रणवः - the sacred syllable.

Pranayamas - प्राणायामः - control of breath.

Pragvamsa - प्राग्वंशः - see text.

Prayaneeya - प्रायनीय - a sacricial fire.

Prarabdhakarma - प्रारब्धकर्म - action that has commenced to bear fruits.

Pragna - प्राज्ञ - that form of the Supreme Lord by which the state of sleep is controlled.

Pranas - प्राणाः - vital breaths, the senses.

Prasa - प्रास - a weapon, a mace.

Phala - फलम् - fruit.

Padya - पाद्य - water to wash the feet with.

Pancharatra - पांचरात्रम् - a certain work expounding the Vedas.

Papa - पाप: - sin, demerit.

Pariyatra - पारियात्र - a mountain

ब

Bala - बल - Balarama, strength

Bali - बलि - an offering.

Badara - बदर - apple, water.

Bandha - बन्ध - bondage.

Bimba - बिंब the original image.

Bijanyasa - बीजन्यास - sowing of seed.

Buddhi - बुद्धि - intellect.

Brahmacharya - ब्रह्मचर्य - celibacy.

Brahmanadi - ब्रह्मनाडी - a certain nerve or the spinal cord.

Brahmasatra - ब्रह्मसत्र - a great sacrifice.

Brahmahatya - ब्रह्महत्या - the sin of killing a brahmin.

Brihaspatisava - बृहस्पतिसव - a sacrifice.

भ

Bhakta - भक्त - a devotee.

Bhallas - भल्ला: - certain weapons.

Bhaga - भग - portion, division.

Bandarika - भाण्डारिक -

Bharadwaja -भारद्वाज - a certain sage.

Bhavadvaita - भावाद्वैत - unity of Supreme Lord.

Bhuvah - भुव: a sacred syllable.

Bhusundis - भुसुण्डि: - a weapon.

Bhu - भू: - a sacred syllable, the earth.

Bhutapati - भूतपति } the Lord of beings.

Bhutesa - भूतेश } (Siva also)

Bhutas - भूतानि - beings.

Bheri - भेरी - a huge drum.

Bhoktri - भोक्तृ - he who enjoys.

म

Makara - मकर - an alligator.

Madhusudana - मदुसूदन - the Lord.

Madhuvana - मधुवन - a name of forest.

Madhuparka - मधुपर्क - a spiced offering of water.

Madhyama - मध्यम - middle.

Manipura - मणिपूर - a certain centre in the body recognised as such by yogins.

Manomaya - मनोमय - one of the five sheaths in the body.

Manmatha - मन्मथ - Cupid.

Manvantara - मन्वंतर - the period of Manu's rule.

Maruts - मरुत: - the wind gods.

Mahatmans - महात्मानः - the high-souled sages.

Maharloka - महर्लोक - a higher region.

Mahattatva - महत्तत्व - a principle of matter.

Mayins - मायिन: - the deceptive.

Maya - माया - God's will; Lakshmi, Prakriti, illusion.

Martanda - मार्तण्ड - the sun.

Mimamsaka - मीमांसक: - an enquirer or one versed in the science called Mimamsa.

Mukta - मुक्त - one released from worldly life.

Mukhyaprana - मुख्यप्राण - the deity next to Brahman.

Mukunda - मुकुन्द - Vishnu.

Muni - मुनि - a sage.

Muraja - मुरज - a drum.

Murari - मुरारि - Vishnu.

Muhurta - मुहूर्त - an hour.

Musala - मुसल - a pestle.

Muladhara - मूलाधार - the lowest yogic centre in the body.

Mulamantra - मूलमंत्र - a sacred spell of eight syllables.

Mulaprakriti - मूलप्रकृति - the ultimate subtle cause of the physical matter.

Mrityu - मृत्यु - death, death-god

Mridanga - मृदंग - a drum.

Mrisha - मृषा vain, unreal.

Meru - मेरु - a mountain like unto an axis of the world.

Moksha - मोक्ष - release.

Mohini - मोहिनी - the bewitching form of the Lord.

Mlechchas - म्लेच्छा: - outcaste people.

य

Yakshas - यक्षाः - beings controlled by Kubera.

Yama - यम - control of certain habits.

Yava - यव - barley.

Yuga - युग - age.

र

Rajas - रजस् - a form of matter, dust.

Rajoguna - रजोगुण - Do.

Rasa - रस - essence, water, mercury.

Rasana - रसना - tongue.

Rajasa-ahankara - राजसाहङ्कार - a variety of Ahankara.

Rajasuya - राजसूय - a great sacrifice.

Rasakreeda - रासक्रीडा - a certain sport with damsels.

Ritvik - ऋत्विक् - a sacrificial priest.

Rishti - ऋष्टि - a weapon.

Rita - ऋत - true, truthful,

Ritumat - ऋतुमत् - come in the proper season.

Rechaka - रेचक - emptying the breath, exhaling.

Retas - रेतस् - seed.

Revati - रेवती - the consort of Balarama.

ल

Laya - लय - involution.

Linga sareera - लिंगशरीर - the subtle body.

Leela - लीला - sport.

Lokaloka - लेकालोक - a mountain range on the outskirts of the world.

Lobha - लोभ covetousness.

व

Vamsa - वंश - line, race.

Vanamala - वनमाला - a garland worn by Vishnu.

Varna - वर्ण - caste.

Vahni - वह्नि - fire.

Vajapeya - वाजपेय - a kind of sacrifice.

Valakhilya - वालखिल्य - certain rishis, who are always seen in a group.

Vayudharana - वायुधारणा - the control of breath.

Varta - वार्ता - agriculture.

Vikrita - विकृत - modified.

Vikshepa - विक्षेप - disturbance.

Vikuntha - विकुंण्ठ - the heavenly region.

Vighnesa - विघ्नेश - the god who rules obstacles.

Vignana - विज्ञान - special knowledge or wisdom.

Vignanasakti - विज्ञानशक्ति - the power of special perception with which Brahma is endowed.

Vidya - विद्या - learning; any special branch of knowledge.

Vidyadhara - विद्याधर - a class of celestials.

Vibhuti - विभूति - pervasion: the special forms in which the Lord exhibits Himself.

Vimana - विमान - an aerial car.

Virat - विराट् - is the egg of the universe; its presiding deity.

Viratpurusha - विराट्पुरुष - the deity presiding over the universe.

Visuddhachakra - विशुद्धचक्र - a certain centre in the body, so called in the yoga sastra.

Vishnuvrata - विष्णुव्रत - a vow to propitiate Vishnu.

Visesha - विशेष - speciality.

Vishnu-rata - विष्णुरात - Parikshit, who is protected by the Supreme Lord.

Visvavasu - विश्वावसु - name of a Gandharva.

Visvedevas - विश्वेदेवाः - a certain group of the gods.

Visvarupa - विश्वरूप - the name of a celestial.

Veerasena - वीरसेन - a proper name.

Vrikodara - वृकोदर - another name for Bhimasena.

Vrika - वृक - a wolf.

Vrishadhvaja - वृषध्वज - Siva whose banner is a bull.

Vedagarbha - वेदगर्भ - Brahma.

Venu - वेणु - a flute of reed.

Vaikuntha - वैकुण्ठ - the abode of Vishnu.

Vaikriti - वैकृति - modification.

Vaijayanti - वैजयन्ती - a certain ornament.

Vaidurya - वैडूर्य - cat's eyes.

Vaibhrajaka - वैभ्राजक - belonging to vibhrat.

Vairagya - वैराग्य - renunciation.

Vaishnava-sastra - वैष्णवशास्त्र - the sastra dedicated to Vishnu.

Vyahriti - व्याहृति - three sacred syllables.

Vyatipata - व्यतीपात - a special day.

श

Sakti - शक्ति - a goddess.

Sataghni - शतघ्नी - a huge sun.

Sanaischara - शनैश्चर - Saturn.

Sankha - शंख - conch.

Sankoddhara - शंखोद्धार - a place of holy waters.

Sabda - शब्द - sound.

Sabda-Brahma - शब्दब्रह्म - Vedas.

Sama - शम - tranquility.

Sami - शमी - a kind of tree.

Sarad - शरद् - autumn.

Salya - शल्य - a pointed hard piece or a splinter that painfully pierces the body.

Sastra - शस्त्र - a weapon.

Sarabha - शरभ - a wild beast.

Satakumbha - शातकुंभ - gold.

Salagrava - शालग्रावा - some sacred stone.

Sitikantha - शितिकण्ठ - an epithet to Siva.

Sisna - शिश्न - the male mark.

Sisumara - शिशुमार - killing children.

Sri - श्रीः - Goddess Lakshmi.

Suddha - शुद्ध - pure.

Suddha-satva - शुद्धसत्व - of pure satva substance.

Sesha - शेषः - the serpent God.

Svapachas - श्वपचाः - such outcaste people as live on dog's flesh.

Svavritti - श्ववृत्ति - dog's life, i.e., a very base way of living.

स

Samsara - संसार - mundane life.

Samhita - संहिता - a collection like that of vedic texts.

Sakarma - सकर्म - having the merit or demerit of previous action.

Saguna - सगुण - conditioned by the gross matter.

Sat - सत् - that which exists.

Satra - सत्र - a great sacrifice.

Satva - सत्व - that form of prakriti which promotes knowledge and other good qualities.

Satyaloka - सत्यलोक - a region where the four faced Brahma is stationed.

Satyanrita - सत्यानृत -

Sadasyas - सदस्याः - members of the sacrificial council.

Sana - सन - name of a sage.

Sankalpa - सङ्कल्प - a thought or wish.

Sangava - संगव - the second division of the five parts into which the daytime is divided

Sandhya - संध्या - evening time evening prayer.

Sanyasa - सन्यास - renunciation.

Sabhya - सभ्य - one in the assembly, a worthy man.

Sama - सम - equal.

Samadhi - समाधि - the state of contemplation.

Samavayi- समवायि -the material cause.

Samudra - समुद्र - the sea.

Samyamani - संयमनी - the city of Yama or god of death.

Sarvadeva - सर्वदेव - Vishnu.

Sarvavrata - सर्वव्रत - All-vows

Sarvayagna - सर्वयज्ञ - see text.

Sarasas - सारसाः - certain water birds.

Satvata-tantra - सात्वततंत्र - a religious and philosophical work.

Satvika - सात्विक - pure in spirit

Samidheni - सामिधेनी - certain Vedic verses.

Sayujya - सायुज्यम् - communion with God, the heavenly state.

Saranga - सारङ्गः - a deer, a bee, one that appreciates the essential thing.

Sarupya - सारूप्य - the state of having a similar shape.

Sala - साल - a huge tree.

Salavrikas - सालावृका: - a kind of wolves.

Savitra - सावित्र - relating to the sun.

Siddhis - सिद्धिः - attainment of powers.

Siddhipada - सिद्धिपाद - see text

Sitapati - सीतापति - Sri Rama.

Sutya - सुत्या - see text.

Sudarsana - सुदर्शनम् - a disc which is a weapon of Vishnu.

Suparva - सुपर्व -

Suvasini - सुवासिनी - a lady whose husband is alive.

Surabhi - सुरभिः - the celestial cow.

Sushumna - सुषुम्ना - a certain nervous arrangement.

Suyamas - सुयामाः -certain celestials.

Sukaramukha - सूकरमुख - a hell.

Suchimukha - सूचीमुख - Do.

Supa - सूपम् - a preparation of dhall.

Saimsumara - शैंशुमार - relating to simsumara an astronomical arrangement where the polar star is noticed.

Soma (yaga) - सोम - a sacrifice, a plant and its juice.

Sougandhika - सौगन्धिकम् - a kind of flower.

Soutramani - सौत्रामणि: - a particular sacrifice.

Soumangalya - सौमांगल्य - to be in the state of living with a husband.

Soubha - सौभा - a certain ærial car.

Stithi - स्थिति: - conditions, arrangements.

Snatakas - स्नातका: - a brahmin permitted by the preceptor to become a householder; one who is a Bikshu for any religious object.

Sparsas - स्पर्शाः -Touch; objects

Smara - स्मर - Manmatha.

Sruk - स्रुक् - a sacrificial utensil.

Sruva - स्रुव a sacrificial utensil

Svayamvara - स्वयंवर -self choosing marriage.

Svaras - स्वराः - vowels: tones.

Svarga - स्वर्गः - celestial region

Svishtakrit - स्विष्टकृत् - a particular offering.

ह

Hamsa - हंस - a particular avatara of the Lord.

Hamsaguhya - हंसगुह्य - a certain mantra taught by god Siva.

Hayagriva - हयग्रीव - an avatara of Vishnu; also name of an Asura.

Haryasva - हर्यश्व - name of a king.

Halahala - हालहल - most deadly poison.

Hiranyagarbha - हिरण्यगर्भ - the four-faced Brahma.

Hridaya - हृदय - heart, mind.

Hota - होता - the priest who recites the Rigveda.

Homa - होम - a sacrifice, pouring of an oblation.

